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"Man must return to kneel before the Child"

THE PRESBYTERIAN RECORD

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

A NEW heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Ezekiel 36: 26.

And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. . . . And he that sat upon the throne said, Behold, I make all things new. . . .

Revelation 21: 3, 5.

If time be of all things the most precious, wasting time must be the greatest prodigality, since lost time is never found again; and what we call time enough is little enough. Let us then be up and doing—and doing to the purpose; so by diligence shall we do more with less perplexity.

Benjamin Franklin.

More than in anything else, perhaps, our failure to grow in grace is due to the lack of the habitual use of the means of grace, especially Bible reading and prayer. Of the former, the Psalmist said, "It is my meditation all the day," and of his prayer habits, he said, "Evening, morning, and at noon will I pray."

Selected.

The tests of life are to make, not break us. Trouble may demolish a man's business but build up his character. The blow at the outer man may be the greatest blessing to the inner man. If God, then, put or permits anything hard in our lives, be sure that the real peril, the real trouble, is that we shall lose if we flinch or rebel.

Maltbie D. Babcock.

Do not become discouraged if you find prayer difficult. If it costs something in time and trouble to pray as we ought, the effort is worth the making. It is by such struggle and such cost that the Kingdom comes.

James Reid.

The Kingdom of God is a society of the best men, working for the best ends, according to the best methods. Its law is one word—Loyalty; its Gospel is one message—Love. If you know anything better, live for it; if not, in the name of God and humanity, carry out Christ's plan.

Henry Drummond.

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.

Charles H. Spurgeon.

Only at the Cross of Christ does man see fully what it is that separates him from God; yet it is here alone that he perceives that he is no longer separated from God.

Emil Brunner.

A PRAYER FOR THE NEW YEAR

O God, the eternal, by whose mercy we have come to the gateway of another year, grant that we may enter it with humble and grateful hearts. Confirm our resolution we beseech Thee so that we may walk more closely in Thy way and labour more faithfully in Thy service.

Let not the errors and offences of the past cling to us, but do Thou pardon and set us free from sin. Grant us grace to overcome temptation and power to conquer evil, so that in travelling the pathway of life it may lead us unto the perfect day of the coming of Thy Kingdom.

Through Jesus Christ our Lord. Amen.

The Pageant of Presbyterianism

THE Pageant of Presbyterianism was presented by the Presbyteries of Toronto, from December 2 to 5, in The Eaton Auditorium, Toronto. From the point of view of presentation it was most successful. One was impressed with the immense amount of labour that the production had entailed. A great deal of credit is due to those who, despite difficulties, persisted until the Pageant was produced. Although the time of preparation was short the majority of the scenes were remarkably well executed.

In addition to the drama and tableau effects, there were motion pictures which were related to certain historical events. Two young lecturers, Gordon Cameron, son of the Rev. Dr. W. A. Cameron, and James Armour, son of the late Rev. Dr. J. B. M. Armour, read the connecting narrations with conspicuous ability.

The opening scene shows the Burning Bush, and Moses speaks from the Wilderness scene. Then, John Knox faces Queen Mary in a thrilling historical struggle. The next chapter is the Jerusalem Chamber at Westminster Abbey where the Confession of Faith and the Longer and Shorter Catechisms were prepared by an Assembly of Divines.

After these two historical scenes, a motion picture was shown of Scottish settlers leaving for Canada. The first log cabin worship service was then depicted, after which the first ordination in Canada was presented. The scenes ran quickly through showing a Baptism in Quebec, and then a country wedding in Upper Canada.

The out-reach of the Church was then demonstrated by the departure of John Geddie for the first Foreign Mission work undertaken by our Church, on an island of the New Hebrides.

The story of the 1843 Disruption was told by the presentation of a Synod meeting where the Commissioners differed and then separated into Free and Established churches. This disruption was happily brought to an end in Canada when the two Established Church groups joined with the two Free Church groups to form the Presbyterian Church in Canada in the year 1875.



Morgan Studios, Toronto

Early Wedding Scene in Upper Canada, played in the Pageant by Queen Street, East Presbyterian Church, Toronto.

PURSUING the theme of the out-reach of the Church, scene twelve represented the great Superintendent of Western Missions, Dr. James Robertson, proclaiming his faith in a bar-room in western Canada. Then on the trail of '98, Dr. Andrew S. Grant of the Yukon was shown ministering to the bodies and souls of the fever-stricken men who searched for gold. From that point the history of the Church rapidly unfolded unto the time of the Disruption of 1925, when all those Presbyterians who differed with the Church Union Bill, had a great meeting in Knox Church at the hour of midnight on June 9, 1925. Here, Murray Paulin, as Dr. T. Wardlaw Taylor, is shown presenting the claim of Right to continue the Presbyterian Church, as in former years.

A motion picture showed the new churches that had been built in the Toronto area since 1925, and truly they were a goodly number, although many more are needed.

In the final tableau when the entire cast assembled on the stage, they were joined by representatives from the Ukrainian, Hungarian, Chinese, French, Italian and North American Indian

Missions. Then the entire assembly sang "Faith of our fathers."

The Pageant was under the direction of Mrs. Dora Mavor Moore whose skill in production was apparent throughout. Mr. David Ouchterlony was responsible for producing the pageant music and was at the console in masterful fashion throughout the various performances. Choirmaster was the Rev. W. Scott Duncan. The Chairman of the Pageant-Committee was the Rev. R. E. G. Dennys, and to him and all others who assisted in the production, the thanks of the Church are heartily extended.

After seeing the Pageant one wonders whether or not the Church from coast to coast may not have the opportunity of presenting the whole or a part of this graphic portrayal of striking scenes in the history of our Church.

The outline of the Pageant was prepared by the late Rev. Stuart C. Parker, D.D., and from that point Mr. James Scott, the Book Review editor of the Toronto Telegram, revised and completed the script for presentation. There were many others who took part and to them we owe a deep debt of gratitude.—J.McN.



British Columbia Travel Bureau

Beacon Hill Park, Victoria, B.C., shown in winter of 1949

THE FAMILY ALTAR

Ready For Emergencies

IN the Providence of God we face another year and just what it may have in store for us is unpredictable. That is a blessing, for in many cases if "coming events cast their shadows before them," we should be quite unequal to the encounter. There is an old saying that "it's the unexpected that happens," and, I dare say, the frequency of it justifies the proverb. For a proverb is just the crystalized expression of a common human experience. At any rate, paradoxical as it may seem, we have plenty of reason to *expect* the *unexpected*, and, after all, much of the joy and romance of life springs from the element of surprise.

There are several ways of facing the unknown — the way as yet untrodden. We may worry about it, conjuring up in imagination all kinds of possible evils, which of course is consummate folly. We may face it with careless, irresponsible improvidence or fatalistic stoicism, as though we were helpless victims of circumstances. Or we may face it "in quietness and confidence," trusting in the promise that "as our days are so shall our strength

be," with a high resolve to "make the best of everything, and hope the best for ourselves."

When Jesus said, "Take no thought for the morrow," He certainly did not mean that we should have no ambition or purpose "beyond the sunset and evening star." He was simply warning

By H. BEVERLEY KETCHEN

against nervous anxiety, feverish apprehension, fretful worry. On the threshold of a New Year, undoubtedly His counsel would be, "Do your best and cast all your cares upon God." "Commit your way unto the Lord and He will direct your steps."

That would make it — not perhaps an untroubled year, nor even what the materialist would call a successful one, but a "*holy year*." Not a spectacularly, pontifically, farcically, "*holy year*," but such as every year should be—submissive to God's will.

IN at least three of His parables, Jesus tried to drive home the im-

portance of being ready for all kinds of emergencies. In each case it was the *unexpected* that happened. In one it was the apparently capricious delay of the Bridegroom; in another it was a "bolt from the blue," in the form of a devastating storm; and in the third it was a surprisingly sudden and untimely summons to leave behind the "much goods," so selfishly gathered.

Surely the one thing in the mind of the Master was the importance of being ready for any emergency, pleasant or painful. It may be an unexpected trial; it may be a temptation that takes us unawares; or it may be a joy that we looked not for. It is not only the hard or tragic experiences that find us unprepared. We often speak of people "losing their heads" in the day of trouble, but perhaps that happens quite as often to people unready for a sudden stroke of good fortune or burst of prosperity.

Be ready for anything that happens however unexpected it may be. That is the unmistakable implication of the parable of the Ten Virgins. Five of them were wise enough to take a little

extra oil in case it might be needed. They made ample provision against all possible contingencies. The other five had not counted on any unusual or capricious delay of the Bridegroom, and consequently found themselves in a very embarrassing predicament, which threw them into almost hysterical confusion.

We wonder a little, perhaps, why Jesus classified them so generously. Thomas Carlyle, I am sure, would have at least eight of the ten foolish and the most charitable among us would scarcely say that there are as many wise as foolish in any assembly.

IT may be assumed that the Virgins were friends, belonging to the same social class and having a common interest in the bridal pair. So there was a very good reason why the wise ones could not help their comrades in that critical hour, no matter how much they sympathized with them in their pathetic plight. Imagine, for example, a frivolous woman of the world suddenly plunged into sorrow. She has never thought of anything but pleasure and the gratification of her vanity. She has lived a sort of butterfly life. Can she go to some devout Christian friend and borrow sustaining faith and grace? Or suppose a man of the world, caught off guard by temptation. Is it of any avail to him that his next-door neighbour has the power to withstand such a temptation?

Obviously the purport of the parable is that character is tested by the way the unexpected emergency is met. Before the crisis it would have been impossible to distinguish the wise from the foolish, just as in the parable of the Two Builders, it was not until the devastating storm came that the wisdom of building on a rock became evident. Probably in serene summer weather the house built on the sand was even more attractive than the other and apparently quite as secure. Just so in smooth-running, uneventful days the decent, respectable man of the world may not show at any disadvantage beside the man who fulfils the Divine requirement by doing justly and loving mercy and walking humbly with God. But let there be some shattering trial, or tragic misfortune, and while the former complains that all these things are against him, the other will say, "We know that all things work together for good to them that love God."

The unexpected emergency was on one occasion referred to as a "thief in the night." Perhaps during pleasant dreams. Well, if one's treasures are "laid up" in things unseen and eternal

they are secure. When Jeremy Taylor was financially ruined by unscrupulous swindlers, he wrote in a letter to a friend, "They have taken all my prosperity but they have left me the wonderful promises of God and the glorious hopes of the Gospel. Surely one who has so many causes for thanksgiving left would be a perfect epicure in sadness if he chose to sit down on his little handful of thorns."

*"They robbed him not of a golden
shred
Of the radiant dreams in his wise
old head;
'And they're welcome to all things
else,' he said,
The robbers who came to rob him."*

IN the parable of the Two Builders the unexpected came in the form of a cyclonic wind and torrential rain. You remember the case of Sir Walter Scott. For many years that genius had been singularly prosperous. He was an eminent poet; his novels brought him almost world-wide fame; he made money enough to build Abbotsford; he was knighted by the King. Then suddenly the storm came. His publishers failed, involving him in a colossal debt; then his charming wife, who had been such an inspiration, died and then his health broke. But Sir Walter Scott had built his house upon a rock and the story of his almost incredible industry in his honourable effort to liquidate the debt, is one of the most thrilling stories in the history of literature.

Before that devastating storm on the Mediterranean, no one would have dreamed that the insignificant-looking

prisoner, Paul, was the most resourceful man on board. Yet when the trained sailors were useless through panic, he became master of the ship. Surely it would be playing fast and loose with truth to say that Paul rose to the occasion in that hour of crisis. He was ready for the unexpected. And so in quite commonplace and uneventful days, we determine what we shall do in the critical hours. If we are doing justly and loving mercy and walking humbly with God, an unexpected disappointment will not be a disabling shock, neither will an unexpected good fortune throw us into delirium.

Victor Hugo has written of a bird perched on the branch of a tree that looked as if at any moment it might be crashed to the ground by the gale. Yet that bird was singing away, because as the writer says, "it knew that it had wings."

That is the way to face the New Year. "They that wait upon the Lord shall renew their strength; they shall mount up with wings . . ." above the disappointments or trials if they come.

There is an old Scottish proverb that, "the day the storm blows is not the day to thatch your cottage," and that is what Jesus meant by being ready for emergencies.

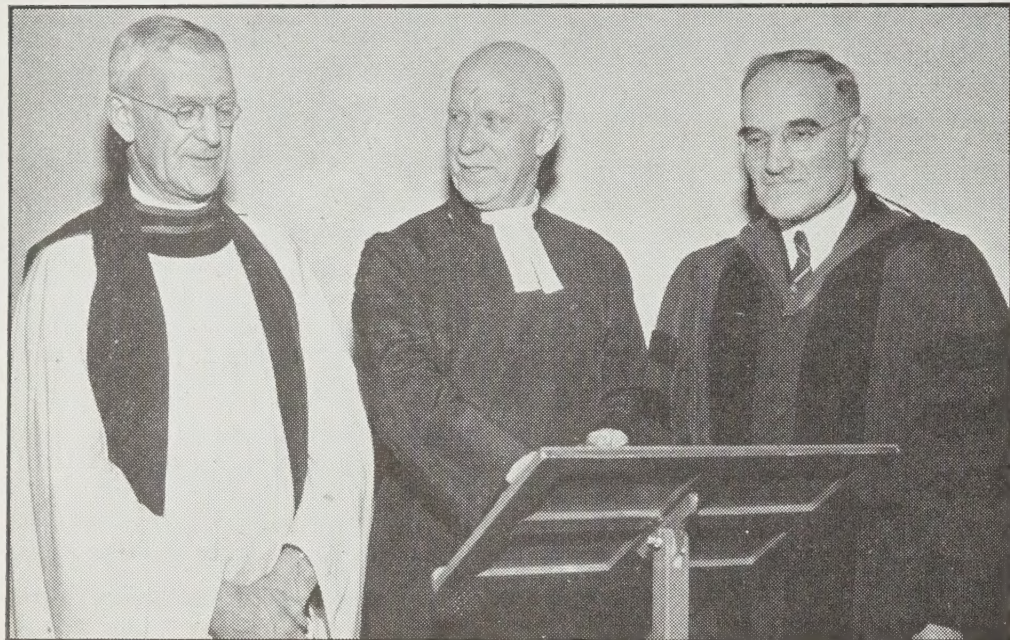
*"I know not what the future hath
of marvel or surprise,
Assured alone that life and death,
His mercy underlies.
And if my heart and flesh are weak
to bear an untried pain,
The bruised reed He will not break
but strengthen and sustain."*



Royal Canadian Navy Photo

Dedication of St. George's Chapel at H.M.C.S. Cornwallis, Annapolis Basin, the first naval chapel erected. The late Archbishop G. F. Kingston preached the sermon and the dedication was conducted by the Rev. E. G. B. Foote, O.B.E., Chaplain of the Fleet.

Survey of Nation-Wide Task By Council of Churches



Alex Gray

Three participants at the Canadian Council of Churches, the Rev. R. J. Shires, B.D., of St. Jude's Anglican; Dr. William Barclay of Hamilton, and Dr. C. G. Stone, Park Road Baptist.

THE Canadian Council of Churches holding its seventh annual meeting in Toronto elected the Very Rev. Dr. William Barclay, minister emeritus of Central Presbyterian Church, Hamilton, as their President for the next two years.

Almost one hundred delegates representing all the Churches in Canada were present during the meetings. The Very Rev. Dr. John W. Woodside presided at the opening session, and the ecumenical address was given by President A. E. Kerr, D.D., LL.D. of Dalhousie University, Halifax.

One of the challenging reports was given by the department of Evangelism. This dealt with the observance of the Week of Prayer in January. It will have as its theme, "Prayer in the knowledge of the living God." University Christian Missions are planned for different university centres in January and February 1951, and widening Evangelistic activity has been noted in different Canadian Churches. The Council was made aware that up to the moment there has been very little "break-through" evangelism, that is, evangelism which is actually being carried to the masses and is converting scientific humanists, communists and others.

The Student Christian Movement was heard, and the Rev. H. L. Puxley pleaded for additional support from all denominations. One delegate said that eighty per cent of all women students going to the Foreign Field had been inspired to offer their services by contacts with the Student Christian Movement in different universities.

An afternoon was devoted to the study of questions relating to Faith and Order. It was pointed out that the Canadian Council of Churches is not a super-Church, but a fellowship in which all Canadian Churches work together through conversation, co-operation and the common witness of the Churches, with the realization that Christ is the Divine Head. The Committee will be engaged on further study on the whole question of the Nature of the Church, and this report will be submitted in 1951.

REFERENCE was made to the great gatherings of the World Council of Churches Executive at Toronto in July, and also the World Council of Christian Education at Toronto during August. These were the events of the year in the life of the Canadian Council.

The three Principal Chaplains from the armed services were listened to

attentively as they described the religious work among the men of the Navy, Army and Air Force. Fifty-seven chaplains are now in the permanent force and seven additional chaplains have been asked for the Special Brigade to serve in Korea or in Europe. The Services are looking for outstanding ministers to volunteer.

The Canadian Council was much exercised over aid to European Churches. The emergency need for clothing and even food has become largely a thing of the past. Our great need today is the spiritual strengthening and the providing of equipment for the European Churches in view of the situation that prevails in Europe today.

The Canadian Council have been asked to give at least one-hundred thousand dollars by the end of 1950, to provide for the spiritual rehabilitation of the many hundreds of thousands who are churchless and homeless. Our readers should be reminded that the Presbyterian Church has been asked for \$15,000, and only about one-seventh of this has been forthcoming at the date of writing.

Dr. Barclay, who was appointed President, is a former Moderator of our Church, and has been intensely interested in the Canadian Council of Churches for some years. He has been chairman of its Department of Ecumenical Affairs. ★

A Thought for the Month

It Tells Me How

I subscribe to and read my Church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine: That I may know and understand the development of my trade and profession — that of being a Christian. I cannot be a real Christian and a worthwhile member of my Church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My Church paper tells me how.

Clark J. Cross.

The De-Tribalised African and the De-Bible-ised European

PART I

SOUTH Africa today is the scene of a double tragedy, the de-tribalised African, and the de-Bible-ised European. Superficially all is well. Amongst Europeans money is plentiful. Taxation, compared with Canada and Britain, is low. The coffers of the Treasury are overflowing. Business is good. A new reef has been discovered in the Free State. Cities and dorps are being laced together with modern highways.

The sky is never silent with the roar of planes drawing far places near. Medical services are being improved. Schools are being built and universities expanded. Theatres are being erected, the most luxurious south of the equator.

There is little or no rationing such as Britain and Europe have known for years. Suburban life in the great cities is reaching ever higher levels of comfort, and social life is making even the nineteen twenties appear mid-Victorian. In the land of gold, diamonds, and sunshine, all is well, superficially, so well that over twenty thousand war weary folk in the older countries are said to be clamouring for passages to this wonder Eldorado.

BUT behind the footlights and the stage play, a double tragedy is being enacted by the de-tribalised African, and the de-Bible-ised European. In writing of the de-tribalised African, I have in mind the African whose home for so many centuries has been in what we call the territories, those great and wonderful expanses of sun-withered plain and mountain, hundreds of miles distant from the modern South African cities.

It is easy to indict the tribal system of those territories. Scores of missionaries and travellers have done it. The inter-tribal feuds, cattle stealing, blood baths, the barbarity of initiation ritual, the omnipresent terror of 'spirit' superstitions and beliefs, polygamy, child-marriage, the witch doctor, primitive and costly methods in agriculture, grass and bush fires, soil erosion, fatalism in the presence of storms, floods, and disease, malnutrition, a



United Nations Photo

The United Nations has a programme of technical and economic assistance for the backward peoples of the world.

truly staggering and terrible indictment.

But there is another side to the story. The gold-miner might wish that he did not have to dig his way down

By **ROBERT BARR***

through so many different strata of soil, clay, and rock to reach the precious mineral. But, judging from his persistence, the effort is worthwhile. So with tribal life. Hidden in its crudities and barbarities there were things of inestimable value, such as the tribal unity and solidarity, the pride of tribe, the recognition of a call to united action that at times over-rode all individualism. It effervesced in tribal festivals, and manifested its strength in the face of disease and common danger. It was an imponderable — yet invaluable.

There was also, within the limits of tribal life, a certain pride in personal achievement, seen in battle, in hunting, in kraal building, in cattle rearing,

and in even the most primitive of agriculture. The doing of a job was as much a source of pride as the job done. The work itself, crude as it was, brought satisfaction. The African who shaped a primitive plough had a pride of achieving and achievement denied many a modern worker whose labour begins and ends with giving the finishing touch to a tractor at the terminus of a factory assembly line.

IN dealing with this aspect of the old tribal life, it is worth noting the difference between sloth and slowness. Many Europeans accuse the African of being lazy. Granted, the urban African may sometimes resort to 'laziness' as one of the few weapons at his disposal in the economical warfare he is constrained to wage, but fundamentally and naturally the African is not slothful but slow. The two are not the same. This slowness of the African may in the end of the day prove to be more economical and wiser than much of the speed of the European. We may yet commend that which in our im-

* The Rev. Robert Barr of Knox Church, Toronto, was formerly in Capetown and is a past Moderator of the Presbyterian Church in South Africa.

patience we have condemned. Watch the rhythmic movements of a gang of Africans engaged in road-making, a symphony in slowness, irritating only to the European who does not appreciate it as a natural gift.

Tribal hygiene, to note another point, may have been primitive, but a great deal of it was in the realm of preventive medicine, and it was obeyed. The African's clothing was scanty, but he took pride in its appearance if not always in its cleanliness. The same was true of the kraal and the cattle. But probably the most valuable tribal imponderable was that of obedience to authority and discipline, the most valuable loyalties.

The apex of the tribal pyramid was the chief: the solid base was the family, the whole held together by the unwritten loyalties. These were but a few of the good things in the old tribal system, good things worth preserving and developing, good things whose disappearance inevitably means the impoverishment of African character and unity, and consequent loss to the European.

THEY have disappeared to an alarming and tragic extent in the urbanised African. Urbanised and detribalised are unfortunately too often synonymous terms. The process has been going on for fifty years. The European, with his acquisitive instinct running riot, needed labour to enable him to mine the diamonds and the gold, and behold, an almost incredible reservoir of labour in the so-called 'native territories.'

The two world wars stepped up this mass migration from the territories, particularly the Second World War. Big contractors, aided by the Government, were not too particular where the labour came from so long as it came. They were even less caring where it went to once it had served their immediate needs and the big aerodromes and docks contracts were finished.

The moral and social effect on the African himself was tragic. Swept suddenly into the high speed complexities of modern economic and industrial life (I prefer that phrase to 'modern civilization' — for so often what we call modern civilization is neither modern nor civilized), the African was as helpless as a straw in a flood. In the misery of the compounds and locations (dislocations would be more descriptive) many if not most of the valuable tribal imponderables vanished almost overnight. There was neither call nor opportunity to practise them.

The Africans came, they saw, they heard, and they were conquered. All too soon tribal loyalties were engulfed. Disciplines and authority went with

the wind, not that the African was entirely to blame for what happened. For the most part he simply could not stand up to the onslaught.

There was nothing to remind him of the life he had known, nothing to encourage him to cultivate the ancient loyalties. The very effort to fit himself into a clock-gear time table struck at the foundations of his personal, tribal, and traditional life. The absence of women in the compounds and locations was another staggering blow, bringing in its trail the most awful and bitter consequences.

HAD there been better loyalties to take place of those that vanished, the tragedy would have been mitigated. Had the African seen in the European new nobilities, virtues that were their own attraction, the story today might



Courtesy Life and Work
At Johannesburg station the races are separated by a barrier.

have been different. Hitherto many, if not most, of the Africans back in the territories had held the white man in fairly high esteem. Although their contacts with him were few and slight, most of them had some kind of knowledge of or contact with the mission Church, school, and hospital. But now there was the close-up view and relationship. And, be it said at once, the white man let himself down.

There was the glaring contrast in social and economic conditions between the Europeans and the African, too glaring for even a 'simple' African not to note and feel, and brood over. The African dared not enter the white man's movie house, but the plus-sex movie posters entered the African, as did the public-boarding advertisements and the scantily clad shop window models. Then too, the African had opportunities to get behind the footlights of the white man's civilization, and in many respects he found it had less virtue than his own. Africans went to work as houseboys in hotels, boarding houses, private homes, roadside and

night-clubs. They heard and they saw things that made them open their big eyes wider. The great white gods had feet of clay. Most of the few Africans — and they were surprisingly few — who had any Christian training, soon lost it. The number who stood up to the onslaught was infinitesimal.

Missions did go into the compounds and locations, but discipline was almost impossible, and all missionaries know how central and necessary discipline is. The European Churches in the big cities, to their own shame and spiritual loss, did practically nothing in the way of personal service and witnessing. Social segregation was more in evidence than aggressive evangelism and Christian fellowship. Europeans might and did give donations to mission work, but with a whole needy field now on their doorsteps they were condemned by their inactivity. In the locations and compounds, up-to-date municipal beer halls made it possible for the African to get drunk under better conditions than he could worship God or get education.

Missionaries continued to be sent out to Africa from the Churches overseas, but with few exceptions such missionaries, acting on instructions from the home committees, by-passed the great African cities, and made straight for the territories. The focal point of major spiritual need was the urban African, but the Churches back in the old countries did not seem to know and certainly failed to appreciate this.

The position was aggravated by the shuttle service that was rapidly developing between the territories and the cities, the constant coming and going of Africans. Fewer Africans were returning to their territories. The African who did return for a time to his tribe went back a different person. Too often, alas, he took back some communicable disease: and always he had infectious ideas, the seeds of moral and social unrest. The citadel of the ancient tribal life and system had been stormed.

F RUSTRATED by the many closed doors in the white man's economic world, contaminated by the white man's vices and diseases, the plight of the African became pitiable beyond words. Escapes? Yes, there were many of them ready to hand. There was the white man's 'liquid fire,' the almost uncontrollable illicit distilling, and even more prevalent illicit selling. In one ghastly location, a mile square in size, where my congregation had a deaconess at work, four miles from the centre of Cape Town, the police reckoned there were over 600 bootleg outlets. No less dangerous was the

(Continued on page 26 of this issue)

The Passing Day In India

By BESSIE MacMURCHY *

SINCE man began his struggle for life, one of his chief interests has been the supply of food for himself and family. There have been great changes through the years in the methods by which food is obtained, but the interest in the supply remains the same. Last evening I was showing some film strips of the United Nations type to the students in the undergraduate and graduate courses in nursing here in Ratlam. One of the films showed life on a farm in the United States. As I watched the pictures, I was struck afresh with the vast difference there is in the supply of food in America and in India.

A small corner of one of the wondrous wheat fields of Canada would make the average Indian farmer feel exceedingly affluent. Even through pictures it is hard for many of our friends in India to visualize the bounty of God towards Western countries in rich soil, weather that is usually such that a fair crop is assured, and limited population provided with many kinds of implements and modern equipment to meet the needs of farming, as well as the advanced steps in production of foodstuffs.

There are difficulties in production in the West, as we all know, but I feel that they are not quite so acute as in the East. Not only is there a much larger population here, but there are social factors that inhibit progress, and there is woeful ignorance in many areas which leads to an apathy in regard to attempts at improvement.

Two or three weeks ago I heard a young Rotary Fellowship student speak of his year in Canada, mostly at the University of Toronto. Perhaps some of you who read may have met him, Mr. Ramesh Desai. He said that he had been greatly impressed with two particular things in Canada—the spirit of independence, and a marked friendliness in the people. He touched on a few of the undesirable features of Western culture, but said he coveted more of a like spirit of independence for the people of his own country.

As others have done, he recognized that one of the big problems in attaining such independence is economic

insecurity and illiteracy. People of India, he felt, had sacrificed independence for security. That is to be seen in the family system of living, and the way in which a father dominates grown sons and daughters, even though they are of mature years. This all has a place in the advance which might give to India a better provision of the "bread" which our common forefathers sought as they roamed the jungles of Eastern Europe.

THE last war ended five years ago, but the repercussions are still strongly felt in different phases of our life. Rationing, for instance, is very much in force. The ration of sugar is about one-half pound per person per month. The household is fortunate which has a majority of persons who take sugarless tea, and scantily sugared porridge. Kerosene and petrol are ob-

tainable by ration, but it is not uncommon to have a shopkeeper say, "You can get some on the black market, if you pay the price." We hear rumours that petrol may soon be de-rationed. I believe that control has been lifted in some parts of India. The price is about 75c per gallon in the legal market. Grain is rationed, more severely so in some areas than in others.

I have been in Ratlam three months, and my application for a ration has not yet been attended to. Fortunately, the rations of the other members of our household is sufficient to provide what is necessary for an extra. We, of course, do not use as much wheat and grain as the Indian folks do. We supplement our diet with other things such as extra vegetables, fruit and meat.

A few days ago, we were discussing the enjoyment we have in looking over



Two young women of Pakistan who are responsible for distributing the relief parcels sent by CARE.

* Miss MacMurchy is a registered Nurse in the Bhil-Field. Now stationed at Ratlam.

the advertisements in the home papers that come to us. We have imaginary meals of that which we see advertised. I do not want to give the impression that we foreigners are in need as far as food goes, but I do want to point out that there is a difference in supply in the East and West. We never go to bed hungry, but it is said that only 25% of the population of this country can really say they get enough to eat.

IN Canada, you have had serious catastrophes this year, catastrophes which have been of concern to us who desire the best for our native country as well as for our adopted country. It is good to read of the courage and the sharing of our fellow-countrymen in dealing with the situation created by Winnipeg floods and Quebec fires. At the moment we in India, are concerned about the havoc wrought in Assam by earthquake. We have been informed that people are in great misery and want through geographical upheavals.

Pleas are being made for help. Responses in some places are sympathetic, but in others there seems to be a condition of deaf ears and blinded eyes. For instance, during a recent canvass, one member of a committee appealed to a wealthy cloth merchant for a contribution to the Earthquake Fund. The reply was given that on the same morning a contribution of fifty rupees had been sent to the Congress Committee to help in its political work. Therefore, the request for help for Assam could have the response of only four annas. (There are sixteen annas to one rupee, and one rupee is at present equal to twenty-five cents.)

The same merchant said he gave a lot of money away—about two rupees daily to beggars. In that we see the implication of social custom. The beggars are like tradespeople, and many of them are financially comfortable. The rich merchant, however, would feel that he might offend the gods by refusing to give to the beggar. Refusal to give help to earthquake victims would not involve the same enmity.

Thinking about such incidents as those about which I have written, the thought comes to me that the demand and supply of "bread" is indisputably linked up with the demand and supply of "spiritual bread." An adequate supply of the latter—obtained without cost—leads to a sharing of what we have of the former so that the supply of both reaches greater numbers. How satisfying it would be if more people in Canada could share with hungrier countries so that they, as they received nourishing spiritual food, would in turn give to others, not through fear, but through an adequate supply of "spiritual food." ★

ACROSS THE DOMINION



Courtesy Winnipeg Tribune

The Rev. Douglas Anderson, Moderator of Brandon Presbytery, extends the right hand of fellowship to the Rev. George Johnston at his induction into Flin Flon, Man. Also seen are the Rev. Sidney Sharkey and the Rev. H. Lloyd Henderson.

THE PRAIRIES

Biennial Assembly Disapproved

BRANDON, Man.—The Presbytery of Brandon turned down the proposal in Remit No. 1 concerning biennial meetings of the General Assembly. The Presbytery felt that biennial meetings would be less thorough and less extensive than the present annual meeting. The members of Presbytery also expressed fear that biennial meetings would increase "the bureaucratic tendencies already prevalent. The strength of the Assembly is that it speaks as the voice of the Church and does not permit a few men to speak arbitrarily. Moreover, the Presbytery feels that Church action is already slowed up when decisions only come forth once a year and a living Church needs to be able to take action with reasonable speed. Our finances ought to be reviewed annually. For these and other reasons the Presbytery refused approval of the idea of biennial meetings.

Young People Hear Special Speakers

GRANDE PRAIRIE, Alta.—Fifty-five young people held a rally at Grand Prairie on the weekend of October 15. Representatives were present from, Dixonville, Blueberry Mountain, Wanhams, Bear Lake, Glen Leslie, Flying Shot and Grande Prairie. A choir of fifteen young people led the worship service on Sunday morning, when the Rev. George Dobie delivered a rededication address. The theme of the rally was "Youth at the Cross Roads."

The Young People's Society at Forbes Church had the Rev. James S. Clarke, General Secretary of Sabbath Schools and Young People's Societies, address their society on November 6. Mr. Clarke presented a challenge to the young people, to take their place in the Church of Jesus Christ. He reminded them of the Presbyterian Training School at Medicine Hat, which is specially fitted to give suitable training to young people for leadership in the Church. President Donald Mitchell was in the chair and the society had a full attendance.

Memorial Organ Is Dedicated

CARBERRY, Man.—An electric organ was dedicated in Knox Church on November 12. This organ has been placed in the church as a memorial to the men and women of the congregation who served their country in both World Wars. It is also a mark of appreciation of the pioneers who founded and preserved this church. The organ was handed over by Mrs. R. J. Hood, choir director, to Rev. S. Sharkey, and it was unveiled by Mrs. R. Ellerington and Mrs. George Oliver.

On the Friday evening following the dedication, an organ recital was given to a well-filled church by the Rev. Mr. Wright and W. Huntley Cameron of Brandon.

Former Minister Conducts Anniversary

QU'APPELLE, Sask.—St. Andrew's Presbyterian Church on October 15 celebrated the 23rd anniversary of their present church building. In the year 1925, (Church Union) they were left

without a place of worship and without funds, but they had an unwavering faith in God and a determination to contend for the faith.

The anniversary services were conducted by the Rev. R. L. Taylor, Medicine Hat, a former minister of this charge. Mr. Taylor was warmly welcomed and gave two most helpful messages. The minister, the Rev. I. R. McKee, conducted the Service of worship, and special music was rendered.

The celebrations concluded with a congregational banquet, when the Rev. E. H. Lockhart, moderator of the presbytery of Assiniboia, gave a striking address on the history of the Presbyterian Church in Canada during the past 75 years.

THE MARITIMES

Observe 180th Anniversary And Remembrance Day

LUNENBURG, N.S. — The church which will ever be remembered as the cause of the first Presbyterian ordination in Canada celebrated its 180th anniversary on October 8. St. Andrew's Church was tastefully decorated with fruit, vegetables and flowers.

The special preacher was the Rev. W. Lloyd MacLellan of New Glasgow, who was listened to attentively by large congregations. Prior to the anniversary, the Session had conducted a visitation of the congregation, and this resulted in greater interest.

On October 11, an anniversary banquet was held with the minister, the Rev. Alexander Allen, presiding. The special speaker for this occasion was the Rev. Frank Lawson of St. David's, Halifax.

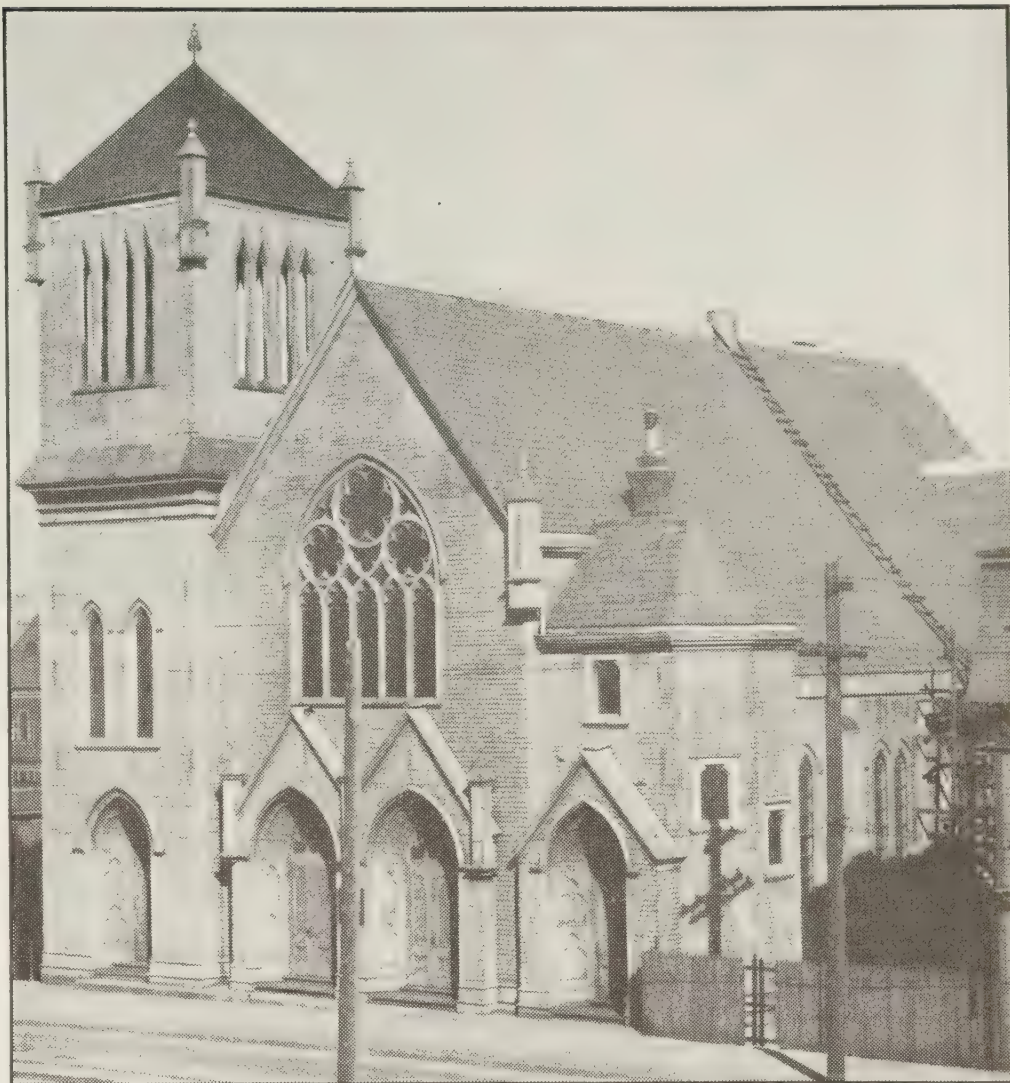
Another great day in the history of this community was the Remembrance Day service which was conducted by the Moderator of the General Assembly, Dr. F. Scott Mackenzie, whose text was taken from Deuteronomy, "Thou Shalt Remember."

This service was held in Zion Lutheran Church with their own pastor presiding, and the Rev. Alexander Allen of St. Andrew's Presbyterian Church participating in the service.

Newfoundland Congregation Observes 175th Anniversary

ST. JOHN'S—The 175th anniversary of Queen's Road Presbyterian Church was observed on October 29. The new minister of this congregation, the Rev. Iver D. MacIver, conducted the morning service, at which the Sacrament of the Lord's Supper was observed.

St. Andrew's Church joined with Queen's Road for evening worship and the anniversary sermon was preached by the Moderator, Professor F. Scott Mackenzie, D.D. Dr. Mackenzie brought the greetings of the entire Presbyterian Church, and told his audience, "It is a good thing to remember the great



Queen's Road Presbyterian Church, St. John's, Newfoundland.

sacrifices and accomplishments of our forefathers, and from them to gain inspiration for the present and the future."

The congregation also received greetings from His Honour, the Lieutenant Governor, the Premier, Joseph Smallwood; the Mayor of St. John's, and representatives from the various churches.

Queen's Road was organized in the year 1775 by John Jones, an N.C.O. of the Royal Artillery. There were only three people at the first gathering, but they formed themselves into a church and drew up a constitution for their guidance. This was how the Congregational Church of St. John's came into existence.

In 1938, Queen's Road Church applied for reception into the Presbyterian Church in Canada. This application was approved by the General Assembly and they have been served ever since by ministers of the Presbyterian Church.

Young People Conduct Mid-Week Meetings

PICTOU, N.S.—A series of mid-week meetings have been held in Zion Presbyterian Church, East River, St. Mary's, for twelve weeks. These have been conducted by various members of the Young People's Society. The

devotional period was conducted by young people, even children of eight and nine years of age read the Scriptures and led in prayer. The studies throughout were based on the Pilgrim's Progress, which was graphically illustrated by coloured pictures. The lectures were given by Mrs. James Cunningham. Although Zion Presbyterian Church has been without a minister for two years, all organizations carry on but the congregation looks forward to regular worship services and pastoral visitation from a settled minister.

Church Hall Is Dedicated

GLACE BAY, N.S.—A church hall, purchased by St. Paul's Church for work in the Caledonia area of the city, was dedicated on November 2. For some years Sunday School work and other organizations had been carried on in Caledonia school.

About one year ago, it was found possible to rent the Sons of England hall for the continuation of this work and finally the members of St. Paul's decided to purchase this fine hall, which is centrally located and most suitable for the type of work that they have carried on under the supervision of their deaconess, Miss Ethel Bennett.

The service of dedication was con-

ducted by the minister, the Rev. Samuel Kerr. Many of the members of Session and representatives from all other organizations in the congregation participated in the services of dedication.

On behalf of the men of Caledonia, Mr. Angus MacPherson spoke feelingly and appreciatively of the good that could be accomplished through the purchase of this new building.

Large Congregation Attends Mid-Week Service

LOUISBURG, N.S.—During his Moderatorial tour of the Maritimes, Dr. F. Scott Mackenzie addressed a large congregation on Tuesday evening, October 24. The Rev. Hugh Jack of Sydney presided at the service of worship, and the Rev. C. C. Walls of the First United Church, Louisburg, brought greetings from his congregation and assisted in the service.

Dr. Mackenzie spoke on renewed consecration and the need of a spiritual awakening so that the Church might in some measure rise to complete its task.

ONTARIO

Speaker Stresses Influence Of The Church

OTTAWA—The sixth anniversary of St. Stephen's Church was observed on October 22, with Dr. C. Ritchie Bell of the Presbyterian College, Montreal, as guest speaker. Dr. Bell told the congregation that "the influence of the Church permeates our national life; it challenges our political philosophies; it makes for justice in social relationships, and warns us of danger when men grow thoughtless of the basic laws. Even when the Church does not speak directly, her influence is dynamic and her power is felt because she is present."

The Rev. George H. Sparks, the minister, presided at the services.

*The Editor wishes you a joyous
New Year*

**Make 1951 a
RECORD YEAR
in your congregation.**

Dedicate Memorial Pulpit

NASHVILLE—At the Communion observed on October 29 of Nashville Presbyterian Church, the Rev. A. L. Farris, dedicated an oak pulpit to the Glory of God and in memory of the late John Black, an elder in the congregation from its inception until his death, February 24, 1949. Prior to 1902 Mr. Black had been an elder in Knox



Courtesy Montreal Gazette

Unveiling and dedication of a memorial tablet in Melville Church, Westmount, November 12. From left to right, representatives from Navy, Army and Air Force; the minister, the Rev. Charles C. Cochrane, B.D.; Flight Lieut. De Courcy H. Rayner, chaplain of the 401st City of Westmount Fighter Squadron; Brigadier Gen. A. E. Walford, C.B.E., M.M., A.D.C.; representatives from the Women's Division of the Navy, Nursing Sisters, the Army and the Air Force.

Church, Vaughan township, for 11 years. At the time of his death, Mr. Black was the oldest elder in the Presbyterian Church in Canada.

Electric Organ and Offering Plates Dedicated

CANNINGTON—The anniversary of Knox Church was observed on Thanksgiving Sunday, October 8. The progress of this church was marked by the dedication of an electric organ and chimes, presented in memory of Mr. and Mrs. Murray Summerfeld.

The Ladies' Guild also presented oak offering plates. These gifts were dedicated to the service of God. We were fortunate in having the Rev. J. K. L. McGowan of Uxbridge who delivered two fine addresses. At the close of the evening service we had an organ recital conducted by Mr. Pagett of Toronto. The present minister of this church is the Rev. T. Mulholland.

Elders Conduct Church Service

TORONTO—On October 20, the elders of St. John's Presbyterian Church, took complete charge of the morning service. Mr. Douglas Nichol conducted the service, Mr. Clifford Jefferies led in prayer and Mr. James Stevenson brought the message.

The title of Mr. Stevenson's address was, "A Way of Life," and his text was found in Micah 6:8. This is the verse that his father gave him when he left Scotland as a young lad. Since that time Mr. Stevenson has lived in China, Africa and South America. From his wide experience he has seen the people's need of the Gospel of Jesus Christ.

This annual event creates interest amongst the members of the congrega-

tion, provides experience for the elders and gives them a deeper insight into the work of the ministry. The Rev. W. C. McBride is minister.

S. S. Teachers Plan For Church Attendance

TEESWATER—Knox Presbyterian Church was anxious to get the Sunday School scholars to attend church. Their church service begins at 10:30 o'clock, with Sunday School at 11:40 o'clock.

Some of the pupils used to come to Sunday School only, and often caused a noise in the basement which distracted attention from the church service. The teachers decided to offer small prizes to the pupils who had the highest church attendance record. In 1949 Donald Dickson won the first prize, having attended church 87 times.

This is the third year that this plan has been carried out, and the teachers are most encouraged and the parents are pleased. The Rev. John Hardwick was our former minister.

Church Re-opens After Extensive Repairs

RODNEY—The splendid edifice of St. John's Church has recently undergone extensive repairs on both the exterior and the interior. On October 29, the re-opening and anniversary services were conducted by the minister, the Rev. T. E. Kennedy. The guest preacher was the Rev. Donald MacInnes, moderator of the Synod of Hamilton and London. A sanctuary light was dedicated at this service in memory of the late John Lowry, an elder for many years.

*Across the Dominion
(Continued on page 19)*

PRESBYTERIAN RECORD

Challenge for the New Year

NEWSPAPER reporters (except the Border Cities Star) who investigated the vice and corruption that prevails in Windsor, have been astounded at its ramifications. Many citizens had long been aware of the huge tentacles of the city's underworld that had stretched their network in all directions. Some of the citizens who knew something of the inner workings hesitated to testify before the Police Commission. Enough was revealed to uncover an appalling condition of degradation and crime that has undermined the city's moral health.

The chief of police and his assistant have been dismissed along with the Crown Attorney. It is questionable if the said chief was really to blame, but was just the goat jettisoned out of the vortex of the vice ring. The chief was not the kingpin of the vice racket. Who was and who is? The Premier of Ontario must use all his powers to uncover the culprits even though heads may fall. Since two of his prominent colleagues in the Legislature have been named in connection with the situation, nothing short of a Royal Commission should satisfy the people of Ontario.

Our own Church and all Christian Churches need to sound an S.O.S. in this emergency. It is not only in Windsor that corruption and vice abounds. It is widespread. The conscience of the nation must be aroused to combat the growth of evil. Spade work must be done in various communities. Much more is needed. There must be a nation-wide mobilization against the evils of gambling, drunkenness and immorality that are sapping the moral foundations of our entire country. Here exists a challenge to the Social Council of the Canadian Council of Churches. Let it speak from the housetops! And let us gird ourselves for immediate action.

Is Your Church in Danger?

CHURCH fires have usually gained tremendous headway prior to discovery. Investigation has shown that more than one-half of all church fires were first detected by outsiders. Each church has its fire hazards, some of which could be eliminated. Rather than term church fires as "acts of God," we ought to ascertain if they are not the sins of omission of church officials.

Statistics reveal that no denomination is safe from its percentage of fires. Churches in great cities with modern fire fighting equipment suffer from the flames in the same disastrous fashion as the little church in the village. Besides, there is no particular architectural design that withstands the onslaught of fire. They all topple, all come tumbling down, Norman, Gothic, Colonial and Modern, stone, brick, cement and wood. Men and women who have contributed their savings

and their talents to their cherished sanctuary have watched their lifetime efforts vanish in one short hour.

Congregations should have a Fire Prevention Committee. Many a church has been destroyed by defective furnaces, or overheated smoke pipes or faulty chimneys. Electrical wiring should be regularly inspected and made secure. The basements should be made foolproof, lest some one smoking toss away a smouldering cigarette.

When one considers the monetary loss and the dislocation of church activities caused in recent years at Knox-Crescent, Montreal; MacVicar Memorial, Outremont; St. Andrew's, Niagara-on-the-Lake; New Westminster, Hamilton; Knox, Goderich, and others, we ought to eliminate all possible fire hazards. **In ten years there were 26,000 church fires reported in the United States and Canada.**

Despite all the love and care you use to safeguard your place of worship, should fire come, what protection has been placed on the building? Remember replacement costs ought to be the basis of your insurance premiums. Let no "penny-wise, pound-foolish" policy dominate the thinking of any church board. Protect your Bethel lest there be a day of reckoning. When your Annual Meeting comes this January, find out what care has been taken to protect your investment!

An Important Pronouncement

THE World Council of Churches made an important pronouncement during its summer meeting in Toronto. It conveyed to its member-Churches a statement regarding the relationship of its constituent bodies.

The World Council of Churches says that, "It is not and must never become a super-Church." Its second statement of purpose is that, "It is not formed to negotiate Church Union between Churches." Its purpose is rather to bring the Churches into living contact with each other to discuss the meaning of Church Unity. On the positive side the Council plans by conversation, co-operation and common witness to proclaim their faith to the world.

The entire statement has been handed down to the Canadian Council of Churches for study and, if necessary, adoption. This clear statement by the World Council of Churches will be welcomed by many in our own Church. It has been pointed out in Philadelphia Letter that the danger lies in such Councils forgetting their main purpose and pursuing Church Union rather than Church Unity. It would be well, particularly for those who preach Ecumenical sermons either in our Canadian Council or elsewhere, to remember that there is a wide gulf between what is known as organic Union and Church Unity.

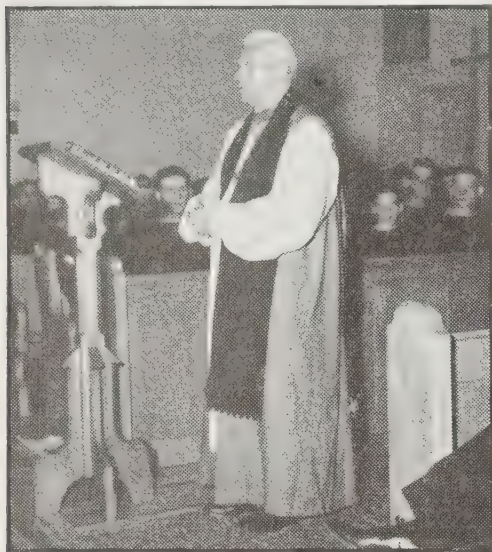
This world of difference has been well stated by the

late Dr. J. Fort Newton, whom no one can accuse of sectarianism. "Joined a group at noon today," he writes, "to discuss the problem of Christian Unity, by which they seemed to mean Church Union—a very different thing. But it was only talk. Men are not ready for it and the time is not ripe. Nor can it be hastened. Still less will it come by erasing all historical loyalties in one indistinguishable blue of ambiguity. If it is artificial, it will be superficial. It must come spiritually and spon-

taneously, else it will be a union, not of the church, but of the churchyard. Dicker and deal suggest a horse-trade. No, our fathers parted in passion; in passion we must come together. It must be a union, not of compromise, but of comprehension." ★

John McNeil

Archbishop Kingston Passes



R.C.N. Photo

The Most Rev. G. F. Kingston, D.D., delivering the sermon at the dedication of St. George's Chapel, H.M.C.S. Cornwallis, shortly before his death.

Church circles in Canada were deeply shocked to learn of the sudden death of the Primate of all Canada on November 20. Archbishop Kingston had been stricken with a coronary thrombosis the previous week and died in a Toronto hospital. Since his elevation to the bishopric of Algoma, Dr. Kingston had been noted for his broad sympathies and his fine qualities of intellect. He was a wonderful friend of the different clergy whom he knew in the various denominations in Canada. His sudden passing leaves a vacancy that will be very difficult to fill and reminds us of the loss that was sustained by the Church of England when the late Archbishop Temple, Primate of all England, passed suddenly during World War II.

The Moderator of the General Assembly, Dr. F. Scott Mackenzie, sent the following message to the Church of England:

"It is with profound sorrow that I have learned of the death of His Grace the Most Reverend George Frederick Kingston. The Church of England in Canada has lost a great leader whose eminent gifts, clear sighted Christian statesmanship, and

broad Christian charity were known and admired far beyond the bounds of his own Communion. In a very real sense his death is a loss to all the Churches and to the nation as well. On behalf of The Presbyterian Church in Canada I extend the deep sympathy of our Church first of all to his widow and family and to the entire membership of our sister Communion."

Congregation Observes 72nd Anniversary

ST. MARY'S—Knox Presbyterian

Church marked its 72nd anniversary with a re-opening of the church after extensive renovation. The auditorium was not only redecorated but a new furnace was installed, and the church has been thoroughly insulated. These improvements have added greatly to the attractiveness of the sanctuary.

The anniversary preachers were the Rev. Gordon A. Peddie of London, and the Rev. Dr. K. Hunter Palmer of Avonton. The minister of the church, the Rev. J. Melvin Keys, Ph.D., assisted at the evening service, and an enlarged choir rendered anniversary music.

Horizons in the New Year

By F. SCOTT MACKENZIE

THIS is a New Year of more than ordinary significance to the Presbyterian Church in Canada. It marks the beginning of a new chapter in the Church's history. We enter this New Year in the inspiration of many memories which the observance of the seventy-fifth anniversary of the Church has awakened, highly resolved that with the help of God, this new chapter of the Church's history will be worthy of the best traditions of the Church, and worthy also of ourselves as professed followers of Him who is the Church's only King and Head.

Our Church has passed through a difficult period, and one beset by many perils. It has been a time of reconstruction, during which local problems and difficulties altogether unusual and extraordinary have had to be faced. This of necessity has occupied much attention and has placed a heavy strain on the Church's material resources. And through it all, there was the constant danger of our becoming so exclusively concerned about these things — about ourselves and our own immediate needs — that we should fail to catch the

larger vision, and thus ultimately lose our life in the very process of trying to save it.

From this peril we have prayed that our Church might be delivered. And happily, there are today clear indications that these prayers are being answered. Undoubtedly the nation-wide observance of our seventy-fifth anniversary has done much toward this end. While the full fruit of this celebration is still to be revealed, it has already brought blessing to the Church. And we ought to enter this New Year with the prayer, supported by zealous individual exertion, that the most conspicuous practical outcome of our observance of this important anniversary may be a whole-hearted rededication of ourselves to the service of Christ, — the visible and tangible evidence of a great clearing of spiritual vision and quickening of spiritual vitality.

With this prayer upon our lips and this desire in our hearts, we may enter the year before us with firm trust and confidence, assured that whatever it may bring, it will be for the Church, in the fullest and best sense of the term, a happy New Year.

A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan

The Boy From Korea

A MISSIONARY's son, born on the Korean mission field, was making his first visit to the home of his parents in a small American town. One day an American lad burst into the garden with exciting news. "The circus is coming to town!"

"What's a circus?" innocently asked the young Korean.

"A circus! Don't you know what a circus is? Haven't you ever seen a circus?" Scorn filled the American lad's voice as he eyed his visitor in contempt.

The boy from Korea was stung to the quick and he retorted:

"Well, what of it? Did you ever see the Pacific Ocean? Were you ever on a warship? Did you ever see Hong Kong or the diving boys at Colombo? Were you ever in India or did you ever see the pyramids? What do you know about London?"

Vengeance was complete. The American lad was silenced. Before these greater wonders his travelling tent show seemed small indeed. The missionary's son had seen wonders that the other boy never thought existed.

This New Year

*I want the New Year's opening days
To fill with love, and prayer and praise.
Some little things to do for Thee,
For thou hast done great things for me.*

Hats off to the past; coats off to the future. Let us reverence the past and the achievements of our fathers but let us strive earnestly to make the world a better world than our fathers knew.

A Quiz

There is one correct answer. Do you know which is correct?

1. "Rob Roy" was written by:
(a) Sir Harry Lauder.
(b) Sir Walter Scott.
(c) Robert Burns.
2. The Parable of the Lost Sheep is found in:
(a) The Book of Genesis.
(b) The Gospel of Luke.
(c) The Psalms of David.
3. "Fort George" is located at:
(a) Lake George.
(b) Lethbridge, Alberta.
(c) Niagara-on-the-lake.

Three Famous Generals

"THE three most famous Generals I have known in my life," said Winston Churchill on one occasion, "won no great battles over the foreign foe, yet their names, which all begin with B, are household words. They are:

General Baden-Powell—The Boy Scouts' Association.
General Botha—United South Africa.
General Booth—The Salvation Army.

"In this uncertain world we cannot be sure of much," Winston Churchill continued, "but it seems probable that 100-200 years hence, or it may be more, these three monu-

ments, which we have seen set up in our lifetime, will still proclaim the fame of their founders, not in the silent testimony of stone or bronze, but as institutions, guiding and shaping the lives and thoughts of men."

Rudyard Kipling

RUDYARD KIPLING was born in Bombay, India, in 1865. Like most English children born in India, he was sent to England to escape the Indian heat. He attended school in Devonshire and writes of his experiences in the humorous story of schoolboy life "Stalky and Co."

When only seventeen he returned to India where he wrote for a small newspaper. He published several volumes of short stories. He became a master in this art. At the age of twenty-five he was recognized in England as a new literary genius.

Every Wolf Cub is familiar with the fascinating stories of Mowgli and the animals of the Indian jungle. There is Akela, the wise Old Wolf, the head of the Pack. There is Shere Khan, the bullying tiger; Baloo the bear who taught the laws, and Bagheera the black panther who taught Mowgli how to hunt. Kipling's Jungle Book inspired Lord Baden Powell to form cubbing around this exciting jungle atmosphere.

For younger children Kipling wrote his "Just So Stories" and two of his novels, "The Light that Failed" and "Kim," are still popular. He also wrote poetry and every boy and girl is familiar with "Recessional." It was inspired by the sixtieth anniversary of the reign of Queen Victoria. In it he warns the nation against boasting and pride. He reminds us of the things that abide.

*The tumult and the shouting dies;
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!*

Underlying all Kipling's thinking was his firm faith in the "God of our fathers."

You will enjoy the stories by this great Englishman, the schoolboy companion of Baden-Powell, the lover of the great-out-doors. We know he loved camping because of his words so often quoted by the Boy Scouts' Association:

*Who hath smelt woodsmoke by twilight?
Who is quick to read the noises of the night?
Let him follow with the others
For the young men's feet are turning
To the camps of proved desire and known delight.*

Kaieteur Falls

THE Kaieteur Falls in British Guiana are five times as high as the Falls at Niagara. It is one of the magnificent spectacles of South America.

To the East Indians of British Guiana, the largest of the six racial groups in the colony, the Presbyterian Church in Canada has been ministering through its schools and churches for fifty years and more.

Answers to Quiz:

1, Sir Walter Scott; 2, The Gospel of Luke; 3, Niagara-on-the-lake.

This Nation Under God

By KENNETH G. McMILLAN

THIS was the theme of the Constituting Convention of the National Council of the Churches of Christ in the U.S.A., which held its first General Assembly in Cleveland, Ohio, the week of November 26. Behind this gathering lay ten years of continuous discussion of the best procedure for bringing about fuller fellowship and greater cooperation among the Churches. The new Council gathers together twenty-nine denominations with a membership of thirty-one millions and twelve interdenominational cooperative agencies. Those responsible for its creation regard it as the outward manifestation of a deepening and growing sense of spiritual unity in Christ.

The Foreign Missions Conference of North America, which has now become the Division of Foreign Missions in the

ing up the Christian Community for just this day but the judgment upon the Church is that a Church half concerned and half unconcerned cannot do its work.

THE existence of the World Church has resulted in an entirely new conception of Missions. The old idea of the Churches doing missionary work has been replaced by the realization that the Church has a "Mission." The only commodity that the Church possesses is the Gospel but the Gospel is not to be interpreted simply in terms of the Saviourhood of Christ but also as the Lordship of Christ whereby every area and department of life comes under the scrutiny and reign of God.

The function of the Boards of Missions becomes that of balancing the total resources of the World Church so

hunted Christians in the East and from all those who do not live at peace with the world.

THE great enemies of the Christian Faith today are Syncretism, Communism, Roman Catholicism and Fundamentalism. In the face of these enemies decisive events and developments are taking place within the Church. Once again the Church is learning to fight; it is becoming aware that it is the chief guardian of even the human values; it is rediscovering its essential unity.

Looked at from the point of view of the world, which sees half of this continent and ninety-seven per cent of the remaining three-fifths of the population of the world outside the Christian Fellowship, the Church may appear to be dead and weak. There is a danger that even we Christians shall so concentrate on the catastrophic and sensational events of our time that we no longer look at the work of God that is going on in the Church today.

The Living God is still creating a living Church. The real story is not one of dying out. The Church's history is the history of a constant resurrection which fills us with joy and our enemies with indignant surprise. The Church has always emerged out of civilization and gone on. This is happening once again in our day. Our problem is to understand the mind of God and to interpret it to our people. ★



United Nations Photo

Applied Science has made the world a physical unity but for her high destiny the world is not yet ready.

National Council of Churches, met during the same week. This Division faced anew the missionary obligation of the Church in the light of the world crisis.

"The great new fact of our time," prophesied the late Wm. Temple, "is the World Church." This World Church is called upon to speak God's redeeming and reconciling Word into the contemporary situation. Applied science has made the world a physical unity but for this high destiny the world is not yet ready. God has been build-

that those areas which possess much can share with those which have little. The resources of the Church are the common resources of God for the need of and the use of all His people. The keynote must be full partnership with the younger and the weaker Churches whereby we give and we receive according to the need.

In this balancing of resources it would be a grave mistake to imagine that in the west we have not just as much to receive as we have to give. We do not possess everything that God needs to say to men. We can learn from the Church behind the Iron Curtain, from the cold and hungry and

THE GENERAL ASSEMBLY adopted the EVERY HOME PLAN for THE PRESBYTERIAN RECORD

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The Record in every home will mean a deeper interest in your own church finances and in the extension of Christ's Kingdom.

THE PRESBYTERIAN RECORD

63 St. George St. Toronto

* Mr. McMillan is minister of St. Andrew's, Guelph and Convener of the Foreign Missions Section of the Board.

A Friendly Year

IT'S the season for saying "Happy New Year" and for making new and interesting plans. But while we are looking forward to 1951, suppose we look back, too. Let's see what has been happening to Canada in the last few years.

There are more industries, more buildings, more homes, more jobs to be done. The family is growing bigger—there are more Canadians than there

By O. MARY HILL

used to be. Back in 1871, there were only three and a half million of us. By 1931, the year in which some of you were born, there were ten and a quarter million. And this year, when the census-takers have covered the country and counted everyone, the total will probably reach 14 million.

Where did all the extra people come from? They weren't all children born to Canadian families. Some of them are British war brides, who met and married Canadian soldiers serving overseas. Some are sturdy Dutch settlers, whose lands were flooded when fighting raged along the coasts of Holland. They want to go on farming, so they come to a less crowded country where there is still land to be tilled. You may see them coming off the boats at Halifax or Montreal—father, mother, and seven or eight children, as well-scrubbed and shining as a Dutch housewife's kitchen. Some are Chinese women and children; only in the last few years have they been allowed to join their husbands and fathers in Canada.

SOME of these newcomers we call "Displaced Persons" because they have been driven out of their own countries and cannot return. They come from Latvia or Estonia, from Poland or Hungary, by way of the D.P. camps in Germany. Often they bring sad and bitter memories with them—of sons and husbands who disappeared into Russian labor camps, or of parents who had to be left behind in Germany.

IN the last five years, Canada has welcomed over 360,000 new settlers. Of these, over 25,000 are Dutch, who have gone largely to the small towns and villages; about 172,000 are British;

and about 98,000 are Displaced Persons of various nationalities. But Dutch or Czech, British or Ukrainian, Polish or Latvian, they are all eager to become good Canadians. And that is something that can't be achieved in six months, or even in a year or two. In fact, it will be five years before they can become full-fledged citizens.

Welcoming them and helping them along this road to citizenship is part of the Church's work, because it honours the words of Jesus, "I was a stranger and ye took me in." The Presbyterian

that, I think, is what is happening now that many of the new Canadians have been here for six months, a year, or two years. That is why I am suggesting for your 1951 programme a project in citizenship—for us all as individuals, and for Young People's Societies, C.G.I.T. and boys' groups, and even for Mission Bands.

HERE, then, are some things that you and your group could do:

I. Find out how many newcomers there are in your community, and from



National Film Board Photo

A new Dutch family looking over the land soon after arrival in Canada.

Church in Canada began to do this job several years ago. It appointed the Rev. H. R. Pickup as its Director of Immigration. Mr. Pickup receives information about Protestant newcomers, sends them letters of welcome, and writes to the church in the district to which they are going. The Women's Missionary Society, too, has its workers at the great ports, who meet these people as they come off the boats and speed them on their way.

It is pleasant to know that our Church is bidding the strangers welcome, but it is easy to welcome people and then forget all about them. And

what countries they come. And don't forget about the British; they are often lonely, too. Ask your minister and the welfare agencies in your town about these people and which ones specially need help. Some of them may only need new friends; some may want warm clothing or help in learning to speak English better.

II. Invite them to share in some group activity, as a group. Perhaps your Young People's Society could put on a "New Canadian" night, and ask each nationality represented to take part. Many of the European people have beautiful folk songs and dances

that your group would enjoy, or they might tell you something about the countries which they call homeland. Remember that an evening like this goes better if you share with them some common interest such as singing, games and sports.

As your part of the programme, you might show Canadian films that will help to introduce our country to the immigrants. You can borrow many interesting ones from your local film council or film library. And when the evening is over, suggest to your guests that they become a permanent part of your group.

III. *Make friends with the newcomers as individuals* and welcome them to your home. Perhaps one of these girls is in your class at school or works beside you at the office, or lives on your street. Do you ever ask her to drop in of an evening to come to tea on Sunday and meet your Canadian friends? If a Dutch family comes to your town, you might call for the children and take them to Sunday School or to Mission Band. And don't forget that we all have much to learn from the newcomers. By broadening your friendships with new Canadians, you can broaden your own mental horizon.

IV. *If your community organizes special citizenship ceremonies, show your interest in them.* In some towns and cities, the presentation of naturalization certificates is made an event, with prominent persons attending. Perhaps your church would like to sponsor one of these ceremonies. Speak to your minister about it, and he will get in touch with the courts which supervise naturalization procedures.

V. *Don't forget about the mother.* The mother of the family is often slower at making friends in her new surroundings. Father goes out to work and the children to school or to their jobs; they learn English and become acquainted more quickly. So ask your mother to visit some of these women, take them to meetings of women's groups, or just pay a friendly call. It will help the whole family. ★

Observe 70th Anniversary Following Redecoration

SOUTH MOUNTAIN—St. Andrew's has been newly decorated, and the congregation gathered on October 1 for their 70th anniversary services. The special speaker was the Rev. A. C. Young of Lansdowne and Caintown.

The joint choirs of Mountain and South Mountain congregations rendered appropriate anniversary music. The Rev. Eric Larsen is minister.

SCOTTISH LETTER

I AM writing this on the evening of St. Andrew's Day, and at the moment I am listening to a Canadian of Scottish descent speaking Gaelic, who is followed by a Scots lawyer from Toronto, in the radio programme on our Home Service. We do think of you all specially at this time, just as you think of us, and we pray that all

By JOHN B. LOGAN

people of Scots blood, and all of the Presbyterian persuasion, may nobly play their part in God's great Family, and continue the tradition of St. Andrew as good Christian missionaries.

It gives us great joy to note from the pages of this fine Record, and to hear from many sources, of the way in which you are combining faithfulness to the best of the past with steady advance. I shall not be surprised if one or two of our writers try to produce for us, a volume so apposite and useful as *Our Heritage and Our Faith*, by Dr. John McNab and Dr. F. Scott Mackenzie, but I shall be surprised if it is as good as theirs.

How are we getting on? After an unusually bad summer in which we just didn't get enough sun to build us up for the winter, a cold spell, with thick fog in some areas has resulted in a great deal of illness and in some serious accidents. The doctors and the ministers are overworked even more than usual with sick visitation, and congregations are depleted—though I notice that ever since an appeal for donations for the Christmas Party was made in church, the Sunday school has again grown in size.

Christmas carols and anthems, nativity plays and other seasonal delights are in preparation. It is probably true to say that children here have a better time than ever before, and they look better. On the other hand, the cost of living soars, and Christian liberality tends to stand still or decline. The minimum stipend, it is hoped, will be raised from £450 to £475 by the end of this year, if enough money comes in, and so far it hasn't. The Committee is asking the Church for an additional £20,000. A goal of £500 as minimum stipend is set for 1951.

KOREA and Communism cast a dark shadow over the land, and over every congregation. Once again, we have to apply our Christian gospel to war conditions. A local boy of 21, out in the Argyles, was reported wounded, then killed, then the death notice was cancelled, all within a week, and we begin to hold our breath for news of our lads. The Commission of Assembly

adopted a resolution on the subject of the so-called World Peace Congress, supporting the British Council of Churches in declining to be represented, declaring that the primary purpose of the Congress is to spread Cominform propaganda, and commending the work of the U.N.O. for international co-operation.

To-day, another appeal for our National Church Extension has come to our ministers from that wonderful veteran, Dr. John White, who spoke with eloquence at the Commission of Assembly. Since 1944, eleven buildings have been completed, twenty-two are in the course of erection; and there are eleven sites on which it is hoped to begin work soon. These are mostly Hall-churches. When these buildings are completed, only a third of the necessary programme will be realized. A total of £409,000 has been contributed by congregations since 1944, £91,000 short of the target for that time. Dr. White asked for a million pounds in ten years, but much more will be needed. With the Appeal comes a beautifully illustrated brochure, *Scottish Churches through the Ages*, price one shilling, with handsome photographs of twenty-four historic churches and six Church Extension churches, worthy successors.

Our Moderator-Elect is the Rev. Dr. W. White Anderson of St. Cuthbert's, Edinburgh. He served on a Canadian Mission field during his student days. He was almost called immediately after church union to two fine Canadian congregations, St. Andrew's, Ottawa and Central, Hamilton, but decided to remain in Scotland. ★

Church Renovation Cause of Much Thanksgiving

PRESCOTT—St. Andrew's Church held special services on Sunday, November 5, when the newly-decorated sanctuary was opened for public worship. Large congregations were present when the minister, the Rev. B. Simpson Black, discoursed in the morning on, "The House Beautiful," and in the evening on "Devotion to the House of God." Much taste and skill have made this place of worship truly beautiful. Another project of recent weeks was the purchase of choir gowns and the upholstering of the pulpit furniture.

A special committee was appointed at a congregational meeting, with Miss Audrey Judge as convener. Great credit is due them for the various donations received and the completion of the projects that the committee planned in co-operation with the Ladies' Aid and the choir and other church members. The rededication was concluded with a service of thanksgiving.

PRESBYTERIAN RECORD

QUEBEC

French Clergyman Arrives To Serve Church

MONTREAL—Eglise St. Luc, at Papineau Avenue and Logan Street, welcomed a new pastor on November 12. The Rev. Andre Poulain, pastor of the Reformed Church at Dieppe, France, has been called to become minister of this Presbyterian Church in Montreal. Mr. Poulain is not only a graduate of the Theological Seminary in Paris, but received his Master's Degree in Theology from Union Theological Seminary, New York. He stated on arrival that Protestantism is making rapid strides in France, but that pastors have great difficulty because adherents are scattered in so many small groups throughout the country.

Visual Education in Leadership Training

By W. Harold Reid

How to get trained leaders is one of the greatest problems in the Church today. To meet this need Protestant Churches in Canada and the U.S.A. and the I.C.R.E. have co-operated in the production of the LEADERSHIP EDUCATION AUDIO VISUAL KIT.

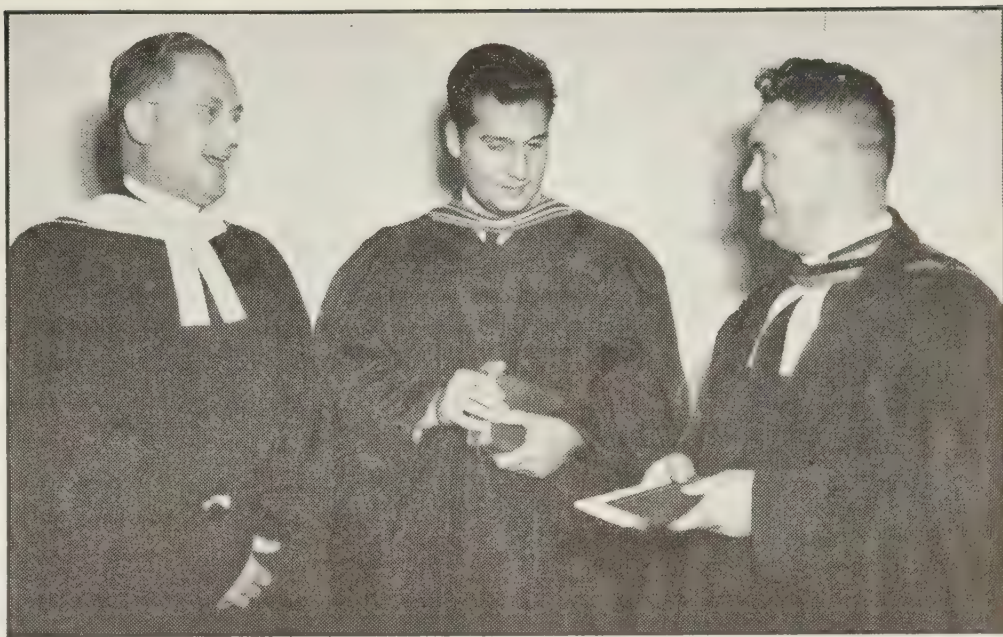
This kit consists of ten filmstrips with recordings and a complete set of guides giving detailed instructions as to its use. These ten A-V units have been produced to recruit and train teachers and leaders, being designed for those at present engaged in teaching as well as prospective teachers in the Sabbath School. Plans are being made for its use in certain centres by our church this winter.

The results obtained from this new material will depend largely on the way it is used. To be most effective it requires careful handling by trained workers who are willing to devote time and thought to its presentation and when so used will be found invaluable in providing the answers to most of our leadership training problems today.

Italian Presbyterians Become Self-Sustaining

MONTREAL—The work of the Presbyterian Church in Canada among the Italians of Montreal began in 1874. This work is thus the oldest of Italian Protestant causes in all of North America.

The work has progressed rapidly in recent years. Mission Board grants have been voluntarily reduced to the extent that the Italians now meet all their expenses, including the minister's stipend, and contribute comparatively



Canada Wide Pictures

The Rev. Quincy A. McDowell, left, the Rev. Mariano Di Gangi, centre, and Dr. C. Ritchie Bell, right, after the induction of Mr. Di Gangi at the Italian Presbyterian Church, Montreal.

well to the Budget. They only require a small amount for house rent to be completely self-supporting. The passage of the congregation (which includes two preaching points: Beckwith Memorial and Ville Emard) from an ordained mission field to an augmented charge was marked by the calling and the induction of the Rev. Mariano Di Gangi, B.A., B.D., as the regular minister early in November of 1950.

The activities of the Italian Church include services of worship in both English and Italian, Sunday School, Ladies' Aid, W. M. S. Auxiliary, and free classes for recent immigrants from Italy who are anxious to learn English. An Italian translation of our Shorter Catechism, made by the Rev. M. Di Gangi and financed by the W.M.S., has recently gone to press.

Although the work is primarily among people with a Roman Catholic background, the emphasis is not on anticlericalism, but on the Gospel of the Grace of God made manifest in Jesus Christ for the salvation of a lost world.

ONTARIO

Basement Church Is Dedicated

SARNIA—On November 12, the new Laurel Lea Church basement was dedicated by the Rev. J. M. Macgillivray, D.D., of St. Andrew's Church, Sarnia. The service of worship was conducted by the minister, the Rev. Alexander K. Campbell. The message was delivered by Dr. Macgillivray. The choir, under the leadership of Mr. James Watson, rendered special music.

The full co-operation of the congregation has resulted in the completion of the beautiful church basement with-

in a year of the turning of the first sod. The church is in the centre of a housing development in Sarnia. Great foresight was shown in the organization of a congregation in the district school before such expansion was anticipated. The congregation hope soon to complete the church structure.

Observe Anniversary And Dedicate Organ

TORONTO—Two events stand out in the life of Emmanuel Presbyterian Church this autumn. The anniversary services on October 15, found many former members returning to worship with us. The Rev. David Marshall of Whitby was guest preacher in the morning, and the minister conducted the evening service. Two former ministers and their wives, the Rev. J. P. McLeod and the Rev. Sam Hill attended the anniversary supper.

On Remembrance Sunday, the forty-year-old organ which had been completely made over and electrified was dedicated as a memorial to the eight men who made the supreme sacrifice in the Second World War, and to all who had served. The guest speaker was Dr. John McNab, who used the theme "Our Heroes." The act of dedication was conducted by the minister, the Rev. J. F. Donald, and the choir under Mr. John King provided suitable Remembrance Day music.

Toronto University Students' Presbyterian Fellowship

The Presbyterian Fellowship has begun a promising year on the campus of the University of Toronto, led by president Nora Jones. The fall term opened with a service in Knox College on October 1, with Prof. D. K. Andrews giving the address. On November 7 an interesting meeting was

held, when about 55 members visited the new Church Offices. Groups went to the different departments, where H. S. Reid, Rev. J. Alan Munro, Rev. J. S. Clarke, Dr. E. A. Thomson and Dr. John McNab explained the work that is carried on. The next week the members of St. Andrew's Church were hosts to our group at their congregational dinner, where we met the minister, Rev. Paul Stirling. We send greetings to other Young People's organizations and campus groups of our Church.

Rededication After Renovation Follows 114th Anniversary

PARIS—The 114th anniversary services, held on October 29, followed closely the re-dedication of the Paris church after the complete re-decoration of the main sanctuary.

The Sunday School had been decorated and has a modern equipped kitchen and dining room, plus a new heating system. All financial obligations have been met.

The special speaker for the anniversary was Professor J. Stanley Glen of Knox College, who brought inspiring and challenging messages.

The anniversary services were continued on November 3 with a congregational Family Night. After a concert of high quality had been presented, Dr. Fred Barron, on behalf of the congregation, read an appreciative address of the services of the minister, the Rev. David Gowdy, and Mrs. T. G. Mauer presented him with complete pulpit vestments. A suitable presentation was also made to Mrs. Gowdy, after which lunch was served.

Church Furnishings Are Dedicated

LISTOWEL—A Communion Table and pulpit, presented by C. Morton Scott in memory of his sister, the late Miss Mary C. Scott, were dedicated in a special ceremony at Knox Presbyterian Church on November 19.

Other furnishings dedicated at the same service included pulpit chairs, in memory of the late John Livingstone, early Listowel settler, and a nephew of David Livingstone, famous African explorer; and a baptismal font in memory of Mrs. A. G. Savage, mother of David P. Savage, Knox Sunday School superintendent. The Rev. W. G. Kelley is minister.

Oshawa Rejoices In Church Extension

OSHAWA—The new St. Paul's Presbyterian Church was dedicated on November 24 by the Rev. Alexander McLean, moderator of the East Toronto Presbytery. This new church, which was sponsored by the Session of Knox Church, Oshawa, has already demonstrated the wisdom of this piece of church extension. The Presbyterian Sunday school attendance in Oshawa

CHURCH EXTENSION DEMONSTRATED IN OSHAWA



Oshawa Times Gazette Photo

The New St. Paul's Church, Oshawa.

has almost doubled since this new work began.

One hundred and sixteen teachers and children assembled at St. Paul's for the Sunday school on the Sunday following dedication. The first regular service had an attendance of thirty-six, and the first Baptism in the new congregation has already taken place.

The Rev. Hugh F. Davidson, minister of Knox Church, presided, and others taking part in the services besides the moderator of the Presbytery were the Rev. David Marshall of Whitby, and the Rev. W. T. McCree, D.D., Clerk of Presbytery.

The door of the church was opened by A. J. McDonald, Clerk of Session, who presented the keys of the new church, and Dr. McCree preached on the "Great Commission." He reminded the congregation that St. Paul's Presbyterian Church was built with a definite purpose, that of spreading the Gospel to all peoples.

Knox choir led the service of praise. The reflex influence on the congregation of Knox Church, who established this cause, has been very beneficial. With this fine project before them of extending Christ's Kingdom, a new enthusiasm has developed within the members of the congregation.

Minister Retires From Pastorate

MILLBROOK—The congregation of Centreville Presbyterian Church honoured their retiring minister, the Rev. Walter Patterson, and Mrs. Patterson. A splendid programme was arranged and an appreciative address read by Mr. Fred Wood declaring their deep satisfaction for his fine Christian ministry. A purse of money was presented to Mr. Patterson and Mrs. Patterson was also suitably remembered.

The Rev. Walter Patterson came to Canada about 30 years ago and served

at Stayner and Preston and for the last eight years has been the minister in Millbrook. He is a graduate of Trinity College, Dublin, and of the Assembly's College, Belfast.

On his last Sunday at Millbrook the evening service was composed not only of Presbyterians but members of St. Thomas' Anglican and St. Andrew's United joined to say farewell. The ministers of these churches paid tribute to the work that had been done in the village by Mr. and Mrs. Patterson and wished them many years of happiness in retirement.

Chatham Minister Concludes Pastorate

CHATHAM—Dr. Marcus Scott Fulton closed his ministry in First Presbyterian Church, Chatham, on the first Sunday of October. He had given twenty years of faithful service to this congregation and at the final Communion service he spoke on the "New Wine of the Kingdom." Members of the William Street Baptist Church joined with the Presbyterian congregation at the evening service, when their pastor, the Rev. A. L. Foster, delivered a stirring message and paid tribute to Dr. Fulton's long ministry.

A congregational tea was held on October 2, when the congregation presented Dr. and Mrs. Fulton with a cheque for a new car. Several members of the ministerial association spoke in appreciative terms of the work of the retiring minister. Dr. and Mrs. Fulton were also remembered by the Session, the Ladies' Aid, the W.M.S., the Goforth and Margaret Strang Auxiliaries, the Sewing Circle and the Choir.

Three memorial windows have been dedicated in the church during the past year. One presented by the Ladies' Aid, and the others by Mrs. John Anderson and Mrs. J. F. Fletcher.

Scriptures



January 1—Joshua 1: 1-8.
 January 2—Luke 22: 24-32.
 January 3—Daniel 1: 8-21.
 January 4—Jeremiah 35: 5-10.
 January 5—Proverbs 20: 1-12.
 January 6—Acts 24: 17-27.
 January 7—Galatians 6: 1-9.
 January 8—Isaiah 40: 1-8.
 January 9—Isaiah 40: 9-17.
 January 10—Mark 11: 1-11.
 January 11—Mark 11: 15-19.
 January 12—Mark 11: 20-26.
 January 13—Mark 11: 27-33.
 January 14—Psalm 24.
 January 15—Isaiah 53.
 January 16—Mark 12: 1-12.
 January 17—John 1: 10-18.
 January 18—Luke 10: 1-9.
 January 19—Isaiah 1: 1-9.
 January 20—II Corinthians 11: 22-33.
 January 21—Psalms 130.
 January 22—Mark 12: 13-17.
 January 23—Mark 12: 28-34.
 January 24—Exodus 20: 1-11.
 January 25—Exodus 20: 12-17.
 January 26—John 15: 8-17.
 January 27—I John 3: 1-7.
 January 28—Romans 13: 7-14.
 January 29—Malachi 3: 7-12.
 January 30—Haggai 2: 1-9.
 January 31—Matthew 25: 14-23.
 February 1—Mark 12: 41; 13: 9.
 February 2—II Corinthians 8: 1-17.
 February 3—I Corinthians 16: 1-9.

Presbyterian Uniform S.S. Lessons

Presbyterian uniform SS Lessons—

LESSON — JANUARY 7

Dare to Be a Daniel

Daniel 1: 8-21

Golden Text: I Cor. 6: 19

LESSON — JANUARY 14

The Triumphal Entry

Mark 11: 1-11

Golden Text: Mark 11: 9

LESSON — JANUARY 21

The Parable of the Vineyard

Mark 12: 1-12

Golden Text: John 1: 11

LESSON — JANUARY 28

The Two Great Commandments

Mark 12: 28-34

Golden Text: Romans 13: 10

LESSON — FEBRUARY 4

The Widow's Mite

Mark 12: 41; 13: 9

Golden Text: II Corinthians 9: 7

January, 1951

Philadelphia Letter

AT the time when this letter is being written, a convention at Cleveland is forming the National Council of Churches of Christ in the U.S.A. This column cannot offer any more adequate information on the event than will be readily available through the Canadian press. It is doubtless widely understood that the National Council represents a merger of several interdenominational agencies in which the Churches have

By NORMAN F. LANGFORD

in the past co-operated—including the Federal Council of Churches and the International Council of Religious Education, to mention two of the best known organizations.

It is important to recognize that this step need not of itself involve more than increased efficiency in cooperative enterprises already well established. The leadership which has pressed for this merger is also, in many instances, leadership which presses toward the goal of organic Church union. The hope of achieving a single Protestant body has undoubtedly provided much of the dynamic which has achieved the creation of a National Council of Churches. Because of this, a good deal of confusion is likely to appear in the interpretations to which the new organization will be subjected. It has been carefully stated in public that the National Council in no way represents a "super-Church," or prejudices the autonomy of the participating denominations. At the same time, the spokesmen for the merger have not hesitated to relate it to the subject of Church unity in general.

Confusion in the matter is made more probable by the fact that quite another convention will before long meet in Cincinnati, to discuss tentative proposals looking toward ultimate organic unity among all willing Churches. The sponsors of this will certainly, in many cases, be identical with the persons most sympathetic to the creation of the National Council. In an editorial entitled "Cleveland, Then Cincinnati," appearing in its November 15 issue, *The Christian Century* exultantly sets the goal of Church union in more or less simple linear progression from the merger of interdenominational agencies now taking place. Nor is *The Christian Century* alone in drawing such an inference.

But cooperation and organic union are surely not commensurable. The readiness of the great majority of Protestant communions to participate in the National Council is no signal of willingness to enter into actual union. On the contrary, the widespread acceptance of the National Council would seem to indicate that it is *not* interpreted as a preliminary step towards the more remote goal. Many would certainly take alarm, were the creation of the National Council to be regarded seriously as the thin edge of the wedge in an effort to upset the existing structure of the Churches.

The questions involved in a plan of general Church union are, of course, very profound, and must be dealt with appropriately. None but the most enthusiastic would suppose that Cleveland really clears the way for Cincinnati, or that Cincinnati opens the way to any unobstructed road. (Indeed, even *The Christian Century*, in the article cited, warns against premature hopes.)

Meanwhile, whatever the desirability or otherwise of pursuing the subject of Church union in the United States, it would be a disservice to the potentially useful National Council to take it at much more than face value. It is an avenue for further cooperation in fields where cooperation is now practised. It is a valuable combination of agencies—valuable so long as it does not assume prestige or prerogatives beyond what have been assigned to it. ★



REV. A. S. McGRATH, B.A.

The Lord's Day Alliance has announced that the Rev. A. S. McGrath, B.A., of St. Thomas will succeed the Rev. Dr. George G. Webber as General Secretary.

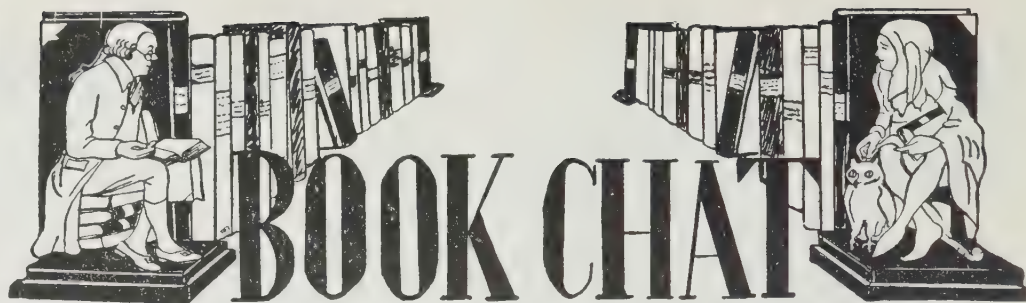
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63 St. George St. Toronto



POSITIVE PROTESTANTISM, by Hugh Thomson Kerr, Jr. The Westminster Press, Philadelphia and The Ryerson Press, Toronto. Price \$2.75. 147 pages.

● THE WELL SUSTAINED thesis of this book is that Protestantism cannot rightly be defined as a negative reaction to Roman Catholicism. Its reaction to Romanism is quite incidental to its real dynamic which is the Christian Gospel. Hence the writer ably presents the Reformation not as a new religious movement, but as a rediscovery of the Gospel of Jesus Christ in all of its original purity. "If we take the trouble to read the literature of the early years of the Reformation, we shall see how foreign to the minds of men like Luther and Calvin was the idea that Protestantism began in the sixteenth century." (Page 41.)

The writer then, in keeping with his own thesis, goes back to the Bible for a close study of the nature and the meaning of the Christian Gospel. Having examined the "Christian Gospel" in its New Testament setting he gives a fine exposition of the meaning of the Gospel in terms of Evangelism today. "The tomorrow of Protestantism is the Gospel," and the "cause for which we fight and the victory for which we strive is not Protestantism but Christianity." Here is an excellent book of primary importance.

ALLAN L. FARRIS

Bolton, Ont.

BLAZE OF NOON. By Jeann Beattie. The Ryerson Press, Toronto. Price \$3.50. 354 pages.

● THIS IS AN intriguing novel that won the Ryerson fiction award for 1950. Twenty-eight year old Jean Beattie, a St. Catharines journalist, is the youngest author to gain this distinction. It is the first novel from a promising writer.

Life in New York city under the stress and strain of war is pictured with conflicting ideologies presented and deep emotional experiences. The two Canadian girls are plunged into a Communist vortex and have a tremendous fight to retain their democratic way of life. Insidious methods of Communist propaganda are explored and there is revealed the various types that fall a prey to their strategy.

The interest of the reader is maintained throughout. However, the long-drawn out debates in the last third

of the book are too prolonged. In this academic atmosphere the only man of action, an R.A.F. Flight-Lieutenant is sharply discounted. The author does not seem to realize that men who struggled in war were capable of plumbing depths greater than the socialite.

JOHN McNAB.

BUILDING UP YOUR CONGREGATION. By Willard Pleuthner. Ambassador Books Limited, Toronto. Price \$3.00. 119 pages.

● THE AUTHOR makes a broad assumption, namely, that ministers and congregations have something to offer and that they are anxious to get in touch with people who need what they have. His whole outlook is therefore based on the question, how are we to get non-members to come to church? Dr. Pleuthner believes that we have not used the skills and experiences of some business men who have had outstanding success in going out and selling their services to people who need them.

This book reminds us that much resistance to promotional methods in the Christian Church rests on "the dangerous dignity of church boards." It is well illustrated with reproductions of promotional materials and would be of great value to each minister.

A. NEIL MILLER.

(Three copies of this book are now available both at the libraries of Knox College and the Presbyterian College.)

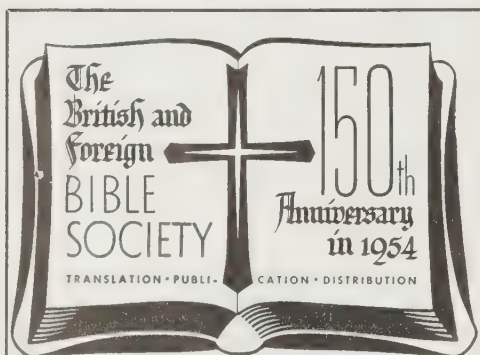
I WILL BUILD MY CHURCH. By Amy Lillie. Price \$3.00. 192 pages.

WITH MY WHOLE HEART. By Frances D. Heron. Price 75 cents. 50 pages.

BIG FAMILY. By Alice G. Kelsey. Price 75 cents. All published in Canada by the Ryerson Press, Toronto.

● HERE ARE THREE books in the Christian Education series of the Presbyterian Church, U.S.A. The first deals with the story of the growth of the Christian Church. It is a fascinating tale and has superb illustrations. Juniors (9-12) have never before had church history so simply narrated.

The two smaller volumes are for primary children. In language that children can grasp, the lessons of the commandments are dramatized in **With My Whole Heart**. The other story, **Big Family**, introduces children to other boys and girls in different



1951 - 1954

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lands, black, yellow, red and white, who are followers of Jesus. Both have marvellous pictures.
Toronto W.G.S.

ABITIBI ADVENTURE. By Jack Hambleton. Longmans, Green & Company, Toronto and New York, 1950. Price \$2.75. 173 pages.

● A TOP-NOTCH Canadian story for boys. And their dads will not find it dull or unimportant reading, either. Hambleton writes a lively tale, set in the gigantic empire of forest wealth and development in the Quebec-Ontario Northland. It is high time that the Christians—to say nothing of the other citizens—in all our provinces became more awake to the magnitude of natural wealth that the Lord of the Lands has entrusted to Canadians, lest by lack of knowledge and responsible civil stewardship our inheritance be despoiled. An admirable gift book, admirably illustrated with the distinctive line-drawings of Thoreau MacDonald.

STUART B. COLES.

North Bay

THESE SOUGHT A COUNTRY. By Kenneth Scott Latourette. The Musson Book Co., Limited, Toronto. Price \$2.00. 156 pages.

● DR. LATOURETTE HAS given us five biographical sketches of outstanding missionaries, Carey, Hudson Taylor, Neesima, Mills and Timothy Richard. This eminent historian, although accurate, is not at his best in biographical sketches.

The summary made of the fruits of their labours in Chapter VI is the finest chapter. On page 81, the author speaks of an American party of missionaries going to China in 1888. We think he should have said Canadian.

JOHN McNAB.

STORMSWEPT. By Stanley C. Tiller. The Ryerson Press, Toronto. Price \$2.75. 213 pages.

● STORMSWEPT IS A TALE of the sea that smacks of Captains Courageous. The eldest son of a deceased fisherman determines to assist his widowed mother by following in his father's dangerous occupation—cod fishing off the banks of Newfoundland. He enters into adventure—storms, ice-floes, fogs, castaways and a smallpox epidemic.

The author, a native of Newfoundland, spent seven summers as a boy on a codfishing schooner, navigating the Strait of Belle Isle and the Coast of Labrador. From this experience he drew his inspiration for Stormswept. Stanley C. Tiller is now a minister of the Gospel. Both old and young who love the sea or tales about the sea will enjoy this book.

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In Memoriam

REV. PETER THORNTON MECK,
D.D., M.D.

There died suddenly in the Glace Bay Hospital on November 18 the Rev. Peter Thornton Meck, D.D., M.D. He was born in Scotland and came to Canada in his late teens. Working in the Sydney Mines, he heard the call to the Christian ministry. Entering Mount Allison University, he graduated with his Bachelor's degree and later received his Bachelor of Divinity from Columbia University, New York. He was awarded his Doctorate in Divinity on examination by Glasgow University. He was also an M.D. of Edinburgh University.

Dr. Meck served pastorates at Long Branch and Uxbridge and was the minister of St. Andrew's, Perth, Scotland, for six years. His last charge was at Grand Falls, Newfoundland, from which he retired with a serious heart condition early in January, 1950. In addition to his wide education, Dr. Meck also attained eminence as an artist. He is survived by his father, a brother and a step-brother, and two daughters.

REV. ALEXANDER MCKENZIE BOYLE,
B.A.

The death of Rev. Alexander McKenzie Boyle, B.A., took place on December 22, 1950, in his 74th year. He was born a few miles from Toronto and was graduated from Toronto University and Knox College in 1904. After graduation he was called to Hepworth, in the Presbytery of Owen Sound, and later moved to Kemble in the same Presbytery. In 1913 Mr. Boyle received a call to Belgrave and Calvin, where he ministered for seven years. His next charge was Southampton and shortly after the Church Union struggle he came to St. Matthew's Presbyterian Church, Toronto. He was their minister in the building of their first sanctuary. Afterwards he ministered at Blyth and then at Caledon East prior to his retirement in the fall of 1947.

Mr. Boyle was a man devoted to his flock and faithful in all his pulpit ministrations. He leaves his widow, two daughters and one son.

MRS. LYDIA LIVINGSTON AND
MRS. KATHERINE MCKAY

Knox Presbyterian Church, Morden, Manitoba, has lost in recent months two faithful members. Mrs. Lydia Livingston, who had been organist of the congregation for over 25 years, and a faithful W.M.S. member, died on September 11. Mrs. Livingston's death was followed on October 8 by the death of Mrs. Katherine McKay who was a pioneer member of this church. She was also a devoted missionary worker in the congregation and the W.M.S.

JOHN ANDREW DALRYMPLE

Knox Church, Dunnville, Ont., lost a highly esteemed elder in the death of John Andrew Dalrymple, who died on August 28. He was born in Moulton Township and spent his whole life in the Dunnville area and always belonged to Knox Church, of which his father was an elder. After his election to the Kirk Session, he discharged his duties with faithfulness and zeal. Despite his 75 years, he took a keen interest in all the affairs of the church, and it was only in the last year he was no longer able to attend or to serve at the Table he loved.

MR. ROBERT CHAPMAN

An honoured and esteemed elder of Knox Church, Mitchell, was buried from this church on October 11. Mr. Robert Chapman was ordained in November, 1937, and was one of the most enthusiastic workers of the session. He was personally responsible for the re-modelling of the manse in 1948. His short term as an elder was marked by his diligence in this office.

MRS. D. V. YORK AND MRS. JAMES
GRANT

Two faithful women who both gave of their time and talents in the work of the W.M.S., W.A., and the Sabbath School, passed suddenly to their reward. Mrs. D. V. York and Mrs. James Grant were pillars in the congregation of Killam, Alberta, were seldom absent from church service and were greatly esteemed in the whole community. Both died during the summer.



C. E. SILCOX

Sparks from a World Aflame

FOR the first time in five years, the various addresses delivered during the last observance of United Nations Day have been characterized by genuine optimism. Even if the speakers admitted that Utopia was not just around the corner, they displayed a greater faith in the chance of achieving collective security through the United Nations.

The apparent success of the United Nations' forces in Korea had contributed most to this optimism. And it has become increasingly clear that the French had been right when, in the interbellum period, they had insisted on an international police force as a prerequisite to collective security. We see now more clearly than ever the hard course ahead.

There are new dangers in China, Tibet and Indo-China. There is also the apparently fixed resolve of Soviet Russia to stir up hate everywhere, thus putting constant strains on our political and economic systems and making them almost unworkable while carefully preventing the rest of the world from learning the bitter truth about actual conditions in Russia. But despite this and all the many setbacks, present and future, to our hopes for a better day, there is some evidence that the abolition of war and an era of universal peace may be nearer than we deemed possible. Whether it is or not, we need to remember that without collective security in the world as a whole and the abolition of war as a method of national policy, all other hopes of social security in any nation are idle dreams.

Some claim that the way to abolish war is first to establish economic justice and political "self-determination" on a democratic basis among subject people. But this is putting the cart before the horse. One cannot establish economic justice until war is abolished and all nations are liberated from the necessity of employing so large a share of their time, energy and treasure in building up an adequate defence force. Even when that is done, it will still require profound thought and much time before true economic justice is attained—if ever!

In the same way, the political self-determination of a good many peoples

located in strategic centres may have to wait until war is abolished, and for two reasons: *first*, many of them are quite unprepared by experience or training for successful experimentation in the extremely difficult art of political democracy and can acquire that experience best in a relatively peaceful world; and *secondly*, because the great powers which now hold them in tutelage will hesitate to withdraw until the possibility of war is removed and the value of such territories as potential bases for military operations vanishes. With war removed, many of the great powers will be only too glad to be relieved from the cost and nuisance of maintaining such posts. Indeed, they might well become the permanent responsibility of the United Nations.

DURING the Korean crisis, there was, on the part of most of the commentators, a complete silence on the work of the Christian missionaries in Korea. Perhaps, they were abysmally ignorant on that score. If they had known, they might have found in the story of such missions a corrective for some of their ultra-sentimental vaporisings about the way in which "imperialism" had kept the Asiatic countries back.

For example, they might have learned that Korea as late as 1910 had self-determination and its own emperor, but it was so nationalistic and exclusive that it had long sealed its borders hermetically against all foreign devils. It was called the "Hermit Kingdom". During the nineteenth century, imperial edicts decreed the death penalty for the teaching of Christianity. But Roman Catholic missionaries sought a foothold, basing their operations on the vicariate of Peking. A Chinese priest was sent to Korea in 1794, but after seven years he was arrested and put to death in 1801. A second attempt was then made, based on the mission in Siam around 1832, but in a persecution which broke out in 1839, all three missionaries who had succeeded in entering the closed country were beheaded. Despite constant difficulties and the necessity of nurturing the faith of the Korean Christians in greatest secrecy for the next twenty years, the mission prospered until it counted 25,000 adherents, two bishops and ten missionaries. Then, in 1866, another

persecution broke out, two bishops and seven of the missionaries were executed, and many of the laity also suffered martyrdom. Surviving missionaries were forced to return to China. Another persecution broke out in 1907 under the prince regent, just three years before Japan annexed Korea outright in 1910.

Protestant missions began in the eighteen seventies and eighties. The missionary who translated the Scriptures into Korean never entered Korea at all. He learned the dialect and made his translations while still in Manchuria. Medical missionaries helped to secure a hearing, and in 1888 when another imperial edict was directed against Christianity, the student YMCA at the University of Toronto sent out its first missionary, a Presbyterian named James S. Gale, to Korea. He later wrote several books on Korean life.

Hands of Christian Youth Across the Pacific

by James S. Clarke

DURING the past summer and autumn the young people of the Presbyterian Church in Canada responded in a most remarkable and generous way to an appeal for missionary help from Formosa. An important and growing Youth work in the Presbyterian Church in Formosa needed the services of a full-time Formosan Secretary. There were no funds in Formosa to pay a stipend. An urgent appeal was made to the young people of our Presbyterian Church in Canada for \$500 this year. At their Summer Camps, Summer Schools and Thanksgiving Conventions across Canada our young people contributed nearly \$700.00. Let us say "thank you" to our young people and tell them that we are proud of them. We do not forget either that this offering was an extra—beyond their regular annual missionary offerings of more than \$6,700.00.

We should be inspired and humbled by the reports which come to us of the Christian youth in Formosa. Twelve hundred young people, 65% being young men, gathered for six summer conferences to study "The Holy Spirit and the Church."

PERSONALS

The **Rev. Richard E. Mumma** was inducted into the Chair of New Testament Exegesis of the Presbyterian College. The induction took place in MacVicar Memorial Church on November 15. . . **Major the Rev. John W. Foote, V.C.**, has been made Minister of Reform Institutions in the Ontario Government. He is supposed to be the first V.C. ever to hold a Cabinet appointment. . . MacVicar Memorial Presbyterian Church, Outremont, has extended a call to the **Rev. J. Ross Thomson** of Erskine Presbyterian Church, Hamilton . . . **The Rev. Hugh Macdonald, M.A.**, formerly of Arthur, has been inducted into the Fallingbrook Presbyterian Church, Toronto . . . The town of Chesley said a regretful farewell to the **Rev. Ferguson J. Barr** who has been active in community affairs and is now moving to St. Andrew's, Stratford . . . **The Rev. H. R. Williams** of Alvinston has accepted a call to Beechwood, Centre Rd. and West Adelaide, in the Presbytery of Sarnia, where he now ministers . . . Knox Church, Midland, has called the **Rev. J. Leonard Self** of Norval and Union, the induction to take place early in January . . . Two members of Toronto Presbytery have been reported on the sick list, **Dr. Edgar Foreman** of Morningside Presbyterian Church and the **Rev. Charles Bowman** of Maple.

The **Rev. Donald MacMillan, Ph.D.**, of Dunvegan, and the **Rev. George L. Douglas, M.A.**, of Knox Church, Woodstock, have been appointed lecturers in Systematic Theology at the Presbyterian College during the absence of **Dr. F. Scott Mackenzie** on moderatorial duties. . . **The Rev. Wilfred Butcher** of Fort Erie has been called to St. Andrew's Church, Quebec. . . The Presbyterian Churches at Morrisburg, Ontario, and Brussels, Ontario, have extended a call to the **Rev. W. F. Fulton** of Milford, County Donegal, Ireland. . . St. Andrew's, Quebec, observed their 140th anniversary of the present building on December 3. The service was conducted by the **Rev. C. Ritchie Bell, D.D.**

GEORGE ELLIOTT

The congregation of Knox Church, Carberry, lost its clerk of Session, and one of its most devoted elders, when Mr. George Elliott died on November 5. He was 81 years of age, and was deeply interested in all activities of the church. He was for many years superintendent of the Sunday School and convener of the Record and Budget committees.

MRS. WM. T. BEGGS

Mrs. William T. Beggs, one of the oldest members of St. Andrew's, South Mountain, died on September 14. She was in her 87th year, and was one of the most devoted worshippers in this congregation. A life member of the Women's Missionary Society, her place was seldom vacant in the sanctuary. Her home was always open to visiting ministers. She is survived by her husband, who is a senior elder, a son and two daughters.

DONALD JOHN MacDONALD

Donald John MacDonald, a faithful elder in Victoria Church, Birch Grove, C.B., for 49 years, died on November 15. He had reached the age of 86. Mr. MacDonald was superintendent of the Sunday School for 40 years and church treasurer for a period of 35 years. The congregation at Birch Grove is grateful to God for this devoted servant who served so faithfully and so ably. He is survived by his wife, four sons and seven daughters.

R. W. BAKER

For the last 33 years R. W. Baker has been a conscientious elder of the Presbyterian Church in Alberton. He died on October 21, 1950, and his death will be a loss to the entire community. He was a successful farmer and took an active part in all movements to promote the spiritual welfare of the community. Mr. Baker joined the church 53 years ago and for many years sang in the choir. He was born in England in 1867.

WILLIAM E. MILLER

A highly respected and much beloved elder, William E. Miller, died on October 21. He had been a member of St. John's Presbyterian Church, Dalhousie, from his boyhood and was ordained an elder in 1927.

Mr. Miller was a man of sterling character and high Christian principles. He was faithful in his attendance at divine worship and in the courts of the Church.

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Congregation Observes 113th Anniversary

ST. THOMAS—The 113th anniversary of Knox Church was observed on November 26 with Professor David W. Hay, D.D., of Knox College, as guest speaker. The Scripture lesson was read by the Lieutenant Governor of Ontario, the Hon. Ray Lawson, O.B.E., LL.D. At the evening service Alma Street Presbyterian Church joined with Knox and the Rev. J. K. West assisted in the service. The Rev. G. Deane Johnston, M.B.E., of Central Church, Brantford, gave the address on Monday evening at the social hour in connection with the anniversary services. The Rev. H. S. Rodney, the minister, presided during the services.

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ACROSS THE DOMINION

Spreading The Christian Gospel

DUART—The guest speaker at the 79th anniversary services of the Presbyterian Church on November 5 was the Rev. Harry S. Rodney of St. Thomas. Mr. Rodney chose as his morning theme, "Where the Gospel begins," and in the evening, he spoke on "What's happening and where." Mr. Rodney warned those present that, "there is a great need of the knowledge of Jesus Christ. Christians to-day," he said, "could learn a lesson from false faiths who are spreading their ideologies in a missionary fashion." The Rev. Donald B. Cram, minister of Duart, presided at the evening service and special music was arranged by the choir under the direction of Mrs. D. B. Cram, organist.

Presbytery Elders Hold Rally

LONDON—One hundred and two elders of the London Presbytery attended a rally on December 4. The rally was held by the Committee on Evangelism and Social Action in connection with the Advance in Christian Witness. Devotions were led by the Rev. Richard Stewart and two ruling elders, Dr. Duncan McLarty and Fred Howson, gave their impressions of the 1950 Pre-Assembly Congress. The Rev. David Kerr spoke on "My Idea of a Good Ruling Elder." Robert Steedman who was to speak on his idea from the point of view of the elder, was absent through illness and the Rev. O. G. Locke took his place. The Rev. William Sutherland spoke on "The Best Ruling Elder I Have Known," and Mr. J. Fraser McFarlane, from the elder's point of view, took the same subject. A brief discussion period followed on the questions and problems. This rally was organized by the Rev. P. De Ruiter and the Rev. Gordon Peddie and a meeting for members of Boards of Management in the Presbytery is now under way.

Golden Jubilee of Senior W.M.S. Auxiliary Held

KEMPTVILLE — One hundred and fifty guests assembled for the Golden Jubilee anniversary of the Women's Missionary Society of St. Paul's. Sister auxiliaries were present and many former members from Ottawa and other places made the gathering memorable.

Mrs. F. Gill, president, the daughter of the first treasurer, and Mrs. T. G. Cosgrove welcomed the guests. The hymns and Scripture lessons of the organization's meeting fifty years ago were used on this occasion.

The devotions were led by the Rev. M. N. McDonald, and Mrs. Charles Robertson, daughter of the first secretary,

presided and Mrs. R. J. Percival gave an historical sketch.

A life membership certificate was presented to Mrs. E. Kennedy and Mrs. J. Logan-Vencta, president of the Ottawa Presbyterial, brought a heart-inspiring message.

Manitoba Synod Meets

THE Synod of Manitoba unanimously elected the Rev. H. Lloyd Henderson of First Presbyterian Church, Portage la Prairie, as their Moderator. The Synod was constituted by the Rev. J. S. Flook, the retiring Moderator, who preached the sermon.

One of the outstanding features of the Synod was two papers on the place of elders in the Church courts. The Rev. J. D. Marnoch spoke on the minister's conception of the eldership and Mr. Bert Davidson spoke from the standpoint of the elders. There was a most profitable discussion, in which it was urged that the sessions be asked to take greater responsibility and share in the wider ministry of public prayer and assume a greater sense of responsibility in the courts of the Church.

The report of the Home Mission Committee was given by the Rev. H. L. Henderson, after which an interesting

(Continued on page 27)

De-tribalised African

(Continued from page 8)

inflow of the superlatives of materialistic ideologies, creating a hunger to possess the things of the white man.

Economic injustices and social frustration are always rich soil for undigested ideological superlatives. Today, Government mining and diamond companies are making efforts to improve conditions, far greater efforts than the European Churches are making in the spiritual sphere. But there is a terrific back-log to make up, and in many places misery is out-pacing ameliorative efforts. The spirit of revolt is out-running efforts that might have won the day thirty years ago. The African is panting after racial organization. Socialistic superlatives are atomic bombs in his hands.

The situation is becoming increasingly ugly, and the fear motive, never absent from the European's mind, is gaining ground in his policies and attitudes. "Madam," said an African servant to a member of my congregation, "the day is coming when we shall push you white people back into the sea. This land and its wealth are ours." Such, in very brief outline, is the plight and passion of the de-tribalised African in South Africa today.

Part II next month

PRESBYTERIAN RECORD

account of their work on various mission fields was given by the Rev. L. Lahaie, a former priest of the Roman Catholic Church.

The Committee on Evangelism and Social Action urged our people to do everything possible to preserve Sunday as a day of worship and a letter was sent to Prime Minister St. Laurent urging him to continue his stand in refusing to send a representative to the Vatican from the Canadian Government.

The work amongst the Sunday Schools and Young People was presented by the Rev. James D. Marnoch, who urged that sessions be requested to instruct the believing parents of children with regard to their responsibilities taken in the covenant relationship of Baptism. The Sunday School teachers and leaders within our bounds were thanked for their fine assistance in promoting the religious education of the young.

BRITISH COLUMBIA

Silver Jubilee Celebrated

MURRAYVILLE—The 25th anniversary of the opening of the Presbyterian Church at Murrayville was celebrated on September 24. The Rev. Dr. E. A. Wright of Prince Rupert, the first resident minister in this new building, conducted the anniversary. An anniversary banquet was held on September 25 with addresses given by Sq/L James Dunn, Rev. Murdo Pollock and Dr. Wright. This mission field is at present without a minister and the entire arrangements for this anniversary were carried out by the men and women of the congregation, with the helpful assistance of Mr. A. S. Kerr who is supplying this congregation until a minister is appointed.

Honour Veteran Church Members

VICTORIA—The congregation of St. Andrew's gathered on October 30 to honour nine persons who had been members continuously for fifty years or more. Mr. S. L. McCracken was in the chair and a short musical programme was rendered. The minister, the Rev. J. L. W. McLean who has begun his thirteenth year at St. Andrew's, presented a beautiful memento of the occasion to each of the guests of honour. A gold brooch was given to the ladies and a gold pin to the men on which the St. Andrew's Cross was superimposed upon the figure of the Apostle.

The guests who were seated at a beautifully decorated table were, Miss Adele Mortimer (joined 1888); Mrs. Andrew Gray (1889); Mr. Adam Moffat (1891); Mrs. M. Arbuckle (1895); Mrs. M. Hannan (1896); Mr. Harry Currie (1898); Mrs. C. R. Nairne (1899); Mrs. Alice Maude Hood (1899); and Mr. Alexander Cruickshank (1900).

January, 1951



St. Andrew's Church, Victoria, honours members with 50 years' service. Left to right, front row: Mrs. M. Arbuckle, Mrs. Andrew Gray, Miss A. Mortimer; back row: Mrs. J. Hannan, Alex. Cruickshank, Rev. J. L. W. McLean, Adam P. Moffat, Mrs. A. Hood.

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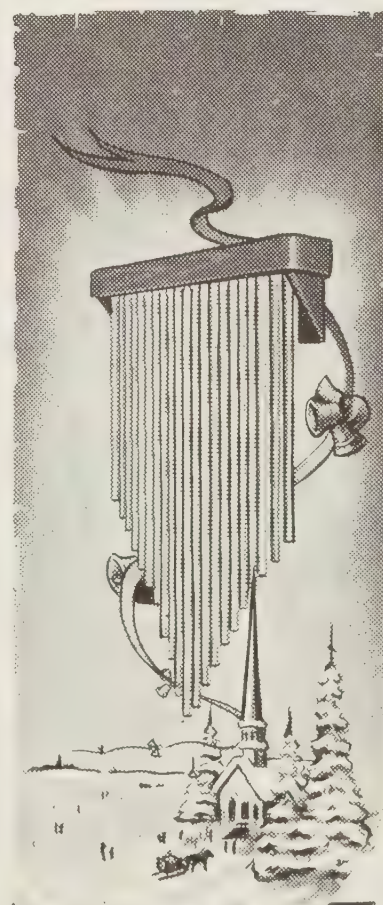
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IRISH LETTER

YESTERDAY evening I attended the annual meeting of Shankill Mission, and heard the grand story of the philanthropic and evangelistic work done by the Rev. Andrew McNab and his staff. This evening I listened to Sir John Cockroft, Director of the Atomic energy station at Harwell, as he delivered a lecture on the mysteries of the Atom in the Whitla Hall of the University.

The two occasions illustrated a growing feature of Ulster life — the combination of evangelism and culture.

By A. F. SCOTT PEARSON

For the former the Presbyterian Church in Ireland is already well known. The University is taking an increasing lead in the dissemination of the latter. The public are given many opportunities of hearing expert lecturers on a variety of topics, scientific and literary, and of hearing the best music, and the people are responding well.

It will augur well for the future if these two dominating interests are combined. "Upon the top of the pillars was lily work; so was the work of the pillars finished." But the main thing is the pillar work. The root of the matter is acceptance of the whole Christ by the whole soul. Then He, the world's greatest Prince Charming, will make the Christian gracious as well as good. We are reminded of the prayer: "Lord, make bad people good, and good people nice."

This graciousness was an outstanding feature of that staunch Presbyterian, Professor Sir William Thomson, who died in November. He was a perfect gentle knight, whose skill and kindness will be much missed by a host of Irish people.

Talking about professors I read in "The Glasgow Herald," a tribute to Francis Hutcheson who held the Chair of Moral Philosophy in Glasgow University early in the eighteenth century. The tribute—by the present occupant—ran thus: "He profoundly influenced ethical thought, both in this country and on the continent. Hardly less important was his influence upon Scottish culture generally as an apostle of liberal ideas throughout the whole conduct of life."

We are proud to claim Hutcheson as an Irishman of good Presbyterian stock. His grandfather was the first Presbyterian minister of Saintfield, Co. Down, and his father was Presbyterian minister first at Downpatrick and then Armagh. It is frequently said that one of Scotland's chief exports is professors. Evidently it is not a one-way traffic.

In the recently published Ulster Yearbook are the latest available statistics of the religious professions of the population of Ulster. They are taken from the last census and are as follows:

Roman Catholic	428,290	33.5%
Presbyterian	390,931	30.5
Church of Ireland	345,474	27.0
Methodist	55,135	4.3
Brethren	16,881	1.3
Baptist	9,376	0.8
Congregationalist	7,908	0.6
Unitarian	6,756	0.5
Others	18,994	1.5
	1,279,745	100%

Letters to Editor

Dear Editor:

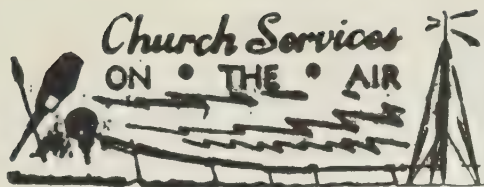
On Nov. 16 the Associated Press circulated through Canada a despatch from London: "The Church of England Assembly voted 341 to 136 last night to approve a special committee report holding that gambling is not necessarily sinful, and 'is permissible as an amusement'." This is not the fact; they did no such thing. A very full report in The Times of London of Nov. 22 received today makes this quite clear. It records a spirited debate, and a motion to refer the report back to the committee. The Times report concludes: "The reference back was defeated by 341 against 136. The report was then RECEIVED." This in church gatherings means it was received for information, without any necessary approval. Further, the A.P. statement omitted the next sentence in the report, which is: "It (gambling) became indefensible and indeed dangerous after it ceased to be an amusement." But no doubt this correction will never catch up with the original false report.

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CBC—4.30 p.m., Jan. 21, Rev. J. M. Kik, Cote de Neiges Presbyterian Church, Montreal, Que.
National Sunday Evening Hour—Over CBC Network 7 o'clock p.m. Every Sunday Evening.
CBC—World Church News—Every Saturday, 1.30 p.m.

CBC Network—1.30 to 2 p.m. each Sunday, "The Way of the Spirit."

CBL—Jan. 14, 11 a.m., Rev. Michael Fesenko, Ukrainian Presbyterian Church, Toronto.

CFAB—Windsor, N.S., 11 a.m., (Every Fifth Sunday).

CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday, C.S.T.

CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.

CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.

CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month, (A.S.T.).

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.

CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's and Third Sunday Paterson Memorial each month.

CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet Hour" from First Presbyterian Church, (P.S.T.).

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month, (M.S.T.).

CJBC—Toronto, "Prelude to Worship," Every Sunday at 10.05 a.m.

CJDC—Dawson Creek, B.C., Every Sunday, 5 p.m., "Light at Evening Time" conducted by Rev. George Dobie, Fort St. John, (P.S.T.).

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays, (P.S.T.).

CKBB—Barrie, Ont., St. Andrew's Church, First Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's, Second Sunday each month, (M.S.T.).

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.

CKNB—Campbellton, N.B., Knox Church, 11 a.m., Third Sunday each month, (A.S.T.).

CKNX—Wingham, Ont., 11 a.m., Second Sunday 7 p.m., Fourth Sunday each month.

CKNX—Goderich, Ont., 5.00 p.m., Knox Church, Every Sunday.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month, (P.S.T.).

CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church, Third Sunday each month.

CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday, each month.

CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.

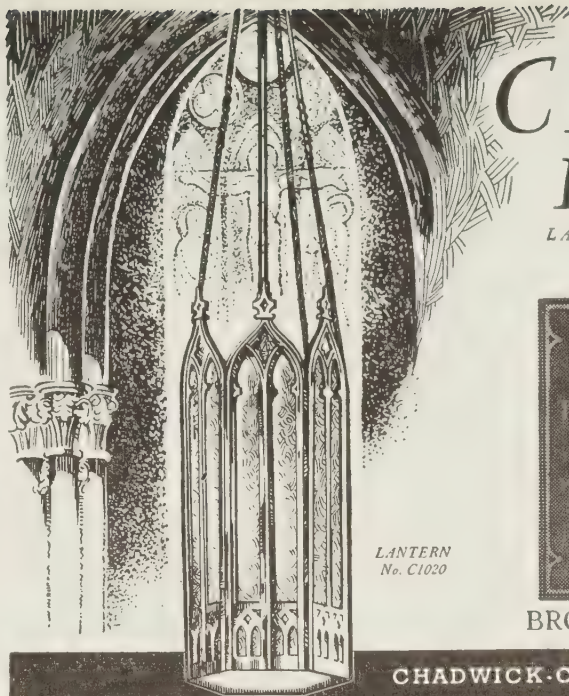
CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month.

VOWR—St. John's, Nfld., Jan. 7, 21, 11 a.m., (Nfld. time), 10.30 a.m., (A.S.T.), St. Andrew's Presbyterian Church.

CBN—St. John's, Nfld., Jan. 14, 7 p.m., (Nfld. time), 6.30 p.m., (A.S.T.), St. Andrew's Presbyterian Church.

CBT—Grand Falls, Nfld., 11 a.m., (Nfld. time), St. Matthew's, Every Fourth Sunday.

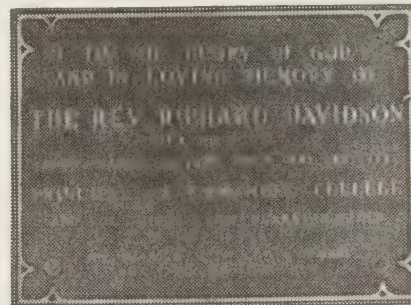
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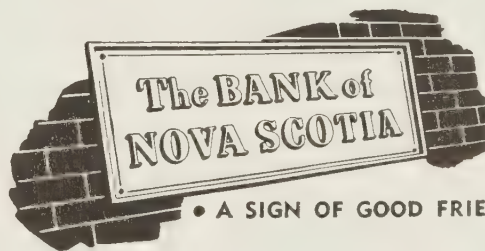
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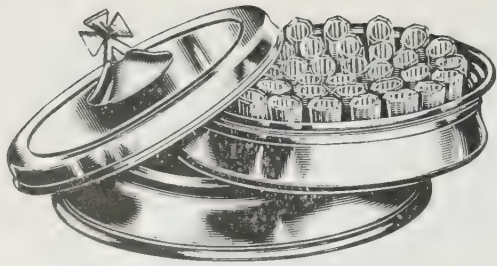
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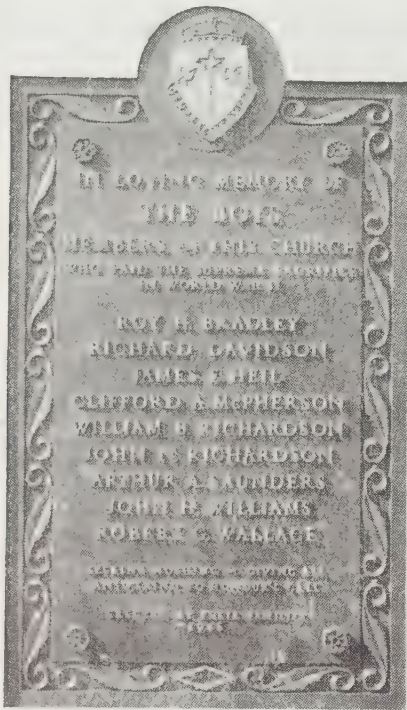
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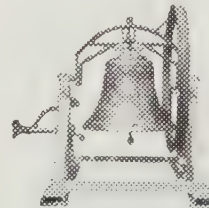
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INDUCTIONS

Beechwood, Ont., Rev. H. R. Williams, B.A., Nov. 30, 1950.
 Gravenhurst, Ont., Rev. Murdo MacInnes, Oct. 30, 1950.
 Milton, Ont., Rev. E. Orsborn, Dec. 1, 1950.
 Milverton, Ont., Rev. John W. Williams, Dec. 1, 1950.
 Montreal, Que., Rev. Richard E. Mumma, Nov. 15, 1950. Chair of New Testament Exegesis, Presbyterian College.
 New Carlisle, Que., Rev. W. A. Young, B.A., Nov. 16, 1950.

Owen Sound, Ont., Rev. E. F. Dutcher, Nov. 2, 1950.
 Stratford, Ont., St. Andrew's, Rev. Ferguson J. Barr, M.A., Nov. 24, 1950.
 Teeswater, Ont., Rev. A. J. Simpson, B.D., Nov. 7, 1950.
 Toronto, Ont., Dufferin St., Rev. A. J. Gowland, M.A., Nov. 24, 1950.
 Toronto, Ont., Falingbrook, Rev. Hugh Macdonald, M.A., Nov. 30, 1950.

STATED SUPPLY

Cromarty, Ont., Rev. Robert Duncanson, Nov. 23, 1950.

DEATHS IN THE MINISTRY

Rev. Alexander M. Boyle, B.A. Long Branch, Ont., Nov. 22, 1950.
 Rev. P. Thornton Meek, D.D., Glace Bay, N.S., Nov. 18, 1950.
 Rev. James McIlroy, Toronto, Ont., Nov. 26, 1950.

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Began To
Make Excuse"



"WE GOT SO INVOLVED IN ACTIVITIES AT
OUR LAST CHURCH, WE THOUGHT
WE'D STAY AWAY FROM THIS ONE."

"WHEN YOU CHAPS GET AROUND TO HOLDING CHURCH
ON THE COURSE, I'LL BE THERE EVERY SUNDAY!"

THE PRESBYTERIAN RECORD



OFFICIAL ORGAN OF THE PRESBYTERIAN CHURCH IN CANADA

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

GOD has put enough of His own money into the hands of Presbyterians to do all He expects the Presbyterian Church to do for this world, if He could only get that money back into His own work.

Selected.

The Word of God is the Christian soldier's best weapon. It is mightier than the mighty. Facing death alone on a floating piece of ice on a frozen ocean, the comradeship it gave me supplied all I needed. It stood by me like the truest of true friends that it is. With my whole soul I commend to others the giving of some little time each day to secure the immense returns it offers and insures.

Wilfred T. Grenfell of Labrador.

If God uses me, no one need despair. The God who can do for and through a poor shoemaker that which He has done for and through me, can bless and use any.

William Carey of India.

I want to know one thing—the way to Heaven; how to land safe on that happy shore. God Himself has condescended to teach the way. He hat written it down in a Book. O give me that Book! At any price, give me that Book of God! I have it; here is knowledge enough for me. Let me be a man of one Book.

John Wesley.

In prayer it is better to have a heart without words than to have words without a heart.

John Bunyan.

Along every road and in every place there are flowers of happiness to be found and fruits of the Spirit to be gathered. They grow even in the Valley of Humiliation and amid the ashes of disappointment.

James Reid.

Be not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be.

Thomas a Kempis.

Let prayer be our portion. Let prayer be our pastime. Let prayer be our practice. Let us be found at the Throne of Grace, not only with holy boldness, but with supreme confidence—knowing that God is faithful to perform that which He has promised, and that God is able to do exceeding abundantly above all that we ask or think, according to the power that in us worketh.

Robert G. Lee.

I do not believe any man is satisfied with himself until he has set out to follow the Lord as his Shepherd. The reason we all love the 23rd Psalm is because the simple shepherd's trust is what we instinctively know to be our own need.

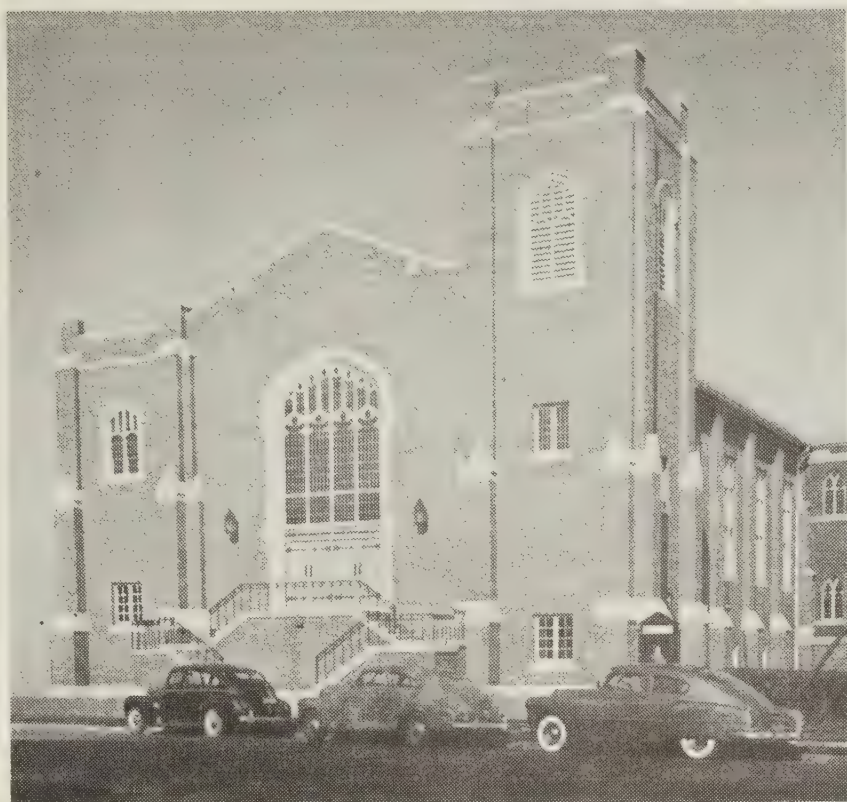
Price Collier.

A Prayer for Students and Colleges Sunday

O God, our heavenly Father, we do humbly thank Thee for all that Thou hast given to us in the days that are past. We beseech Thee to forgive us wherein we have sinned and gone astray. Cleanse us and make us pure.

We would humbly petition Thee at this time to grant unto the students and the faculty of our colleges and universities Thy richest blessing so that they may come to a deeper realization of what Thy will is for them. May their enthusiasm and their talents be used in the extension of Thy kingdom. Grant that they may thirst for the true knowledge and wisdom which alone cometh from Thee.

We praise and magnify Thee and pray that many people of the nations of this world will come to know Jesus Christ as their Lord and Saviour. This we ask through Jesus Christ, our Lord. Amen.



The new Westminster Presbyterian Church, Hamilton, Ont.

Replace Church That Was Destroyed By Fire

NEW WESTMINSTER Presbyterian Church was dedicated on November 26 in a service of great beauty and solemnity. The dedication took place at three o'clock in the afternoon beginning with the minister of the church, the Rev. T. G. Marshall, knocking on the door of the church for admittance.

The dedication of the church was conducted by the minister, who is also moderator of the Presbytery of Hamilton. He was assisted by twelve ministers of the Presbytery. The Rev. D. V. Wade, Ph.D., Professor of the Philosophy of Religion at Knox College, preached the sermon. He likened the building of the church to David who before he had built the temple had inspired the people with a vision of what they were building unto God.

The old church was totally destroyed by fire on July 7, 1949. The congregation shortly after decided to rebuild and the rebuilding commenced in December, 1949. The new church has a seating capacity of 670. The design inside and out incorporates the finest in Tudor and Gothic architecture. All the furnishings of the chancel were either given as a memorial or donated by different organizations or individuals.

On the Sunday following the dedication, the Sacrament of the Lord's Supper was dispensed to the largest number in the history of the congregation

and 24 new members were received. A new Casavant organ was presented by the choir on December 10 and dedi-

cated by the minister in memory of the men of the congregation who gave their lives in World War II. The special speaker was the Rev. D. Crawford Smith, M.C., of Knox Church, Guelph.

A special builders' service was held that evening when all who had taken a part in the building of the new sanctuary were present as the guests of the congregation. The architect and the chairman of the Building Committee read the lessons. On Sunday morning, December 17, twenty seven gifts and personal memorials were presented by Mr. T. J. Fergusson and dedicated by Mr. Marshall. After the Sunday evening service for four consecutive Sundays an organ recital was held when organists from the different city churches presented a programme of sacred music.

Presbyterian Uniform S.S. Lessons

LESSON — FEBRUARY 4

The Widow's Mite

Mark 12: 41; 13: 9

Golden Text: II Corinthians 9:7

LESSON — FEBRUARY 11

The Anointing at Bethany

Mark 14: 1-9

Golden Text: Mark 14: 8

LESSON — FEBRUARY 18

The Lord's Supper

Mark: 14: 12-26

Golden Text: Luke 22: 19

LESSON — FEBRUARY 25

Gethsemane

Mark 14: 32-42

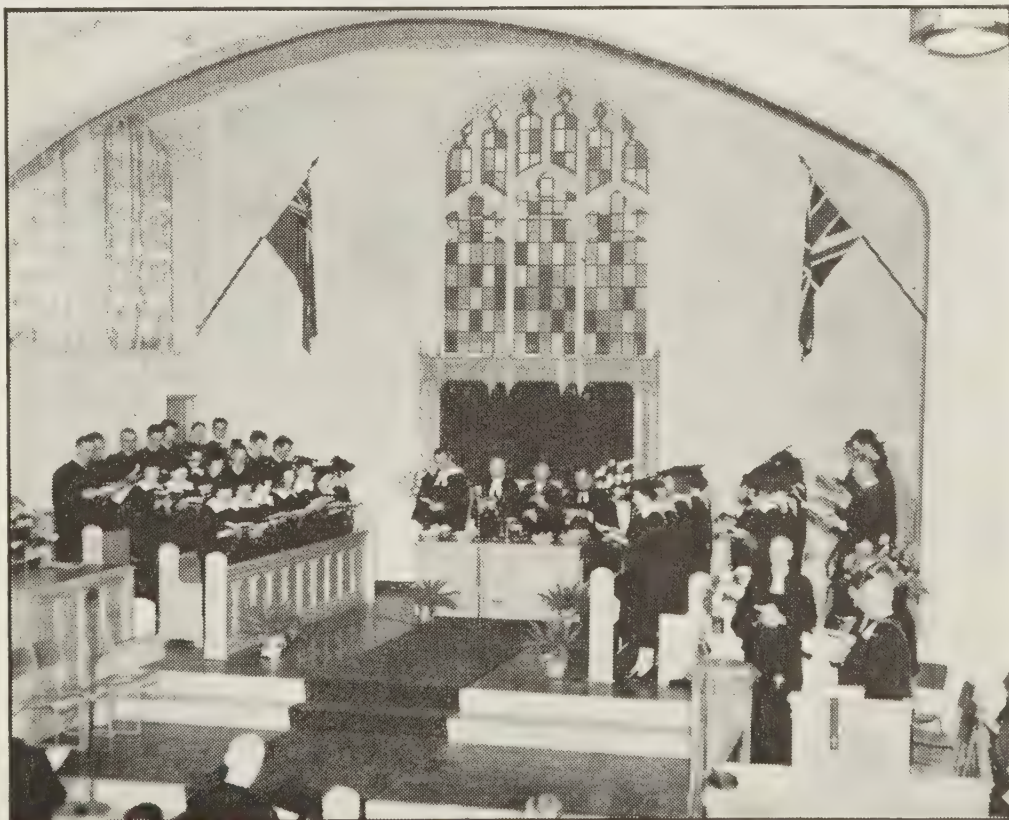
Golden Text: Luke 22:42

LESSON — MARCH 4

Jesus Betrayed

Mark 14: 43-52

Golden Text: Isaiah 53: 3



Interior view of New Westminster at service of dedication.



Ewing Galloway Photo

Woman witch doctor tells fortune of Zulu brave in the cattle country.

The De-Tribalised African and the De-Bible-ised European

PART II

By ROBERT BARR *

of Old Testament doctrine. That is too facile a criticism, and the facts give it the lie. To be sure, they were Calvinists. Their great doctrine was that of the Sovereignty of God. But is

that any less a New Testament doctrine than an Old? Is it not the dominant theme of the whole Bible? The early settlers were men and women of a whole Bible.

Yes, they were stern in their treatment of the natives; but they were no less stern in their treatment of themselves and their families. They yielded to none in their recognition of the crown rights of Jesus Christ. When they did resort to arms, it was not

* Minister of Knox Church, Toronto. Past Moderator of the Presbyterian Church in South Africa.

because they had any love of war, but because of the constraint of bitter circumstances. They wanted nothing more than the liberty to settle in the vast country to which they had come, to settle, to toil honestly, and to live peaceable lives to the glory of God, and in the fear of God.

If they looked with suspicion on the ways of life that certain other white settlers brought with them, their suspicions were not without foundation. Their mental and spiritual food was found in the Bible. They knew the Book: they read it morning and night: it gave them the language for their prayers: its accents were found in their common speech: they memorised it: they loved it: they fed their children on it. They partook of the strong meat of Sinai, and it nerved them for the stern issues they had to face almost daily.

THE counterpart of the de-tribalised African is the de-Bible-ised European who, in some ways, is the greater tragedy. The foundations of European life in South Africa were laid by men and women whose souls were nurtured in the Bible and prayer. It is easy to point to the flaws in the lives of those early settlers and the voortrekkers. But when the critics have done their worst, the men and women who laid the foundations of European civilisation in South Africa still stand out as made in truly heroic mould. Carlyle might well have included them in his *Heroes and Hero Worship*. Were they 'narrow'? God give us a revival of the narrowness that breeds a race capable of enduring what they endured!

It has often been said by way of criticism that they saw life and interpreted it almost solely in terms

The Bible kept them humble in success, fortified them in misfortune, gave meaning to disaster, and comforted them in sorrow. The Bible swept them beyond physical events to the ultimate cause, a sovereign God. The Bible took them through every conceivable trial and storm to safe and sure anchorage in the heart of the Eternal. This was more true of the Dutch than of the British. Whatever part the Bible may have played in the lives of the latter back in Britain, its influence on them in the new land was almost negligible. Here and there they built their Churches, but their Churchianity was a bloodless kind of thing. The daily family gathering round the Bible was observed in few homes, and even in them it rarely survived the first generation of settlers. To all intents and purposes the Britisher forsook the spiritual bone-making Book.

Here we touch one of the underlying differences and cause of differences between the British and the Dutch, although even amongst the Dutch there are signs today of the tragedy — a de-Bible-ised generation. The movie, the radio, and the motor car have played their part in diverting both Dutch and English from the Book. Amongst the Dutch too, there has been at times the tendency for the Church to assume the role of defender of a race rather than of propagator of the Gospel. The Church has tended to loom too largely as an organisation with an assumed infallibility that is good neither for Church nor people.

The Book has not the place that it had. During the last three decades there has been a flood of books about the Bible in Afrikaans, some of them translations, but more and more of them personal or sect interpretations of Scripture. If we give time to one, we cannot give it to another. The more books about the Bible a man reads, the less he tends to read the Bible itself. Such books have their place, but it must be a very secondary place. They can be a snare and allies of the devil in his never ceasing endeavours to woo people away from immediate contact with God's Word.

South Africa, in its business world, has suffered from too many middlemen. There is a constant battle to keep the consumer in as close contact as possible with the producer. So, too, in the Christian's life, the Christian is tempted to get too far removed from original sources. The Bible is the 'Thus saith the Lord.' Books about the Bible are for the most part men's opinions. They can never have the

same spiritual food value as the Bible itself. The Cross of Christ and the Bible do not have the place in the South African pulpit and home life that they had one hundred years ago. As a consequence, the spiritual life of the European is bloodless and bibleless.

THE de-tribalised African and the de-Bible-ised European, two great groups of human beings adrift on the strange, wild, and bewildering tides of modern life, two groups that have chosen to forget where they have come from, and with apparently no clear idea of where they are going. Superficially, for the white man life in South Africa is a paradise. But all thoughtful Europeans are disturbed and anxious. In seeking to evaluate the situation, we must be fair to our white brethren. Their brains, their capital and their machinery have made a garden out of a wilderness and brought innumerable amenities to the country. But for the white man, there would have been no reservoirs, no railways and no roads, although for these things the labour of the African was indispensable. But for the advent of the white man, the land would almost certainly still be the scene of tribal warfare.

It has also to be remembered that an economy based on gold and diamonds can carry only a limited number of craftsmen and professional men. The European regards this field as a preserve for his children. He fears that, if the doors were flung open, very soon there would be no jobs for his family, and these are no baseless fears.

Over 50% of every citizen's income in South Africa comes from the diamonds and gold. There are vast coal fields and many other valuable mineral resources. But South Africa is far from world markets.

Moreover, as her most thoughtful and far-seeing statesmen have reminded South Africans times without number, gold and diamonds are an ever dwindling asset. Not even the most ambitious schemes of soil preservation and land reclamation can ever make South Africa an agricultural country. Fruit and sugar can provide for a very small European population. The white man is very much awake to these basic economic factors and they play no small part in determining his attitudes to the African and in the shaping of his policies.

Much has been said of apartheid (segregation), and much has been written about it. I question very much if this is in any sense a major issue in the African's mind. What he is fretting against, and what he will increasingly fight against, is discrimination in the economic, social, civic, educational, cultural and national realms of life. South Africa today is not a democracy. We are playing with the meaning of words if we call it an aristocracy. Politically, it is an oligarchy. But, setting aside all platitudes, it is, realistically, gunocracy. The white man's military strength is his sole safeguard today. The one hope lies in the Bible-ising of the European — with all the change of nature that implies — and the evangelising of the African. ★



Rikshaw Zulus in Durban, South Africa

Ewing Galloway Photo

Splendid Attendance At B.C. Synod

By J. R. Frizell

The Synod of British Columbia met in Mount Pleasant Church, Vancouver, on November 7. The Rev. J. B. Skene, D.D., was elected Moderator of the Synod. The meetings were well attended and it was considered one of the finest Synods in the memory of the oldest present. A synodical dinner was held at which Dr. Skene gave a brief account of his visit to Europe last summer.

The public meeting was addressed by the Rev. R. M. Ransom, who graphically described the situation in China, and the Rev. A. Neil Miller addressed the court and the public on behalf of the Stewardship and Budget Committee. The Synod's mission report was enthusiastically received. It was given by the Rev. J. L. W. McLean, of Victoria, and was followed by keen discussion. Great interest was also manifested in the report of the Sunday Schools and Young People's Committee. The Synod adjourned to meet next year in Central Church, Vancouver.



Rev. J. B. Skene, D.D.,
Moderator of B.C. Synod.

The Canadian Memorial Church at Vimy, France

By Blanche Bieler

On November 11, 1950, the Vimy Memorial Church was dedicated. All bills are paid except for an amount of \$2,000. This church was first built in 1919 by Canadian Protestants after it had been destroyed during World War I. The church was destroyed a second time in 1944 when the Allies advanced through France.

Much voluntary labour for the rebuilding was supplied by the community. The women cleared the

rubble, an architect drew the plans, men from the local coal mines erected the walls, and competent tradesmen took care of the heating, wiring and decorating of the interior. More than five hundred people gathered for the dedication, and provision had to be made for an over-flow ceremony in the recreation hall.

Canadian Protestants, in the beginning, provided most of the money for the church erected after World War I. The Protestant congregation at Lens is a small and poor minority working among a numerous Roman Catholic and Communist population. Let us hope that our Canadian churches will be able to remove the debt of \$2,000 now left on this building. We were glad to be able amid the smoke of France's "black country" to build an inspiring sanctuary for the worship of the eternal God. Subscriptions may be forwarded to Dr. W. J. Gallagher, 3 Willcocks Street, Toronto, to meet the debt that now exists on the building.

Unless They Are Read

By W. H. Hudspeth

One hundred and fifty years of world-wide work in the translating and publishing of the Scriptures will be celebrated in 1954. The British and Foreign Bible Society, aware of the great need in the world today, has decided to emphasize the missionary aspect of their work, which was the cause of their beginning.

The Bible Society, organized in 1804, sought to make the Scriptures available to the people of the British Isles at prices even the poorest could pay. The people became the people of the Book.

The habit of daily Bible reading is not so common today but it is no accident that the nations that have resisted communistic propaganda are those where a strong Protestant Church gives the Bible a central place. Convinced that its own future depends upon a great revival of faithful reading of the Scriptures, the Bible Society is making a recall to the Bible one of the main points of their 150th anniversary celebration.

*Sponsor Essay Competition for
Teen-Agers*

The Bible Society is sponsoring an essay competition in which students of Canadian Secondary Schools, or Sunday Schools, are eligible to participate. The essays are to be from 1,500 to 2,000 words in length. The two subjects, one of which may be chosen, are "Why a knowledge of the Bible is a necessary part of sound education," or "What the Bible has done for human progress." The first prize in each province will be \$50. Boys and girls from fifteen to seventeen years of age are eligible to

participate. The competition will close on March 31, 1951. Should you wish further information, write the District Secretary of the Bible Society Auxiliary in your own province.

World Day of Prayer for Women Friday, February 9

DAILY PRAYER FOR WOMEN

O God our Father, we lift our hearts in gratitude that our spirits may touch Thy Spirit; that in the babel of tongues, Thou dost understand each one of us. We thank Thee that Thy still small voice is wafted to us during the hard work of a busy day; that we may hear it on crowded trains, on lonely farms, in frozen fields of ice and in the burning tropics; we have but to lift our hearts to Thee anywhere and everywhere, and lo, Thou art there as a loving Father always ready to listen and to speak to all who seek Thee.

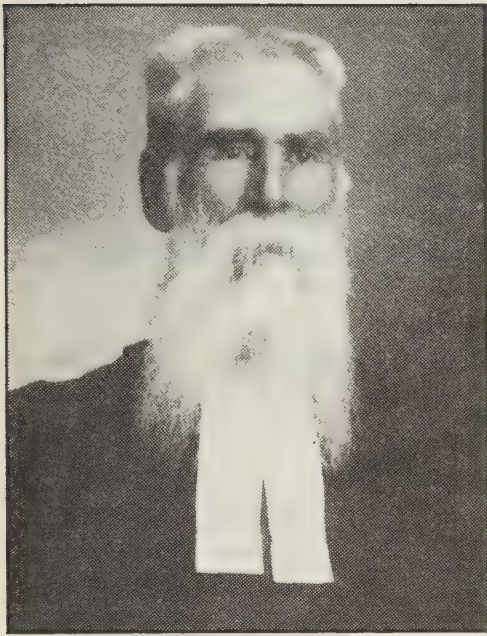
Forgive, O Lord, our sins, great and small, known and unknown. Forgive us our share in wars and the aftermath of wars; in the failure of statesmen; the cries of children, the sickness and famine which our mis-uses have wrought amidst Thy bountiful creation. We are not worthy to be called Thy children, yet in Thine infinite grace and by Thine unfailing mercy we are gathered within the circle of Thy redeeming love.

Make each one of us an instrument of Thy will, that in Thy strength we may increase good where evil abounds, enlarge courage where fear controls and thus live more nearly as Thy true disciples. Cleanse our hearts, O God, illumine our minds, strengthen our bodies and lift our spirits that, as children of God, made in Thine image, baptized in Thy love, redeemed by Thy sacrifice, we may together form the holy church of Jesus Christ—His sacred body and eternal Kingdom. In His Name and for His Sake we pray. Amen.

Appointment Announced

The Ontario Council of Christian Education announces the appointment of Miss Iris Daly, B.A., of Fort William, as Girls' Work Secretary, succeeding Miss Elizabeth Kerr. Miss Daly will give leadership to all phases of church girls' work, including Canadian Girls in Training, of which there are nine hundred groups in Ontario. Miss Daly commenced her work at the New Year.

Remarkable Fathers and Their Famous Sons



*Rev. William Aitken,
father of Lord Beaverbrook*

THE rectory, the parsonage, and the manse have ever been notable for the contributions made to the life and the activities of the world. The Brontë sisters, Lord Tweedsmuir (John Buchan) and his sister (O. Douglas), President Woodrow Wilson, Sir Charles Tupper, Sir Charles G. D. Roberts, Field Marshal Bernard Law Montgomery, Bonar Law and Lord Beaverbrook come to mind in this connection.

As the last two named have special interest for Canadian Presbyterians, we may refer to them and their fathers. The fathers of Bonar Law and Max Aitken, namely, the Rev. James Law, M.A., and the Rev. William Aitken, served in the small Presbytery of Miramichi in the Presbyterian Church in Canada and in the small province of New Brunswick. The small and remote region in which the fathers exercised their ministry is in striking contrast to the exalted stage upon which the sons later played their prominent parts. The facts of their early upbringing may here be considered briefly.

SINCE the Rev. James Law takes priority in time over the Rev. William Aitken, he may be considered first. He was born in Northern Ireland

and took his theological training in Scotland before he came to Canada. Arriving in New Brunswick in 1845, he remained until 1877, serving his first and only charge in Kent County. His

By FRANK BAIRD

wife was of the family of Kitson from Glasgow and the name given to their son, Andrew Bonar, is suggestive of church and ecclesiastical interest.

The area served by the Rev. James Law included a wide section, Richibucto, Kingston (New Rexton), in which manse Bonar was born; West Branch, Bass River, Clairville, Beersville and Welford (now Harcourt). Our present pastoral charge of Bass River coincides almost exactly with Mr. Law's original congregation. This charge was divided in 1861 and two congregations existed in that area until 1925 when the former boundaries were restored owing to Church Union losses.

The Rev. James Law was noted for his natural eloquence. His fellow presbyters spoke of his preaching as being of a high order. Ill health compelled him to retire in 1877 and he returned to his birthplace in Northern Ireland and passed away at Portrush, County Antrim.

THE co-presbyter of Mr. Law was the Rev. William Aitken. He was born in Linlithgowshire, Scotland, in the year 1836. After completing his college course, he came to Ontario where he laboured at Vaughan for fifteen years before being called to St. James' Church, Newcastle, N.B. He was the minister of this congregation for twenty-three years, until his death on December 13, 1913. Mr. Aitken was also a gifted preacher, kind and hospitable, whose influence was recognized by his selection for the Moderator's chair in the Maritime Synod.

Mr. Aitken is remembered by the writer as tall and stately and dignified.

* Rev. Frank Baird, D.D., LL.D., Clerk of the Maritimes Synod has been an authority for many years on all matters of historical interest concerning our Church in the Maritimes.

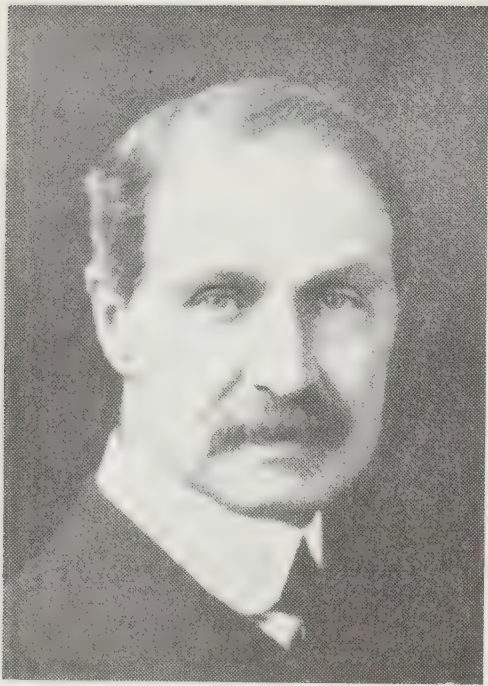
He never appeared in the pulpit without wearing black gloves, a practice and peculiarity which he must have inherited from more remote days. Turning from the fathers in their remote parishes, a glance may be taken at the careers of their two famous sons. We know whence they came but by what gifts or means they attained unto a level quite beyond the ordinary we have but little knowledge.

AFTER the death of his mother, Andrew Bonar Law was sent to his mother's home in Glasgow for his education. On completing his education he joined a firm of iron manufacturers and having made a sufficient fortune by 1900, he entered politics. He was undistinguished in appearance but on one occasion arose to address the House. In a quiet, lucid and unassuming manner he showed that he had a mastery of the business and economic problems involved. It was recognized at once that a new star had arisen.

He became leader of the Conservatives in the House of Commons in 1911. When the first Coalition Government was formed in 1915, Bonar Law was taken into the Cabinet as Colonial Secretary. Doubtless because he was of Canadian birth. Then he was chosen



Bass River Church



The late Rt. Hon. Bonar Law,
one-time prime minister of the British
Parliament

leader of the House of Commons in the second Coalition Government formed in 1916, and served as Prime Minister until the year of his death, 1923. He was buried in Westminster Abbey.

This colonial born Glasgow business man was not one of the "old school tie" and by them may have been considered lacking in culture and distinction but he came to that exalted position from which a man may, in the language of Tennyson, "shape the whisper of the throne."

LET us now turn to the second famous son of Canada, Sir William Maxwell Aitken, first Baron Beaverbrook. His birthplace was the village of Vaughan, Ontario, in the year 1879. He was the sixth of nine children of the Rev. William Aitken. He was only one year old when brought to Newcastle, N.B. Here, "Max," as he was always called, got the usual home training of his Scottish forbears. At the age of six he was engaged in the distribution of the local newspaper and always insisted on receiving the right change from his customers. His connection with newspaper work was early established and in this sphere he is now the publisher of the largest daily paper in the world.

He left school early and by-passed a college course to take a position in a drug store. Later he was engaged in a bowling alley enterprise and began to sell insurance in Halifax. In the capital of Nova Scotia an investment banker was attracted by the unfaltering drive of the young insurance man and engaged him as his secretary. Soon after two local banks were

merged by the young secretary with a substantial profit to the promoters.

Since the prospect of further mergers was not good, he left Halifax for the city of Montreal. Concrete was beginning to assume a place of importance in the building industry and the young maritimer, foreseeing possibilities which others had missed, put through a large industrial consolidation which greatly augmented his pocket-book.

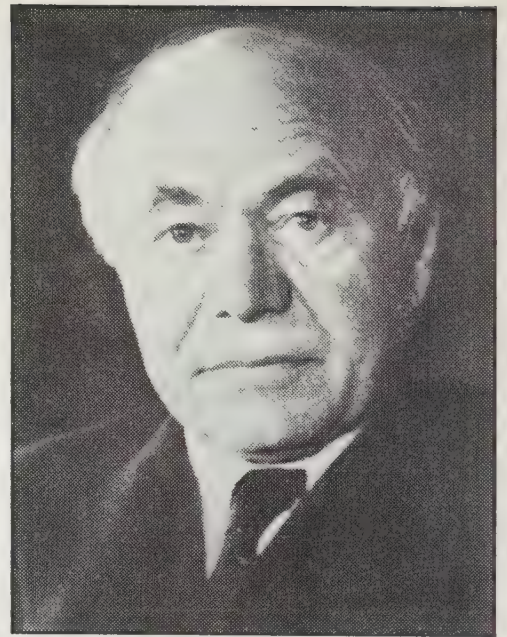
After Montreal, he found his way to New York, where he engaged in similar successful business activities, and then proceeded to the capital of the Empire and with the help of his fellow-New Brunswicker, Bonar Law, found a seat in Parliament. Apart from his successful newspaper enterprises, Lord Beaverbrook was Minister of Aircraft Production in the Churchill Government. His tremendous energy and creative genius made him no small factor in the winning of the Battle of Britain against the onslaughts of the German Luftwaffe.

LORD BEAVERBROOK has never forgotten his early association with Canada. Much of his now incalculable wealth has been spent on the University of New Brunswick. He has also made donations to Bishop's College, Lennoxville, and Mount Allison University, Sackville. The Presbyterian Church at Newcastle, his father's former charge, has also benefitted. Individuals as well as institutions have come within the scope of his liberality. Old associates and schoolmates on the lower life levels have received substantial gifts during his Canadian visits. He is therefore of that rare class who "walk with kings nor lose the common touch." Lloyd George, Lord Birkenhead and Winston Churchill have all spoken of the priceless service that Baron Beaverbrook has rendered to the Empire.

Passing from the outward to the inner life of this distinguished living Canadian, let us quote a few of his spoken words: "The clergyman is the man who has the greatest capacity for doing good and, therefore, if I were in the position to influence the life of a sincere young man today, I would say to him 'rather choose to be an evangelist than a Cabinet Minister or a millionaire.'"

"When I was a young man I pitied my father for being a poor and humble preacher of the Word. Now that I am older, I envy him his life and career."

Looking backward upon the two remarkable fathers and their famous sons, is it not possible that the gap between them is not after all so great as might at first sight appear? ★



Lord Beaverbrook

Scriptures



February 1—	Mark 12: 41, 13: 9.
February 2—	II Corinthians 8: 1-7.
February 3—	I Corinthians 16: 1-9.
February 4—	II Corinthians 9: 1-7.
February 5—	Leviticus 19: 9-13.
February 6—	Mark 14: 1-9.
February 7—	Matthew 6: 28-34.
February 8—	John 20: 24-29.
February 9—	Genesis 22: 1-13.
February 10—	II Timothy 4: 1-8.
February 11—	Psalms 150.
February 12—	Exodus 12: 21-28.
February 13—	Mark 14: 12-21.
February 14—	Mark 14: 22-26.
February 15—	Luke 24: 28-35.
February 16—	I Corinthians 11: 23-26.
February 18—	John 6: 28-40.
February 19—	Mark 14: 26-31.
February 20—	Mark 14: 32-42.
February 21—	Matthew 4: 1-11.
February 22—	Hebrews 4: 11-16.
February 23—	Hebrews 11: 32, 12: 2.
February 24—	Luke 22: 24-30.
February 25—	Luke 22: 39-46.
February 26—	John 12: 1-8.
February 27—	Matthew 26: 14-21.
February 28—	John 13: 21-30.
March 1—	Mark 14: 43-52.
March 2—	Matthew 27: 1-8.
March 3—	Psalms 41.

National Health Week

FEBRUARY 4—10

This is an annual observance designed to make Canadians health conscious. It is for the purpose of reminding us that health, personal, communal and national, should be in everyone's thoughts daily.

Let us all share in Canada's National Health Week.

Recruits for the Ministry

THE Presbyterian Church in Canada faces a manpower problem. This problem, our young people can help us solve. During this month we emphasize Students and Colleges Week, and therefore we should ponder this basic need of men for the ministry. For the future of the Church depends upon a continuous flow of the right type of recruit. World conditions today emphasize the need of the right type of person to man our pulpits.

All Protestant Churches are confronted with this problem. Possibly the only Church that has more ministers than pastoral charges is the Lutheran Church in Norway. Other Churches have appointed Commissions to study this problem. One of the most provocative and lucid reports on the subject has been made by the Presbyterian Church of Wales. Their country is small, and our Dominion is vast, but there is a striking sameness in our situations.

The present shortage of candidates undoubtedly reflects the apathy of our membership. The state of religion in Canada is not sufficiently strong to stimulate our young people for full-time service. President John A. McKay, of Princeton Seminary, in visiting the Far East, has spoken of the religious vacuum that is found among all oriental people. Our own Church has such a vacuum, and the spirit is lacking, through which a "call" to the ministry must be mediated. This situation calls for a rededication in both pulpit and pew. Otherwise, we cannot hope for any advance in Christian Witness.

Men must be attracted to the Christian ministry because of the boundless opportunities to meet the spiritual hunger of mankind. But congregations must be made aware that the labourer is worthy of his hire. In all trades and professions, the high cost of living has received much more adequate percentages of increase in salary than has the ministry. We have found men in our Church, either compelled to leave the ministry for other occupations, or seek the more lucrative rewards offered by Presbyterian churches in the United States.

There is another angle to this problem of manpower. Our students attend university and continue their theological training for a period of six years. Students with limited means have no adequate bursaries for which they may apply. The question has been before the General Assembly regarding whether or not we should ordain men to the ministry who have had neither Arts nor Theological training. One United States visitor at last Assembly laid down a new proverb, but not new to Presbyterianism, "Better an empty pulpit than an ignorant ministry." We trust that suitable volunteers may come from the ranks of our congregations in sufficient numbers to fill the vacancies that now exist throughout the Dominion.

Surely, congregations will rise to do their share and make an adequate provision for an increase in

ministerial salaries that will bring them up to a living standard commensurate with the present skyscraper prices of all commodities. ★

Divorcing Liquor from Politics

RECENT statistics have revealed that one tax dollar in every twelve comes from a tax on alcoholic beverages. That means that our Dominion and Provincial governments in the year 1948 received almost five times as much in the tax revenue from alcoholic beverages than ten years before. Whether we like it or not we have gone into the business of alcohol as citizens of the provinces and of the Dominion in a very big way. If adequate restriction on alcohol or something akin to prohibition were to come to our Dominion, there would require to be a revolution in government financing.

The Ontario Temperance Advocate in its September issue has suggested that the abuses in Ontario Liquor Licences and Inspection services demand a public inquiry. In fact, the Advocate goes further. It feels that the only solution of the beverage policy of any government would be a tri-partisan committee representing the Conservative, Liberal and C.C.F. parties. This would be set up as a fact-finding group in the hope that all undesirable back-door political pressure might be eliminated. As a consequence all government action on the issues involved would go forward without the influence of the big business of the liquor interests.

Apparently most of our provincial governments require an independent commission which cannot be pushed around. Research must be done, so that factual guidance on the alcoholic problem can be given to the young people of our land, and to the many adults who need it. This educational policy might readily find in the press and in the radio a medium of communication with the people. Thus through the schools of the province and through the churches there should be that direct education on the implications of the government's method in seeking to "control the use of intoxicating beverages."

All public minded citizens desire that the liquor trade should be divorced from party politics. Nevertheless, it is one regrettable feature to learn from time to time that party campaign funds in most of our provinces are greatly indebted to the liquor trade for their support.

IN the Province of Ontario, five large cities are compelled to accept cocktail bars without a vote of the citizens. An understanding was reached that cocktail bars to be opened in future were only to be opened in legitimate hotels. The United Church Social Service Board has recently protested that the Liquor Board has broken their promise by granting six licences in Windsor, to restaurants other than hotels. It has been apparent that again and again increase of these cock-

tail bars and the number of hotels has taken place despite definite public opposition.

Even hotel men in the Province of Ontario are frank enough to admit that the constant increase of beverage rooms is very much against public opinion. There is needed in every province, where the liquor trade is conducting its iniquitous traffic, a clean-up campaign. It is asserted by those who know, that in the hotel business there are certain people who should not be in any business. The brewers and distillers have not had the courage to cut off supplies to these people, nor have the provincial governments had the courage to withdraw their licences.

Thirty per cent of the deaths from automobile accidents have been caused by drunken drivers. Pressure has been growing to have alcoholic tests for

those found driving under the influence of drink. The federal government has been side-stepping the pressure. Nevertheless, many newspapers, quite a number of magistrates, and many outstanding citizens wish these compulsory tests to be made, so that no phony alibis against the words of police officers will avail.

Liquor and car driving do not mix. Neither does liquor and a happy home. More unhappiness can be traced to the use of alcoholic beverages than to any other source. In the wake of its use follow those sins that wreck the homes of the people and the unity of the nation. ★

John McNicol

Injections for Ignorance

THE renowned literary expert, Dr. Frank Laubach, was a recent visitor to Montreal, Ottawa and Toronto. He told of meeting an African chief who journeyed to hear him at a central mission station. "I hear," said the chief, "that you have an injection for ignorance." The audiences listening to Dr. Laubach, felt that the giving of these injections has been his life work since he discovered an easy method of teaching people to read.

One of the meetings that Dr. Laubach addressed in Toronto was a gathering of the National Committee of the British and Foreign Bible Society. Prior to the address, a portrait was unveiled of the late Rev. J. B. M. Armour, the former general secretary of the Society. The task of unveiling the portrait was given to Principal-Emeritus, John McNicol, D.D., of the Toronto Bible College. Dr. McNicol spoke sympathetically of the excellent work that was so wonderfully well organized throughout Canada by the late Dr. Armour. The painting, by Kenneth Forbes, is an excellent likeness of the former general secretary.

During the past year, Dr. Laubach has been concentrating on different parts of Africa and India with marked success. At the United Church mission in Angola, Portuguese East Africa, over twelve hundred gathered to take lessons. Some people walked hundreds of miles to attend the course. Not only did Dr. Laubach teach his students to read, but he taught them to witness for Jesus Christ, as they taught someone else his system. The motto of the Christian Literary Movement is, "Each one teach one, win one." Three hundred and ninety-six diplomas were given at the end of the week. These certified that the recipients were ready to read the story of Jesus.

In Uganda some people expressed

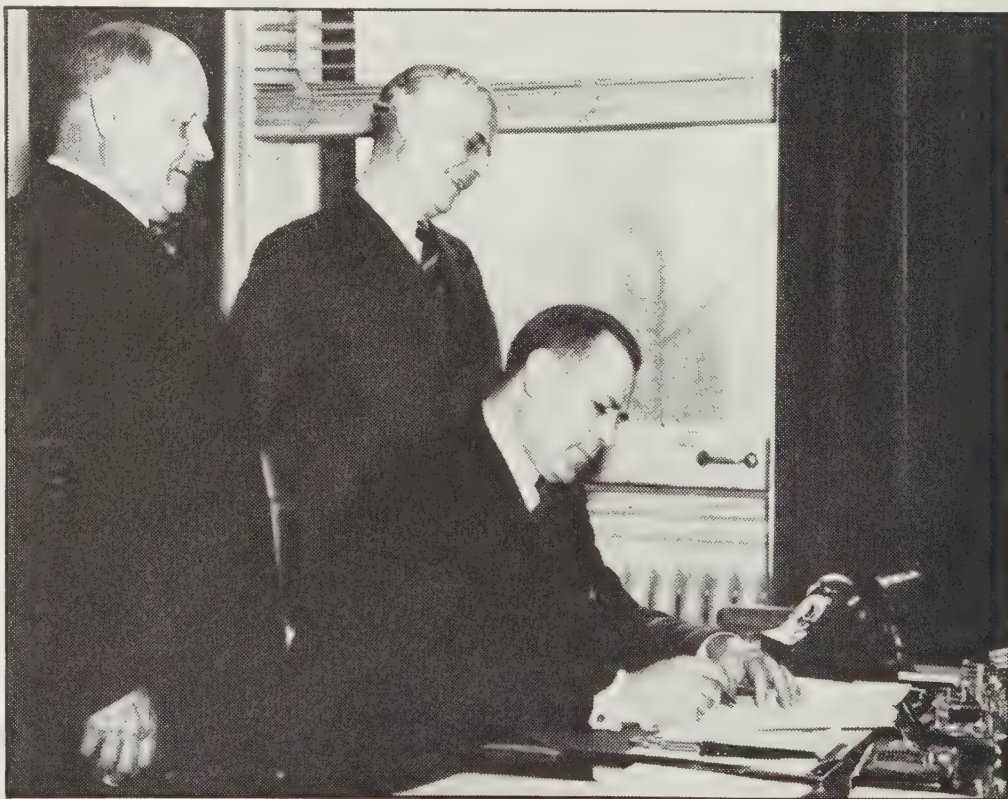
their delight by bringing to their teacher gifts of eggs, pineapples, chicken, and even one brought a big sheep. In Nyasaland, three women who had been taught, became hysterical with joy because they had obtained the rudiments of their language, and were actually beginning to read.

FIFTY governments are so greatly concerned about illiteracy that they have applied to the Christian Literacy Committee in New York, for assistance to teach their people. The government of Siam has offered to pay the passage, by air, of any teacher who could come. Underlying this concern is the real threat of Communism, which has its greatest appeal to illiterates, and which teaches these illiterates that the existing government is the enemy of the people.

Dr. Laubach pointed out that when Russia started to teach the eighty-seven per cent of her people that were illiterate, that the opportunity had been largely nullified because they had no literature suited to their adult needs. Hence, their ability to read has been largely lost.

India and Pakistan are desirous of establishing two schools of journalism so that they will be able to produce literature for their new readers, in such subjects as agriculture, home economics and child care.

An urgent appeal was made by Dr. Laubach for volunteers for each of these schools, which in addition to teachers of journalism will need artists for pictures and cartoons. These schools of journalism will be followed by the introduction of modern printing presses and a school for engravers. ★



Major, the Rev. John W. Foote, V.C., minister of Peterborough Presbytery, taking the oath to become Minister of Reform Institutions of the Government of Ontario.

Church and School in British Guiana

WHILE in British Guiana, the writer had the honour of preaching the sermon, at the ordination service of a minister of the Church of Scotland. The words of introduction carried a reference to our Church as a sister Church. In my reply I said that in Canada we looked on ourselves as a daughter of the Church of Scotland, and that if that were true we were a sister of the Church in British Guiana.

Whatever be our relationship, there has been no rivalry between us for that Church, through its long history in British Guiana, has been working mainly among those of African origin. We, on the other hand, began our work for those of East Indian parentage. This does not mean that in our work we draw a narrow racial line. In almost all our congregations, various

By W. A. CAMERON

racial strains are represented. And this I imagine is true of the Church of Scotland.

Will the day come when there will be the Presbyterian Church in British Guiana, made up of congregations originally formed by both our Churches? That day may yet be far distant, but there are cases of cooperation. At the request of the Church of Scotland, our missionaries in Essequibo are assisting that Church in the oversight of its work. The Rev. B. F. Andrew is acting as co-manager of one of their schools, while at Sexacalli, a lovely Amerindian settlement, where the Church of Scotland had work for many years, the Rev. Edward Bragg is caring for both church and school. Our hope is that this spirit of cooperation may be strengthened until some day the whole work may be unified.

THROUGH the years, we have followed the course begun by the pioneer missionaries, and have worked along two lines, educational and evangelistic. The relationship between church and school can be shown by a recital of two incidents, which took place during my visit. The first was a Harvest Thanksgiving service. This is, as far as the people are concerned, the most important service of the

Church year. The staple food product is rice, and yearly this service marks the end of the reaping time. The building, whether it be school or church, is decorated with nature's products. The congregation is large, and the thankoffering is generally over \$100. This year one congregation gave \$545.

At this particular service, held in the school, 300 people were present, of whom 30 per cent were Christian. The manager of the sugar estate presided. On the platform was a choir of 29 school girls, of whom only five had come from Christian homes. These girls were beautifully dressed in white, and their faces were bright with the excitement of the occasion.

After a half-hour's devotional service, the children's programme was begun. So appropriate were the numbers, and so reverently were they presented, that there was no let down from the previous devotional service.

The head teacher, a fine Christian young man, had planned and prepared the programme, with the cooperation of his staff. At the small portable organ, sat a retired teacher, an elder in another congregation. At only one rehearsal, had the head teacher had the aid of the organ. The choir sang a number of choruses: "Offer unto God, Thanksgiving;" "O Little Town of Bethlehem;" "Bringing in the Sheaves;"

"Angels we have heard on high;" and the Negro Spiritual, "Steal Away."

A dozen little tots gave a recitation and chorus: "The fields are White." One little girl rendered a Bhajan solo: a hymn in Hindi. A number of boys gave recitations, every one of which was in keeping with the occasion.

I DO not know when I enjoyed an evening more. These children, most of them from non-Christian homes, rendered a programme which could be given in any church on a Sunday evening, in a most capable way. They had been trained by their teachers during the school sessions.

The other incident was a visit I had from a young man of nineteen years. I asked him to tell me his story. His mother was not living. His father was not yet a Christian. In his school, the boy took part each day in the twenty minute period of religious instruction at the opening of the school. He became interested, and secured a Bible of his own. When he had finished the course at the Primary School, he went to Georgetown, to attend High School. Through the influence of a lady missionary, he attended service at Burns' Church. He decided to become a Christian, was baptized, and united with the Church. Illness prevented

(Continued on page 44)



Harvest Festival services at Helena Church, Demerara, B. G. Church was presented by Sukhpaulsingh. Garlanded in picture are the Rev. John Elder and D. Cameron.

ACROSS THE DOMINION



The Presbyterian Residence at Saskatoon.

THE PRAIRIES

Installation Conducted By Presbytery Of Saskatoon

Saskatoon, Sask.—The Rev. D. T. Evans on November 7 was installed by the Presbytery of Saskatoon as Dean of the Presbyterian Residence and minister of the Calvin and St. Paul's congregations in Saskatoon. The service, held in St. Paul's Church, was conducted by the Rev. Ivan Carroll, moderator. Following the service a reception was held.

The Presbyterian Residence is a university student centre of our Church in western Canada with accommodation for 35 men. Five of the residents are certified candidates for the ministry. Classes for the ministerial students preparatory to theology and to summer mission field service are conducted by the Dean as well as a Sunday afternoon study group which is open to all residents. Direction is also given to help those preparing for secular occupations. The Church of the Air broadcast on February 18, Students and Colleges Sunday, will be conducted by Mr. Evans assisted by resident students.

Assembly Moderator Assists at Induction

EDMONTON—The Rev. Edwin J. White was inducted into the First Presbyterian Church, Edmonton, on December 15. It was a fortunate circumstance that the Moderator of the General Assembly, Dr. F. Scott Mackenzie, was able to be present at the induction. He was warmly welcomed by the Presbytery of Edmonton. The service was conducted by the Rev. John Kelman, Moderator of Presbytery. The Rev. D. L. Crocker preached the sermon and the minister received the charge from Wing Commander James Dunn. The

charge to the congregation was given by Dr. Mackenzie.

The warmth and enthusiasm of the reception to Mr. White held at the close of the service left the impression that First Church will again assume its important place of leadership in the Presbyterian cause in Northern Alberta.

Congregation Completes New Church Home

GOVAN, Sask.—The new St. Andrew's Presbyterian Church was opened on November 12. The dedication took place at the morning service when the Rev. Norman Kennedy of First Presbyterian Church, Regina, delivered the sermon, after which the church was dedicated. Greetings were brought from the Anglican and United Churches and by the former mayor of Govan, J. H. Edwards.

The Rev. A. A. Downey, minister of Nokomis, presided at the dedication services and thanked all who had contributed in different ways to bring about the happy culmination of the dedication of their new church.

Communion Table and Gifts Dedicated

CALGARY—A memorial Communion table, complete Communion service and offering plates were presented on December 17th by the family of the late Mr. George N. Bell, of Grace Presbyterian Church. Mr. Bell was a lifelong Presbyterian and was deeply interested in the welfare of the church until the time of his death. The gifts were received by Dr. Frank Morley and dedicated to the glory of God and the service of the Church in an impressive service.

Red Deer Presbytery Dedicates Church

WILLOWDALE, Alta.—Zion Presbyterian Church was dedicated on December 8 by the Rev. W. R. Bell,

Moderator of the Presbytery of Red Deer. The Boys' Brigade formed a guard of honour for the members of Presbytery who were accompanied by the Rev. J. Alan Munro, Associate Secretary of the Board of Missions. Mr. Munro, congratulated the congregation on the building of their church, which was erected by voluntary labour and opened debt free.

Mr. A. Suitters, the catechist at Willowdale, conducted the worship services. At the luncheon which followed letters of congratulation from former ministers and members were read. W. P. Code gave an historical sketch of the congregation in the Willowdale district whose first church was opened in 1905 by the Rev. D. D. McLennan. A building committee, with Robert Towers chairman, received assistance from all the members of various faiths in the community.

A Thought for the Month

We believe that the Church has a message which is adequate to save human society — a message which can be acted upon, the message of God as 'Our Father', the message of the holiness of God and the awfulness of sin, the message of the infinite worth of the individual soul which should never be exploited for gain, the message of the brotherhood of man to be obtained through the love of Christ dominating motives, the message of the sacramental nature of maternal things, as the outward signs of the creative activity of God and of His goodness, the message of production and distribution of goods primarily to meet human needs and not primarily for gain.—The late Archbishop G. F. Kingston.

Church and School in B.G.

(Continued from page 43)

him from writing his examinations, so he is now studying by correspondence from England, and hopes to be ready to enter the University by the end of 1951.

Every Sunday morning, without assistance, he conducts a Sunday School under his uncle's house. The enrolment is now 61, every one being from a non-Christian home. At first he used to go around to the homes on his bicycle, to bring the children. "Now," he says, "they are there before I am."

He has applied to be appointed as a Catechist. I hope he is not accepted. I trust that some day he will be in Canada taking the regular course for the ministry.

He and the head teacher at Ogle are the kind of men the Church in British Guiana needs. May the Lord of the harvest raise up more like them. ★

Minister Receives Geneva Gown

WEST HILL—On December 17, Melville Presbyterian Church dedicated a Hallman organ. In an impressive service, the minister, the Rev. W. S. Sutherland, dedicated the organ to the Glory of God and in memory of the men and women of the congregation who made the supreme sacrifice in both world wars. A new Geneva gown, made and presented by Mr. and Mrs. R. Wilkinson, was worn by Mr. Sutherland for the first time. The Women's Association provided the silk material. Ample provision had been made in the church basement for an over-flow, and the church was packed to capacity.

Guest organist was Horace Lapp of radio fame, who thrilled his hearers with his renditions at the organ. This memorable occasion will live long in the memory of this congregation.

Presbytery Plans Church Extension

LONDON—The Presbytery of London has extensive plans for at least six new churches to be built in the district around London. A mission church and Sunday school has been held in St. Lawrence school for the past year, another Sunday school has been meeting in Oxford Park, and church services will begin there in a very short time. The city and district are being surveyed for other locations.

Memorial Windows Dedicated

SOUTHAMPTON—At the morning service on November 5 two memorial windows were unveiled in St. Andrew's Church. Mr. V. McLellan of Toronto presented these in memory of the late Mr. and Mrs. A. R. Webster. The Rev. John MacLeod accepted the windows on behalf of the congregation and offered a prayer of thanksgiving.

Kirk Sessions Receives New Elders

PORT CREDIT — Six new elders were added to the Kirk Session of St. Andrew's Church, on December 3. They are Messrs. T. A. Howson, A. H. Jess, G. Matthews, R. L. McGill, R. Terry and F. Watson.

The minister, the Rev. D. S. Jackson, conducted the service of ordination, which was followed by the Sacrament of Holy Communion, when thirty-three new members were received by certificate.

Congregation Observes Silver Jubilee

TORONTO—Twenty-five years ago, the congregation of Westminster, Willowdale, was organized. Then it was



The architect's sketch of Paterson Memorial Church, Sarnia.

a rural community, two miles beyond the most northerly limits of the city of Toronto. It is now one of the fastest growing suburban areas, and the congregation is faced with a wonderful opportunity.

The Silver Jubilee was observed on Sundays, October 22 and 29, with other events during the week. The guest preachers were the Rev. D. McMaster Kerr, the Rev. E. A. Thomson, D.D., and Professor David W. Hay, D.D., of Knox College. The messages fitted into the spirit of the occasion.

An anniversary dinner was held on October 23, when Mrs. R. Dewar, a charter member, prepared a birthday cake. On the Wednesday evening a solemn service of prayer, praise, and thanksgiving was held when the congregation sought guidance for the days that lie ahead.

Turn Sod For Church Extension

SARNIA—The first sod for the extension and addition to Paterson Memorial Presbyterian Church was turned on Saturday, November 11. The moderator of presbytery, the Rev. H. C. Williams of Alvinston, conducted the service. The minister, the Rev. D. G. Seaton, announced that the contract had been awarded and work is to commence immediately. It will take almost one year to complete the addition to the present church building and the new Sunday School.

Mrs. J. J. Paterson, who turned the first sod in 1934, was present at the ceremony. The spade that she had used on that occasion was again used in the turning of the sod.

Induct Minister and Honour Clerk of Session

TORONTO—The Presbytery of West Toronto met on November 24 to induct the Rev. A. J. Gowland into Dufferin Street Presbyterian Church. The Moderator, the Rev. D. M. Kerr, conducted the service with the Rev. H. D. Stewart preaching and Rev. Ross K. Cameron addressing the minister and people.

Following the induction at a social hour a warm welcome was given to Mr. and Mrs. Gowland. The congregation

took the opportunity of presenting to Mr. A. N. Tomlinson, their Clerk of Session, and an indefatigable worker for many years, a beautiful desk. This was to mark their appreciation of the fact that Mr. Tomlinson had left business to enter Knox College and train for the ministry of the Church.

Minister Receives Gift of Robes

LONDON—The choir of Chalmers Presbyterian Church held a social hour on November 10 after their regular weekly practice. Prior to the serving of refreshments, Mr. H. J. Brown, Clerk of Session and also a member of the choir, presented a robe in the name of the choir to their minister, the Rev. P. De Ruiter. Mr. De Ruiter responded with words of appreciation and gratitude for the generous and gracious gift. Mr. G. P. King is the organist and Mrs. King is choirleader.

Memorial Plaque Unveiled To First Minister

HAMILTON—A memorial plaque was unveiled in St. Enoch's Church, in memory of the late Rev. William G. Blake, the first minister of the church. The plaque was unveiled by his widow and was followed by a simple service of acceptance by the Rev. S. H. Hill, B.D., minister of St. Enoch's.

Mr. Blake was minister of St. Enoch's from 1925 to 1934, and is still affectionately remembered by many of the congregation.

Receive Right Hand of Fellowship

DUNNVILLE—An event of outstanding importance took place at Knox Church on November 19, when five men of outstanding piety and ability were appointed to the Session. They were Messrs. R. Bruce King, D.F.C., Arthur D. Bradford, George E. Northwood, G. E. Hanna, and Arthur L. Tambling.

The minister the Rev. E. C. McCullagh put the necessary questions and gave them the right hand of fellowship.



Snow scene in Northern Saskatchewan

Saskatchewan Government Photo

THE FAMILY ALTAR

The Treasures of the Snow

THE Book of Job is one of the greatest pieces of dramatic literature in the world. Its theme is the timeless problem of suffering, especially the suffering of the innocent. It sets before us with impressive vividness the trial of a devout, God-fearing man's faith, and is written with the picturesqueness of oriental genius. Satan, the cynic, throws down a challenge to God, meanly insinuating that Job has been upright and pious because he has been untroubled and prosperous. "Afflict him and you will see how selfish and shallow his piety is. Doth Job serve God for nought?"

So in startlingly rapid succession came a series of devastating disasters. First, his valuable oxen and asses were driven off by the Sabeans; next, his splendid flock of sheep were killed by lightning; then the Chaldeans had slain his servants and taken off his camels; and finally, his sons and daughters were killed in the course of a godless carousal by a cyclonic storm that demolished the house. It was a striking illustration of the proverb, that "troubles never come singly."

THE once wealthy and highly esteemed citizen — the honoured squire of the district, whose friendship

was cultivated by the obsequious, was now stripped of everything, and the gossippers were busy. He must have been living a "double life," they said, and his sins had found him out, for the prevailing philosophy of the day was

By H. BEVERLEY KETCHEN

that trouble was the sign of Divine displeasure. The Tempter, who was "counting his chickens before they were hatched," was prompting the neighbours to say that "it served him right;" that he had evidently been a hypocrite and that he just got "what was coming to him."

But the stricken patriarch, who had "built his house upon a rock" was able to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." It was quite disconcerting to the cynical Tempter, but though disappointed and chagrined, he would not yet admit defeat. "Touch his bone and his flesh, and he will curse Thee." So Job was afflicted with a peculiarly painful and loathsome disease. And to make matters worse, his foolish wife callously taunted him, suggesting that God had deserted him. Still, the sorely-tried saint, without even one loyal

heart to support him, was able to say, "Thou art a foolish woman. Shall we receive good at the hand of God and shall we not receive trouble too? Though He slay me, yet will I trust Him."

WELL, the Satanic challenge had been met. The good man's faith had not been shattered. Job had not become cynical (the worst of all tragedies.) Nevertheless, like Mr. Tulliver in George Eliot's novel, he was beginning to feel that "it's a puzzling world." He began to grope in the darkness for some explanation of the mystery. He wrestled with the problem, which in every generation has given birth to the cry, "Why do the righteous suffer?"

At last he said, "My desire is that the Almighty would answer me," i.e. clear up the mystery; explain what appears to be not only capricious but cruel and unfair. And we read that, "the Lord answered Job out of the whirlwind." So God had neither forsaken nor forgotten him! Does it remind us of the comforting truth that He who "tellethe the number of the stars," is always ready to "bind up the broken heart?"

"Where wast thou when I laid the foundations of the earth? Canst thou command the clouds? Hast thou entered into the treasures of the snow?"

PRESBYTERIAN RECORD

In other words, "Why should you expect to *understand* everything? You must learn to trust where you cannot trace. You must cast all your cares upon me, who created the heavens and the earth. Be still and know that I am God."

At the worst then, there was not a whimpering complaint nor even an approach to criticism of Providence—just wonder! With most of us to-day, the situation is exactly reversed. There is plenty of complaining and even the audacity of criticism, but very little wonder. Great have been our gains through the enterprise of genius, but we have lost to a great extent the humbling sense of the mystery of the universe. And, I dare say, the loss has been greater than the gain.

THE Scottish poet, Alexander Smith, once wrote, "what a romantic world this must have been a hundred years ago, when it was just beginning to get itself discovered. Then the Arabian Nights were commonplace and romance was the most ordinary thing in the world, but now we have reduced everything to terms of the laboratory."

As a matter of fact, the wonder is that we do not wonder more than ever. In the realms of electricity and chemistry, there has been a lot of daring and profitable exploration and every fresh discovery reveals mysteries hitherto undreamed of. We have a thousand times more reason than the Psalmist to exclaim, "How great and marvellous are Thy works, O God!"

And yet, no one could call this a reverent age. It is a bombastic, sophisticated, self-glorying age, but not reverent. Man has achieved so much that he thinks he ought to be able to explain everything, and manipulate everything. We would not discount the importance and value of these human achievements, but we can understand the poet's prayer addressed to Marconi when it was reported that the great inventor was contemplating communication with Mars.

Leave us the stars! The world hath noise enough

Without the roar of Mars!

*Rob not the holy places of their calm;
Bring us no idle gossip of the spheres.
Leave us the stars, O wizard; let them be!*

NOW, that phrase, "the treasures of the snow" is poetic, and while the original purpose was to fortify Job's faith in the great Architect and Governor of the Universe, perhaps we are justified in taking a little poetic license with it. Let us think for a moment of actual winter. Sydney Walton, a brilliant essayist, not as well known as he should be, writing of a winter spent in

Scotland, says, "I do not envy those who live in lands of perpetual summer. What luxuries of leisured reading we enjoyed in the long winter evenings by the peat fireside!"

And you probably recall the lines of Cowper:

Winter, I crown thee King of intimate delights.

Fireside enjoyments, home-born happiness.

And all the comforts that the hours Of long, uninterrupted evening know.

Do you ever stop to think of the possibilities that lie in what we call "spare hours"—the long winter evenings which we are free to spend according to our tastes and inclinations? If mere amusement is our only concern,

storm was translated into the song of Salisbury." A stern necessity unfolded into "a thing of beauty and a joy forever."

But for the snows we never would have the roses of June. It seems to me I have read somewhere that "the noblest songs are born of suffering." At any rate, we read that "God gave Job twice as much as he had before," which is not to be reckoned mathematically. Then, in a very real sense he "entered into the treasures of the snow."

When Paul said, "I would have you understand that my bonds have fallen out unto the furtherance of the Gospel," he had "entered into the treasures of the snow."



Nova Scotia Bureau of Information Photo

Winter lumbering in Nova Scotia

we are not entering into "the treasures of the snow."

Or we may regard the winter symbolically. It was winter with Job. There is something stern about winter. The landscape is bleak and generally we long for the time "when the flowers appear on the earth, and the time of the singing of birds is come." So we speak of the biting frosts of trial, and the chilling winds of adversity when for the time life has lost its leafy beauty and its cheerful song.

WELL, here is a parable. I once read a description of Salisbury Cathedral, in which the writer said that, "out of the snow the spires grew." He pointed out that in tropical or southern climes the roof is given only a gentle slope to shed the rainfall. But north of the *snowline* it was found necessary to give a steeper slope to the roof to throw off the weight of snow. And it came to pass that from the steepness of the roof there emerged the idea of the spire. Thus, "the winter's

"Who are these that are arrayed in white robes? These are they who have come out of great tribulation and washed their robes and made them white in the blood of the Lamb."

Surely they have entered into the treasures of the snow!

*So the saints from slumber blest
Rising shall awake and sing;
And our flesh in hope shall rest
Till there breaks the endless spring.*

THE MARCH ISSUE

will contain

Easter Messages

Dr. Frank Morley of Calgary
writes on: Are We Supporting
Our Ministers?

Your Advance In Christian Witness

EVANGELISM is the primary task of the Church: to make known the abounding Grace of God in Jesus Christ. It is the responsibility of every Church member and one which cannot be delegated to another, either the paid minister or the missionary on the home or foreign field.

Jesus, before His ascension, said to His disciples: "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be My witnesses"

By **E. C. McCULLAGH**

(Acts 1: 8). The whole New Testament teaches that the primary purpose for which the Spirit is given is that believers may bear witness to Christ. We must not seek the outpouring of the Spirit without acknowledging the purpose for which He is given. The Church which ceases "to witness," or for that matter the member who ceases, cannot expect to be spiritual.

When the Board of Evangelism and Social Action was given the task by the General Assembly (1949) of preparing a programme of Advance in Christian Witness it was aware first of the situation facing the Church in the world, and, second, of the Church's responsibility to its Lord and the world.

Recent events have caused dismay to all thinking people and the conditions of many may be expressed in the words: "Having no hope and without God in the world" (Eph. 2: 12). The wisdom of man has been insufficient to control the sin of the human heart. All the fair schemes of men have not given confidence to mankind. But there is nothing new in the problems that face us for life is a conflict between good and evil. The Church in every age has faced similar conditions. The Gospel is the only answer to evil, so if the Church is to meet present conditions, it must go forward in the conviction that the Gospel is the Good News for a sinful world, ever girding up its loins to advance in the Name of the Lord.

THE Board gave thought to the meaning of the Evangel, and will issue a pamphlet bearing this title. Here it may be sufficient to observe

that Evangelism should not be interpreted in its narrowest sense but in its widest. It is the power of the Gospel to save men in their individual, social, political and economic life.

In other words, we believe that "the whole counsel of God" in its fullest range and meaning is the message of the Church. "Jesus Christ IS the power of God and the wisdom of God" (1 Cor. 1: 24). Perhaps we have been guilty of preaching a partial Gospel, emphasizing the individual as against men and society, and the love of God without the judgment of God. The world needs the Gospel and the whole Gospel.

The first concern of the Church is with its own membership. We must confess that there is a widespread lack of Christian knowledge on the part of professing Christians; that many congregations are more like religious societies rather than part of the Body of Christ. Church work, so called, for many is a matter of raising money by teas, etc., and there is generally a lack of responsibility to the Church as a whole.

SO, your Board has a three-fold programme. First Evangelism, the message of God's grace to a sinful world; second, the revival of Church life and third the marshalling of all Church forces to combat the evils of the hour. Evangelism is not the minister's responsibility alone but every Church member, organization and group should be witnessing to the power of Christ.

The General Assembly (1950) in adopting the programme of Advance in Christian Witness accepted this definition of Evangelism: "*A Witness through preaching of the Word, by personal testimony and by positive demonstration of the Christian way of life in daily living.*" The Assembly also endorsed these terms: **PREACHING MISSIONS**. It is enjoined that there should be a strong evangelical note in preaching and that there should be preaching for decision. It is given unto some to be evangelists. These should be sought out and employed when and where necessary. Many of our congregations have reported preaching missions conducted by ministers of our own Church with good success.

PERSONAL EVANGELISM is the duty of every Christian and one of the most effective ways of spreading the Gospel. It is not to be supposed that the people of the world shall know that the Good News is to be proclaimed at a certain place on a precise hour, and realizing their need will be present to hear it. The Gospel must be carried to the place where they are and how better than by the members of the Church. The people they live with and work with and play with are fertile ground for the Gospel both by character testimony and personal witness.

Indeed, the testimony of a fellow-worker has more power than the testimony of a minister for he has a "preferred interest" in his message. So through all the multitudinous channels of our social life—in office, store and club, the Church will bear its influence through its members. In short, the aim is to make every member an evangelist.

TEACHING MISSIONS—to promote the study of the Word of God, to inform our people of the great doctrines of the Church, to teach our people to relate their religion to the social, economic and political problems of our day, to teach our people to respect the discipline of the Church. Also, if we are going to bring new Christians within the body of the Church it is necessary that they be taught the meaning of the faith and encouraged to give expression to that "faith" in "works."

WE appeal to our ministers and Sessions to give earnest consideration to the proposed plan. A copy has been sent to each minister in the Church, and it is hoped that he has brought or will bring it before his Session. The Assembly (1950) (Minutes Page 30) has recommended: "That Sessions, Presbyteries and Kirk Sessions be urged to implement this programme of Advance in Christian Witness by establishing special committees where deemed necessary or otherwise as they may find advisable". The Board will give all the aid within its power but it is desirable that the initiative of our ministers and elders be given every opportunity to forward and express the spirit of the Advance.

PRESBYTERIAN RECORD

ADVANCE in CHRISTIAN WITNESS

*"Ye shall
be my witnesses"*



The PRESBYTERIAN CHURCH in CANADA

A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



THE DREAM OF JULES BROWNE

"BILLY EVANS wants me to go with him," explained Jackie Browne to his mother. "Can I, Mom?"

"Where is it?" his mother inquired.

"It's in the Presbyterian Church and they meet every Monday after school," Jack replied, twisting his cap. "They have lots of fun making things and learning about other countries."

Mrs. Browne went on with her knitting. "Well, I'll speak to your father and see what he says. "Then, as an afterthought she added, "Does it cost anything to join?"

"Nope," replied Jack. "Billy says he gives a nickel a week for collection, that's all."

"I see. Well, run along to your Aunt's for my wool. We'll see Daddy at supper."

Jack raced down the street, turned the corner by the bank and continued at top speed until he had reached his aunt's home. Without knocking he opened the kitchen door and stepped inside. "Why, hello there, Jackie!" exclaimed his Aunt Mary. "Reckon you've come after the wool. Guess you could stop long enough to eat a cookie too, couldn't you?"

"Thanks, Aunt Mary," said Jack politely, picking out a cookie and conveying it to his mouth. He poised himself on the edge of a kitchen chair and said: "I'm joining the Farther Lights Mission Band next week, Aunt Mary."

"That's nice," enthused his aunt, "You'll learn a great deal about far-away lands. Perhaps they will tell you about China where I lived for twenty-seven years."

JACK had often heard his aunt talk about China where she had served as a missionary. In a cupboard at home he had many curios that she had brought him from that ancient land.

Jack kissed his aunt and departed in high spirits. He discovered his father in the library.

"Dad," called Jack, "Mom says I can join the Mission Band if you'll let me."

His father glanced up from the evening paper. "Join what?" he queried.

"Mission Band at the church," replied Jack.

"Missions!" exclaimed Jules Browne gruffly. "Don't believe in them. Plenty to do right here at home."

Jack's face clouded. "But Dad, they do lots of things and have loads of fun and . . ."

His father interrupted with the re-

mark. "I suppose this is an idea of your Aunt Mary's?"

"She knows about it," explained his son, "but it was Billy Evans who wants me to join."

"Well, you may join if you want to but I think you're wasting your time."

During the evening meal Jules Browne expressed his opinions regarding missions. His wife made no comment and Jackie was silent. His father's attitude distressed him but as he had given him permission to join he was satisfied.

JULES BROWNE came to the breakfast table the next morning in a most unusual mood. He ate sparingly, which was quite unlike him, and said



East meets West. President John A. Mackay of Princeton Seminary meets one of the Oriental representatives at missionary conference.

nothing to the others. Halfway through the meal, he tossed his napkin on the table and exclaimed, "I had a dream last night!"

"Well," exclaimed his wife in evident relief, "I've been wondering what the matter was. It must have been a strange dream to take away your appetite."

"It was a very strange dream," her husband admitted. "What was it Daddy?" pleaded Jack.

In a voice tinged with emotion Jules Browne began. "I dreamed I was sitting up late when a knock came at the door. I opened the door and saw a small foreign-looking child standing on the doorstep. When I asked her

who she was and what she wanted, she said she was a famine refugee from China. Her parents had been killed. I'll never forget her face when she told me she was hungry. I invited her inside but in a flash she had vanished.

"I was pondering this strange incident when there came another knock at the door. It was a dark-skinned boy who told me he had come from the Punjab in India. He too was hungry. I'll never forget his wan face. He told me there were hundreds and thousands in his country who were hungry too. He asked me if I didn't care. I told him I did . . . NOW! Then he was gone.

"Then into my dream came young Jack Watson who served with the American forces in the Pacific. He told me at great length, or so it seemed, of what he had seen of missionary work in the islands of the Pacific. He showed me the wonderful work done by missionaries for once primitive savages. He amazed me. It was all so real. It didn't seem like a dream at all."

JULES BROWNE hesitated. He turned to his wife and son and said, "Last night I said I didn't believe in missions. I was a fool. I spoke without knowledge. This morning I see everything in a different light. These nations whom these dream children represented need our help—not only our dollars but the glorious gospel of our Father's love. It must be given to them and without delay."

He opened his pocketbook and turned to his son. "Jack," he said, "when you join the Farther Lights Mission Band, I want to send along a donation . . . more will follow and I want you to tell your leader that I'll be glad to help in any way I can. I'll drop in to see her myself some day real soon."

Jack took the money from his father. "Thanks, Dad," he exclaimed, "You're swell!"

Youth in the News

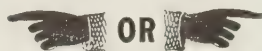
The second annual Fall Rally of the Y.P.S. of West Toronto Presbytery was held on October 24 at Morning-side Church. One hundred young people were present and the attendance banner to the Rally was won by York Memorial Presbyterian Young People. The tennis trophy was won by the Young People of Parkdale Church. The new president elected was Ivan Cronsberry and the secretary is Miss Eileen Lewis. The Rev. Andrew H. McKenzie of Islington gave a stirring address on, "The Life We Miss."

PRESBYTERIAN RECORD

In Your Church Building or Expansion Program...

Which comes First...

**BUILDING
CONSTRUCTION PLANS**
(YOUR ARCHITECT)



**BUILDING
FUND-RAISING PLANS**
(WELLS ORGANIZATIONS)

In either case, the basic objective of any church building or expansion program should be to provide adequate facilities to meet the needs of the current and future program of church activities.

WHEN BUILDING PLANS COME FIRST

Most church building programs are curtailed unnecessarily because most estimates of fund-raising potentials are too conservative.

On the other hand, churches that over-estimate their fund-raising potentials usually find it necessary to greatly curtail their plans, delay their building programs or go too far into debt.

Building plans are frequently delayed because the more conservative church leaders will usually hesitate to commit themselves to a building program for which there is no definite or practical financial plan.

WHEN FUND-RAISING PLANS COME FIRST

The emphasis of such appeals can be based on an obvious need for an improved or expanded program of church activities and the resulting requirements for more adequate facilities.

Some churches can raise more money without controversial building plans. (*It is also a known fact that it is much easier for a church to agree on building plans after all the members have subscribed to a building fund.*)

The more conservative church leaders will usually more readily agree to an effort "to find out how much can be raised" before committing themselves to a building program.

**IN ACTUAL PRACTICE THE CORRECT METHOD IS TO CALL IN YOUR
ARCHITECT AND WELLS ORGANIZATIONS AT THE SAME TIME**

WRITE OR PHONE

Other Wells Organizations Offices

Washington Building
Washington, D. C.

Electric Building
Fort Worth, Texas

Mortgage Guarantee Bldg
Atlanta, Georgia

Williamson Building
Cleveland, Ohio



**Wells Organizations
OF CANADA**

FUND RAISING CAMPAIGNS

330 BAY STREET

NORTHERN ONTARIO BUILDING

SUITE 1601

TORONTO • ONTARIO

PHONE PLAZA 5878

FOR 40 YEARS THE NAME OF *Wells* HAS STOOD FOR QUALITY FUND-RAISING CAMPAIGNS

Philadelphia Letter

AMONG the phases of American life seriously affected by the present emergency is the field of higher education. Multitudes of young men are destined for enlistment in the armed forces rather than for registration in college classes. What this

By NORMAN F. LANGFORD

means personally, in terms of postponed plans and deferred hopes, it is impossible to measure. It is to be hoped that this kind of sacrifice, necessary in order to create a large army, will make unnecessary the bloodier sacrifices of such an army in action. In any event it is obvious that the vast expansion of military resources will bear most directly upon the youth required to give years of their lives—if not their lives themselves—in armed service.

If the impact of these developments upon actual persons cannot be calculated, the effect upon educational institutions is also difficult to assess. The uncertainties are accentuated by the fact that leading educators do not altogether agree among themselves as to what policy should be pursued. Some favor a universal drafting of manpower, others propose deferment for those with high academic qualifications. But it is evident that in any case the universities will suffer a sharp decrease in male enrollment.

Last fall, before an emergency became acute, some authorities estimated that coeducational colleges might lose from one-third to one-half of the present enrollment; and this would of course produce a financial crisis for many colleges, and jeopardize the security of university teachers. Small colleges will naturally be the hardest hit; and as a large number of such colleges are in some way supported or sponsored by the Churches, the whole situation impinges upon Church endeavour in the field of higher education.

The stake of the Church in this matter is not confined to registration or financial support. With the development of an expanded military programme, the accent is likely to be increasingly upon technical education, in contrast to the liberal arts education to which the Churches might pre-

sumably contribute most. The able-bodied will tend to become either fighting men or technologists. Even without a military crisis, the lure of the sciences was strong enough. It is hard to surmise as to the future of the so-called "humanities" in times like these. A paradox is upon us: that many must forsake the pursuit of humane studies, in the hope of defending humanity.

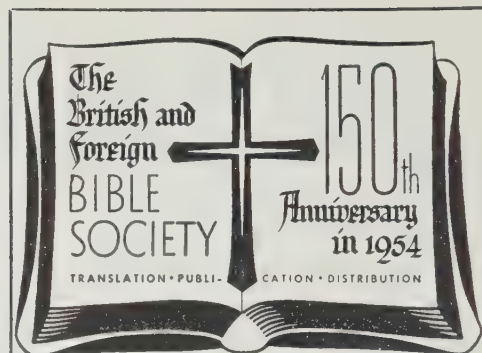
The Church certainly does not depend upon the institutions of higher learning for its ministry of the Gospel. It can and will find means of ministering to a nation which aims to achieve peace-time military power immensely beyond anything previously contemplated in its history. But the curtailment of higher education undoubtedly handicaps, to a degree not yet calculable, one of the Church's useful instruments for influencing present day society. Some of its voices may even be silenced, at the point where it is so critically important for the Church to speak—at that point where young men and women come to grips with the perennial issues of human thought. ★



REV. JOHN LINTON, M.A.

The Canadian Temperance Federation has announced the appointment of the Rev. John A. Linton as their National Secretary.

During the past four years Mr. Linton has been Field Secretary of the Temperance Federation in Western Ontario. He will succeed Dr. John Coburn, and will be located in the head offices at Toronto.



SORRY, SOLD OUT!

Although the production of Bibles in overseas languages has been increasing steadily, the supply is still inadequate. Many people seeking to buy Bibles have had to be told "Sorry, we're all sold out."

You can help prevent such disappointments by sending a gift through your nearest Branch or Auxiliary.

THE BRITISH & FOREIGN BIBLE SOCIETY
IN CANADA

National Office
122 Bloor Street West Toronto 5

Not All Roads Lead to Rome

The Most Reverend Cyril Forster Garbett, Anglican Archbishop of York, in a recent diocesan letter, has advised his clergy that the gains that have been made by the Roman Catholic Church in England have not been one-way gains.

In the letter he said:

"It has recently been said that there is now a highway leading to Rome, but on most of our modern roads there is dual traffic. This is also true of the spiritual highway; on one track there are many making the journey to Rome, but on the other there is a continuous stream of those who are leaving Rome and looking elsewhere for their spiritual home.

"Year by year a large number of Roman Catholics . . . join the Church of England . . . I only mention this movement from Rome as silence often leads many to imagine, mistakenly, that the spiritual traffic is always in one direction."

In spite of unsettled conditions around us, this is the greatest day for the Gospel in the history of Formosa.

—James Dickson

Jhansi Mission Council Sends Anniversary Greetings

THE Council of the Jhansi Mission Field, India, at their annual meeting, October 17, 1950, desire to send their cordial Christian greetings to the Presbyterian Church in Canada through the General Board of Missions. It was unanimously agreed that the following resolution be transmitted to the ministers and members of the church at home, ever mindful of their prayerful support and interest in this corner of the Lord's vineyard.

Whereas the Presbyterian Church in Canada is this year celebrating its Seventy-fifth Anniversary as a witness to the blessing and goodness of God in its preservation and its perseverance to proclaim the whole counsel of God, both at home and abroad.

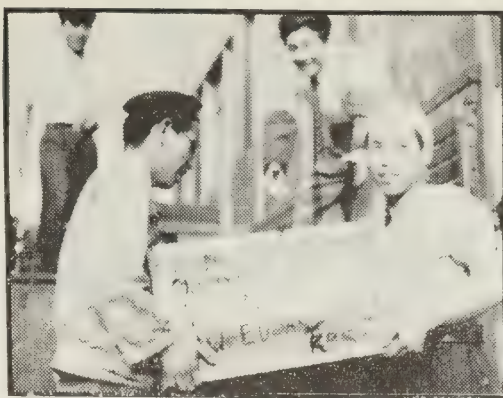
Whereas the Presbyterian Church in Canada has called upon all its ministers, elders and members to re-dedicate themselves in all humility to the only Head of the Church, even our Lord and Saviour Jesus Christ, and to consecrate themselves afresh in that Holy Calling and Fellowship to the glorious task which was committed to the Church of being witnesses for Christ unto the uttermost parts of the earth.

Whereas the future blessing and fruitfulness of the Presbyterian Church in Canada depends upon our obedience to the commands of God as given in His holy inspired and infallible Word that "if my people, which are called by My name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sins, and will heal their land."

Therefore, be is resolved that we join individually and collectively in this prayer of confession and consecration with the Presbyterian Church in Canada on its Seventy-fifth Anniversary, and signify our joy and privilege in being ambassadors for Jesus Christ under the auspices of the Presbyterian Church in Canada. Be it further resolved that we re-affirm our confidence in the General Board of Missions and earnestly desire by the empowering work of the Holy Spirit and through the prevailing prayers of God's people to "make known the way of the Lord upon the earth, and His saving health among all nations."

PERSONALS

The Minister for National Defence has announced the promotion of Squadron Leader **the Rev. James Dunn, M.A., B.D.**, Command Chaplain in Western Canada, to be Wing Commander . . . **The Rev. John Davey**, now retired, after a journey to Wes-



Sending New Testaments from Japan to Korea.

tern Canada, speaks very feelingly about the need of ordained ministers in the Province of Saskatchewan . . .

The Rev. Dr. S. B. Nelson, after a lengthy and distinguished ministry in Knox Church, Hamilton, has announced his retirement . . . **The Rev. Louis Shein, Ph.D.**, was one of the 1,300 delegates at the meeting of the American Philosophical Society in Toronto. The society has 27 Canadians. Dr. Shein was the only Presbyterian minister in attendance as a delegate . . . **Capt. the Rev. Howard Doig** of Maxville has been appointed a chaplain in the Special Task Force that is being raised for service in Korea . . . First Church, Chatham, has issued a unanimous call to **the Rev. Hugh Davidson** of Oshawa.

Mrs. D. G. McQueen, widow of the late Dr. D. G. McQueen, and for 60 years a resident of Edmonton, died on December 29 after a protracted illness . . . **the Rev. Tene K. Chiu**, formerly minister of Kunming and for one year assistant at Glenview Church, Toronto, has returned to China and accepted a pastorate in the city of Shanghai . . . **The Rev. John Hardwick**, who resigned from Teeswater to conduct the sale of the library of the late Dr. Salem Bland, has now disposed of the 30,000 volumes and plans to accept the work of a congregation . . . **The Rev. Ernest Orsborn**, formerly of Livingstone Church, Montreal, was inducted into the pastorate of Knox Church, Milton, on December 1 . . . **The Rev. Dr. T. Wardlaw Taylor** has had a successful operation and is recovering rapidly in a Toronto hospital . . . The interim moderator for the vacancy in Knox Church, Oshawa, is **the Rev. David Marshall**, the Manse, Whitby . . . Grace Church, Millbrook and Centreville, have extended a call to **the Rev. W. Harold Heustin** of Morewood, Ontario . . . **The Rev. Guozo Orth** is now minister of the Hungarian Church at Bekevar, Sask. The celebration of their Golden Jubilee last July was a landmark in the history of the Hungarian work in Canada . . . Ailsa Craig has extended a unanimous call to **the Rev. S. H. Hill** of St. Enoch's, Hamilton.

Vacancy — Molesworth and Gorrie. Moderator, **Rev. D. Glenn Campbell**, Seaforth, Ont.

A GIFT THAT ENDURES

In your last will
and testament remember
the Presbyterian Church

Her Evangel, and Far-Flung
Missions
Her Colleges
Young People's Work, and
Pension Fund for Ministers or their
Widows

FORM OF BEQUEST

I give and bequeath to the Trustee Board of the Presbyterian Church in Canada, the sum of Dollars, free of Succession Duty, for the general work of the said Church.

Your gift or bequest may be named for any special department or institution of the work of the Church.

The Church needs your gifts

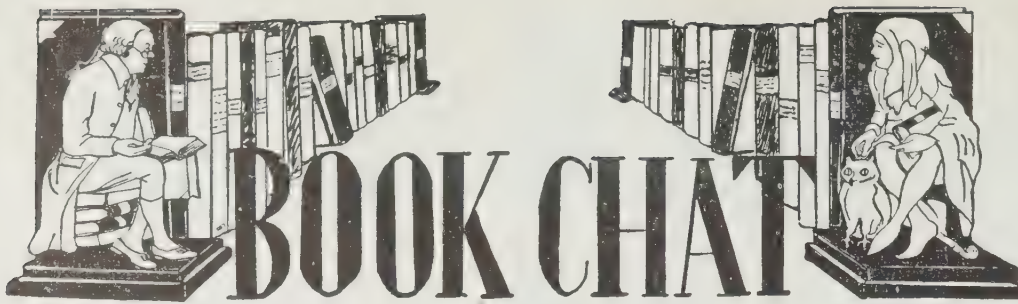
Have You Read the Souvenir Anniversary Book OUR HERITAGE AND OUR FAITH

By **Dr. F. Scott Mackenzie**
Moderator of Assembly
and
Dr. John McNab
Editor of THE RECORD

This Anniversary Book is a story for all ages and a story for all time. You can secure your copy in your local congregation or write to—

75TH ANNIVERSARY COMMITTEE

63 St. George Street
Toronto 5 Ontario



BOOK CHAT

THE DEITY OF CHRIST. By John Calvin. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$3.50. 302 pages.

● HERE ARE TWENTY SERMONS by the Preacher of the Reformation, and chosen by the translator, Leroy Nixon, from about a thousand available in the original French. There is one sermon on the Deity of Jesus Christ, one on His Nativity, seven concerning the Passion of our Lord, four on His Ascension, three on Pentecost, and the last deals with the Final Advent of our Lord and Saviour.

These sermons are not for those ministers (may their number decrease) who feverishly look on Saturday for something to say on Sunday; nor are they for any reader who glances and skips. Mr. Nixon suggests that these sermons should be read aloud. "A dozen or more consecrated Christians should gather one evening a week for six months. The leader of the group should read slowly and thoughtfully."

He should, indeed; for these sermons are not literary lozenges or spiritual bonbons. They are strictly expository and are a meat that needs hard chewing and good digesting. They are straightforward, strong; and, somehow, strangely splendid to the titillated modern ear.

JAMES DUNN

Edmonton, Alta.

THE PRAISES OF ISRAEL. By Professor John Paterson, Ph.D., D.D. S. J. Reginald Saunders & Co., Limited, Toronto. Price \$3.25. 256 pages.

● THE BOOK OF PSALMS is one of the books of the Bible most frequently read for comfort and for devotion. Yet the most casual reader is aware of perplexities and difficulties which require the illumination of a devout scholar, like Dr. Paterson.

Most students appreciate the slow growth of the Book of Psalms; they are aware of the close tie to organized worship. There are some psalms that are private and individual, but the majority were designed for or utilized in the worship of, particularly, the Second Temple.

Dr. Paterson deals with all such questions, literary and critical, in a way that immediately commends his book to the ordinary Christian. Our author also proceeds to examine some ten psalms expositively and this section is a delight. This is followed by doctrinal studies, including the psalmist's

thought of God, the divine revelation, sin, retribution, and the life hereafter. Of the last, Dr. Paterson considers that there is nothing in the Old Testament to equal verses 23-26 of Psalm 73.

The book is a delightful study, scholarly, and we imagine authoritative, and should be at the minister's hand.

DAVID NOBLE ROBERTSON
Beauharnois, Que.

BIBLE STORIES RETOLD. By June Morton. Macmillan Company of Canada. Price 35c.

THESE BOOKLETS ARE reprints of some of Miss Morton's work for children. The Boyhood of Jesus, The Living Teacher, Days with Jesus, The Risen Jesus, Moses, David and Solomon are among the booklets that have been reprinted. They are very good for younger children.

JOHN McNAB.

THE KINGDOM WITHOUT END. By Robert Elliot Fitch. S. J. Reginald Saunders. Toronto. Price \$3.00. 129 pages.

● A FEW YEARS ago, Mr. Fitch, in a book entitled "A Certain Blind Man," offered a critique of American culture and religion that showed strongly the influence of Reinhold Niebuhr. It was almost entirely negative, offering little in the way of positive theological construction.

The present book is perhaps intended to offer something more constructive, but the author finds himself too much at home in the field of social critique to move beyond it. He claims that his thought is a blend of John Dewey's metaphysics with Niebuhr's insights and it is most likely a consequence of these unresolved influences that the underlying theology of the book remains vague and even at times contradictory. Reading it is like trying to look at a moving picture that is constantly going out of focus, so that the figures on the screen dissolve into indistinguishable blurs, return for a moment and then dissolve again.

JAMES D. SMART.

Toronto, Ont.

THE CULTURAL CONCEPT OF CHRISTIANITY. By Arthur W. Calhoun. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$2.50. 155 pages.

● THIS BOOK REPRESENTS an attempt to interpret Christianity as the answer to the intellectual confusion

and social chaos of our time. Its main thesis is that the present crisis has arisen out of failure to understand and act upon the truth that the universe, at every level of existence, is a living organism closely integrated in all its parts which hold together and work together in Christ who is the meaning of the whole. Only as "organismic" thought and action informed and empowered by the gospel supersedes the "mechanistic", departmentalized approach of secularism can wholeness be acquired in our common life.

The book suffers from an inadequate theology and scarcely touches the depths of our human problem as Scripture presents it. Its main value lies in making clear in concrete terms that no aspect of the temporal order is outside the sphere and authority of Christ and that refusal to conform to the pattern He has revealed can only issue in confusion and disaster.

EOIN S. MACKAY

Saskatoon, Sask.

GOD AT EVENTIDE by TWO LISTENERS. Edited by A. J. Russell. Dodd Mead and Co., Toronto. Price \$2.25. 182 pages.

● THIS IS A BOOK of devotional reading, and is a companion volume to "God Calling" by the same authors.

There will be different reactions to GOD AT EVENTIDE. The authors (shall we say?) **listen** and God **speaks**. What He says is recorded in the first person. And He says a great deal in this volume.

What God says, or is interpreted as saying, will be found of considerable devotional value. For example, for December 8, we are counselled: You are Mine. Mine to control, to lead, to cherish. Trust Me for all. In thinking of and dealing with others realize that whatever their sin, you would be as they are but for My protection, but for My tender forgiveness. There is a message for every day in the year.

C. L. COWAN

Hamilton.

MY NECK OF THE WOODS. By Louise Dickinson Rich. Longmans, Green & Co. Price \$3.50. 255 pages.

● IN THIS ENTERTAINING BOOK Mrs. Rich pays tribute to her north country neighbours and friends in stories and sketches written with humour, insight, and warm admiration.

Her people enjoy life because they have found the work they want to do, and in which their aptitudes have scope. Whatever the calling—proprietor of sports camp, cook, clerk, carpenter, game warden, farmer, jobber, guide—they pursue it with intelligence, independence, and zest. In trouble all is well with them, for "they can always get down to the bedrock of character." They are as refreshing as the breath of their pine forest.

ELSIE MATHIESON

Toronto.

Letters To Editor

Dear Editor:

During the 75th Anniversary celebrations of our Church considerable interest must have been created in the history of our Presbyterian Church in Canada. It is vitally important that this information should be preserved for future generations and surely this ought to be a good time to do it.

There must be in the possession of many of our members letters, clippings, historical facts, etc., which are increasingly valuable and, if not collected now, might be lost. For instance, a member of my own congregation has given me a letter written by the Rev. Charles Chiniquy. I am also informed that Dr. Jonathan Goforth was born in a farmhouse on the north-east boundary of my congregations.

There must surely be much information still existing, regarding such phases in our history as the following: the Gaelic churches in Cape Breton, the early church in Nova Scotia, our work in the St. John's valley of New Brunswick, French evangelization, the conquest of the great North-west, the Yukon Trail, work among the Indians, and missions in the South Sea Islands, Honan, India, etc. There should be also matters of interest in the lives of such men as James Robertson, Jonathan Goforth, Andrew S. Grant, George Leslie Mackay, and many others of our stalwarts.

As convener of the General Assembly's Committee on History, I should be pleased to receive and catalogue any information you wish to send me, and to turn it over to the General Assembly for safekeeping.

Thanking you in anticipation,
JOHN R. WALDIE.
674 Highbury Ave., London, Ont.

Dear Editor,

*"There's nae Covenant noo, lassie,
There's nae Covenant noo!
The Solemn League and Covenant
Are a' broken through!"*

On St. Patrick's Day Irishmen go to mass; on St. George's Day Englishmen observe their Anglican rites in honour of their patron saint; and on St. David's Day Welshmen sing their hymns with their inimitable enthusiasm and fervency. But the descendants of John Knox, Andrew Melville, the Men of the Covenant, Ebenezer Erskine, Thomas Chalmers and Norman MacLeod-Faugh!

Time was when the Scottish societies in Montreal united in promoting a St. Andrew's service that attracted a crowded congregation; for not all Scots in our city, to put it mildly, are interested in St. Andrew's balls and dances, and they found in this simple service the opportunity to remember and honour the rock from which they were hewn. And rightly so. For according to Burns, who, in modern language, was something of a playboy himself,

"Scotia's grandeur springs" not from assemblies and routs, but from the simple, homely, reverential worship of God, which "makes her lov'd at home, rever'd abroad."

Apparently our Scottish societies are controlled to-day by Gallios, "who care for none of those things." And so, to paraphrase the verse at the beginning of these notes:

*There's nae service noo, lassie,
There's nae service noo!
The auld St. Andrew's services
Are a' broken through!*

ICHABOD.

Montreal, Que.

THEOLOGY TODAY

Vol. VII

Editor, John A. Mackay

Number 4

Contents of the Winter Number

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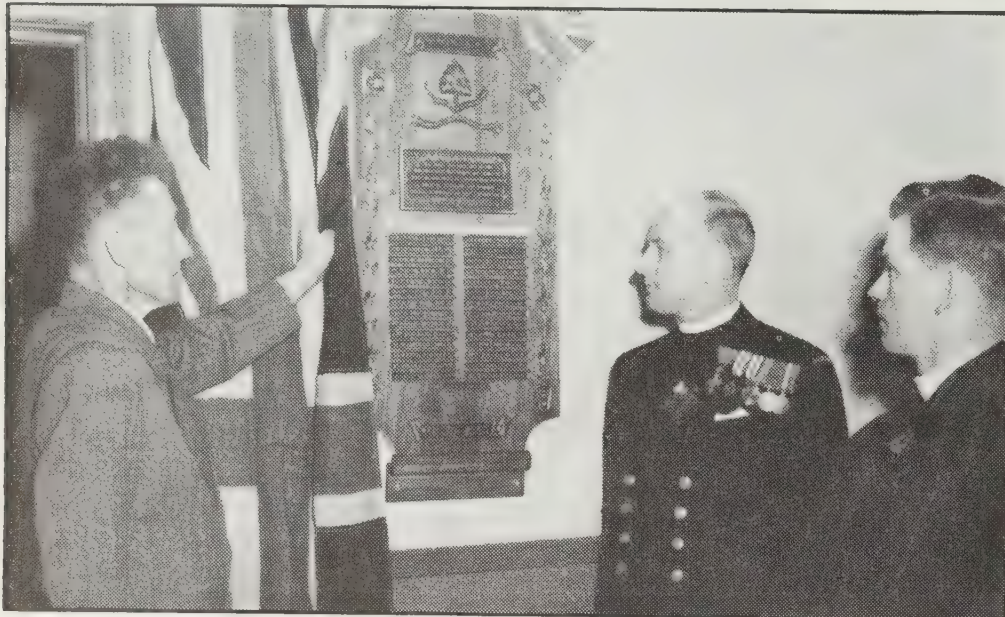
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ACROSS THE DOMINION



The Rev. E. G. B. Foote and the Rev. D. C. MacDonald dedicating the Honour Roll at Avonmore

ONTARIO

Unveil Honour Roll

AVONMORE—An honour roll was unveiled and dedicated on November 12 in St. Andrew's Church. The Rev. E. G. B. Foote, O.B.E., Chaplain of the Fleet, dedicated the plaque which bears the names of thirty-four members of the congregation who served, two of whom made the supreme sacrifice.

The service was conducted by the Rev. Donald C. MacDonald, minister, and Mr. Clarence Shaver unveiled the honour roll.

Mr. Foote said, "May these visible signs of memorial remind us of the price that was paid for our way of life, and I trust they may remind us of our constant obligation."

Service of Ordination Held for Elders

SAULT STE. MARIE—John McLean and Arthur Rogers were ordained to the office of elder on November 29, 1950. The minister, the Rev. C. Wesley Quinn, delivered a sermon on the office of the elder and reminded the congregation of their responsibilities. The elders were then ordained and commended to the grace of God. The new elders were warmly greeted by the members of the congregation at the close of the service.

Work of Clerk Deeply Appreciated

COBDEN—The Rev. James Foote, Clerk of the Presbytery of Lanark and Renfrew for almost twenty years, tendered to the Presbytery his resignation from the clerkship. Throughout this period he has given most unselfish and faithful service. He looked neither for recompense nor reward but always

had at heart the welfare of the Church. The members of Presbytery accepted his resignation regretfully in order that he might be left free to devote his whole time to the work of his congregation. Many references were made to his kindness and fairness in all matters that had been brought before the court. The Rev. B. D. Armstrong, of Cobden, was appointed to succeed Mr. Foote as Clerk of the Presbytery.

Memorial Baptismal Font Dedicated

CALEDONIA—A memorial baptismal font was dedicated in Caledonia Presbyterian Church on Sunday, December 17. Following the service of dedica-

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tion, five infants were baptized by the minister, the Rev. A. Norman McMillan. The font is a gift to the church from Mr. H. K. Marshall in loving memory of Laurena U. Marshall. Mrs. Marshall was for many years the beloved leader of the Junior Choir.

Honoured With W.M.S. Life Membership

WINDSOR—Catherine Ann Briggs, 13, was presented with the final Red Seal to her Junior Certificate at the Christmas meeting of her Mission Band. Catherine had worked hard for this honour as she had a perfect attendance record for five years in the "Do What You Can" Mission Band of St. Andrew's Presbyterian Church. The senior auxiliary of the Women's Missionary Society of St. Andrew's were so proud of her record that they presented her with a Life Membership pin, since she had qualified for Life Membership in the Women's Missionary Society.

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Sherbrooke Hospital,
Sherbrooke, P.Q.

(Continued from page 56)

THE MARITIMES

Communion Table Dedicated

LITTLE HARBOUR, N.S.—An oak communion table was dedicated in Little Harbour Church on Sunday, December 10. It was presented by George F. Murray in the name of the Session. The minister, the Rev. W. I. McElwain, dedicated it to the Glory of God and in memory of all former members and adherents of the congregation. Following the sermon, the Sacrament of the Lord's Supper was observed.

The table was purchased with a portion of an offering received from former residents and their families on the occasion of the 110th anniversary last August. Some of this offering was used also toward extensive repairs to the church building, the total cost of which was over \$1,300. Early in 1950 the congregation shared in the purchase of a new manse property.

Diamond Jubilee Observed

ROSE BAY, N.S. — St. Andrew's Church celebrated its Diamond Jubilee on October 15. Throughout the summer extensive renovations have been carried out and the entire basement has been renovated. The special speaker at the morning service was the Rev. Frank Lawson of St. David's, Halifax. The evening service was conducted by the resident missionary, Mr. David Mawhinney. The Diamond Jubilee celebrations were concluded with a Thanksgiving dinner on October 17 when the birthday cake was cut by Mrs. Stannage Creaser, one of the oldest members.

Memorial Chancel Lamp Dedicated

ROSE BAY, N.S.—A memorial chancel lamp was dedicated in St. Andrew's Presbyterian Church on December 31 by Mr. David Mawhinney, the catechist. The lamp is the gift of Mrs. Eli Mosher and family in loving memory of the late Eli Mosher, for almost 24 years an elder of this congregation. He served as Clerk of Session for 12 years.

BRITISH COLUMBIA

Progress in Northern B.C.

PRINCE RUPERT—Since the coming of the Rev. Dr. E. A. Wright to First Presbyterian Church the entire edifice has been redecorated. A new roof has also been added and the Manse has shared in the general scheme of reno-

vation. What is of even greater value is the fine spirit in the congregation, which is now giving a real witness to this community. Practically all organizations, including the C.G.I.T., have shared in this spiritual advance of First Church.

QUEBEC

Students Publish Youth Journal

MONTREAL—The students of the Presbyterian College have issued a small eight-page bulletin called "Student Life." This attractive little sheet has been printed for the purpose of interesting young people in the Christian ministry. The first edition has one or two interesting articles but in particular it gives an intimate glance into the life of the students at the Presbyterian College. The address for anyone wishing a copy is Presbyterian Student Life, 3485 McTavish St., Montreal.

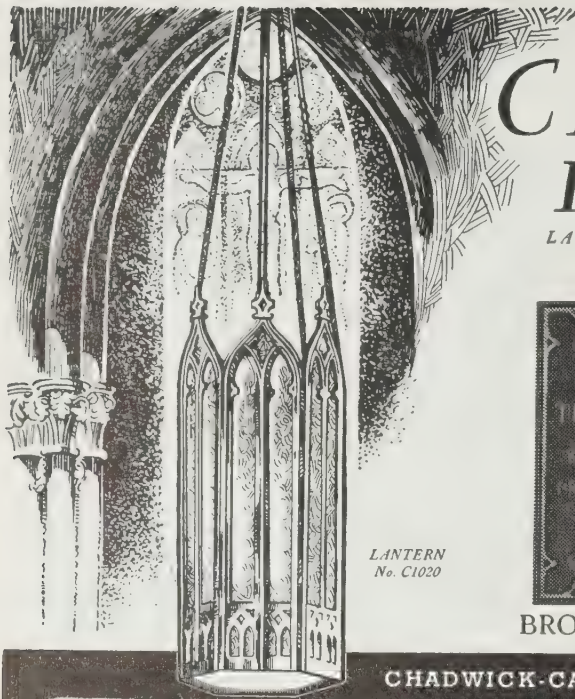
ONTARIO

Congregation Receives New Pulpit

TARA—An oak pulpit was presented to Knox Presbyterian Church on December 24. This pulpit was presented by Earl Putnam of Waterloo in memory of his parents, who were life members of Knox Church. The dedication service was conducted by the minister, the Rev. D. MacDonald.

Joint Communion Service Held in Community

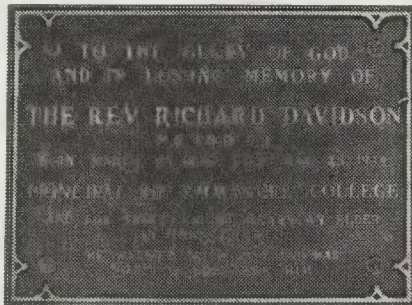
GERALDTON—An event of more than passing interest took place on Christmas Eve at Long Lac. A community church is maintained at that point and is supervised by the Protestant clergy of Geraldton, some 20 miles distant. A united Communion service was held under the direction of the Rev. C. E. Grey, the Rev. Robert Rock and the Rev. W. B. Macodrum, the Anglican, Lutheran and Presbyterian ministers, respectively. Although it was a cold and stormy night, 35° below zero, the church was crowded for the occasion. Each minister introduced the distinctive parts of his own liturgy and instituted the Sacrament in the way of his own Church. While the Anglican and Lutheran ministers consecrated their elements a Presbyterian elder, Thomas Tweedie, uncovered the elements in our accustomed form. The members of our sister denominations came forward to the altar while our elders passed the elements to the seated communicants of our denomination. This was a remarkable manifestation of Protestant solidarity in this northern community.



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In Memoriam

JOHN A. CLARK

Grace Church, Calgary, lost by death on
November 3 one of their most faithful
elders. Mr. Clark was not only the Clerk of
Session but the representative elder of the
congregation and superintendent of the Sun-
day School. He served the congregation
faithfully and well and on several occasions
represented the church as a Commissioner
to the General Assembly. His council will
be greatly missed within the courts of the
church because of his knowledge of church
law and his good judgment. He led an
exemplary Christian life and was a firm
believer in the sanctity of the Sabbath and
of his own obligations to the Christian
Church.

JOHN DUNCAN

Grace Church, Calgary, lost a second elder
by death on November 22. Mr. Duncan had
served on the Session since 1932. He was
of a quiet disposition, unobtrusive and un-
assuming, but the congregation never had a
more faithful servant. He was diligent in
his care for his elder's district and the people
found him a friend and helper. He was
known favourably not only in Grace Church
but to a wide circle of friends throughout
the city of Calgary.

JOHN FRANKLIN COAD

John Franklin Coad, an elder of Knox
Church, The Pas, died on December 12, 1950.
Mr. Coad was in his 70th year. Born in
Ontario, he spent several years in Alberta
before coming to The Pas in 1929. After his
ordination as an elder of Knox Church, he
was noted for the faithful discharge of his
duties and his regular attendance at all the
services of the church.

ALEXANDER ELLIOT

Alexander Elliot, an elder in the Church
of St. John and St. Stephen, Saint John, New
Brunswick, died on November 5, 1950, after
a long illness sustained with Christian
fortitude. Prior to 1925, he worked enthusi-
astically in the Presbyterian Church at Bow-
manville, Ontario, and latterly in Saint John,
continued to serve her with unabated
enthusiasm and wise counsel.

He was a most ardent Presbyterian and
was a Scot of the Border Country. No
minister could have a truer friend, no man
a more loyal comrade, no community a more
incorruptible citizen. The deepest sympathy
is expressed to his widow and three sons.

JOHN HAHN

The congregation of Livingstone Church,
Baden, records with deep regret the death
of John Hahn, elder. Although 83 years of
age, he participated in the activities of the
church until his death on December 12. Two
years ago Mr. Hahn was a commissioner to
the General Assembly.

GEORGE FENWICK

The session of Brampton congregation
suffered loss with the sudden death of
George Fenwick on November 27. An
elder for over thirty years, Mr. Fenwick
was the senior member of the Kirk Session
and was highly respected and deeply loved
by his fellow elders and the congregation at
large. His faithfulness at worship and in all
the duties pertaining to the eldership leaves
an example worthy to be followed.

MRS. WILLIAM MUNDLE

Mrs. William Mundle of Mundleville, Kent
Co., New Brunswick, died at the advanced
age of 92 years. Mrs. Mundle took an active
interest in the work of the church and was
devoted to the cause of missions. She made
a worthy contribution through the work of
the Women's Missionary Society, where her
counsel and guidance were valued greatly.

MR. F. ERNEST SMITH

Knox Church, St. Thomas, lost an es-
teemed elder on November 30 in the death
of F. Ernest Smith. Mr. Smith exemplified
in his life all the qualities of a Christian
gentleman and in every manner proved
worthy of his high office. He was in his
71st year and is survived by his widow, two
daughters and three sons.

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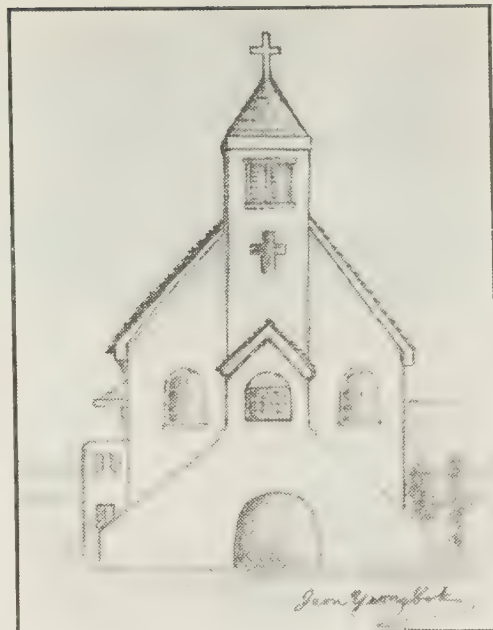
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everyday living: he is impatient with formal creeds and dogmas. He sees God as immanent, indwelling; and interprets His laws in terms of rules for right thinking. In his technique, "the magic of believing", he has certain emphases reminiscent of the thought of Emile Coue Mary Baker Eddy and Frank Buchmann.

With St. Paul and R. L. Stevenson in mind the reader will question the generalization, "when you constantly suffer from sickness you are lacking in faith" (p. 166). But this little book is not to be read critically. It will be appreciated by many because of its common-sense practical suggestions concerning successful happy living, backed up with illustrations from every-day life and garnished with pithy epigrams.

J. LEWIS W. McLEAN
Victoria, B.C.



The Mokogawa congregation in Kobe, Japan, is worshipping in a new church building. At the opening of this beautiful building on October 1, the Rev. Paul Rumball preached the first sermon in the auditorium. The auditorium is upstairs and is fairly well completed, due to a gift from the Board of Missions. The downstairs is not yet completed but can be used as it is for the present.

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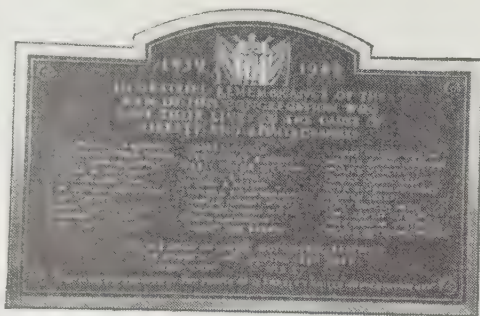
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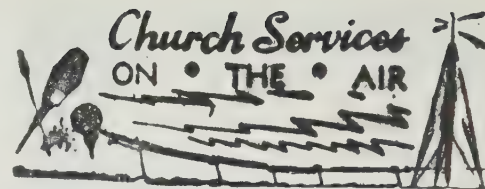
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CBC—4.30 p.m., Feb. 18, Rev. D. T. Evans and students of the Presbyterian Residence, Saskatoon Sask.

National Sunday Evening Hour—Over CBC Network 7 o'clock p.m. Every Sunday Evening. CBC—World Church News—Every Saturday, 1.30 p.m.

CBC Network—1.30 to 2 p.m. each Sunday, "The Way of the Spirit."

CBL—Feb. 18, 11 a.m., Rev. D. MacMillan, Olivet Presbyterian Church, Toronto.

CBL—Morning Devotions, 8.15 a.m. Week of Feb. 12, Rev. J. Donald, Emmanuel Presbyterian Church, Toronto.

CBM—Montreal, Que., 11 a.m., CJAD 7.30 p.m., Feb. 4, St. Andrew and St. Paul, Feb 18, Knox Crescent and Kensington.

CFAB—Windsor, N.S., 11 a.m., (Every Fifth Sunday).

CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday, (C.S.T.)

CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.

CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.

CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month, (A.S.T.).

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.

CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's and Third Sunday Paterson Memorial each month.

CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet Hour" from First Presbyterian Church, (P.S.T.).

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month, (M.S.T.).

CJBC—Toronto, "Prelude to Worship," Every Sunday at 10.05 a.m.

CJDC—Dawson Creek, B.C., Every Sunday, 5 p.m., "Light at Evening Time" conducted by Rev. George Dobie, Fort St. John, (P.S.T.).

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays, (P.S.T.).

CKBB—Barrie, Ont., St. Andrew's Church, First Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's, Second Sunday each month, (M.S.T.).

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.

CKNB—Campbellton, N.B., Knox Church, 11 a.m., Third Sunday each month, (A.S.T.).

CKNX—Wingham, Ont., 11 a.m., Second Sunday 7 p.m., Fourth Sunday each month.

CKNX—Goderich, Ont., 5.00 p.m., Knox Church, Every Sunday.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month, (P.S.T.).

CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church, Third Sunday each month.

CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday, each month.

CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.

CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month.

VOWR—St. John's, Nfld., Feb. 4, 18, 11 a.m., (Nfld. time), 10.30 a.m., (A.S.T.), St. Andrew's Presbyterian Church.

CBN—St. John's, Nfld., Mar. 4, 7 p.m., (Nfld. time), 6.30 p.m., (A.S.T.), St. Andrew's Presbyterian Church.

CBT—Grand Falls, Nfld., 11 a.m., (Nfld. time), St. Matthew's, Every Fourth Sunday.

All times given are Eastern Standard Time except where otherwise stated.

THE I. Q. ON JEWS AND JUDAISM

By Rev. M. Zeidman, B.D.

(Copyrighted)

Judaism a National Religion

Q.—Is Judaism a national or universal religion?

A.—It is national, but cannot be considered a universal religion, in spite of the fact that Jewish Reformed leaders like to think of it as a religion for all mankind.

Q.—Why can Judaism not be viewed as a universal religion?

A.—Because most of the laws of Rabbinic Judaism have been formulated centuries ago, and cannot be adopted or practised in a modern state or civilization. For example: some time ago two devout Jewish soldiers of the Israeli army were court-martialed for refusing to cook on the Sabbath. The Orthodox population and Rabbis intervened, and the condemned soldiers were acquitted. The Hebrew University in Israel has no Faculty of Medicine. The chief reason is the difficulty of getting the Orthodox Rabbinate to release the bodies of dead Jews for autopsies, scientific study and dissection. These are only two of the many prohibitions and laws that a devout Jew must observe, and which would be difficult to comply with in modern times.

Q.—Does Orthodox Judaism forbid the use of modern labor-saving devices and conveniences on the Sabbath?

A.—Orthodox Judaism forbids the use of telephone, electricity, radio, etc., on the Sabbath. It would indeed be difficult for a modern community to shut down its electric, telephone and other essential services and public utilities on the Sabbath day.

Q.—Does Orthodox Judaism make any effort to bring the Gentile to a knowledge of Divine truth?

A.—No, indeed. They do not engage in missionary work, and are proud of the fact that they discourage Gentiles from embracing Judaism. Recently a jungle tribe in the Belgian Congo applied to the Chief Rabbi of that country, Rabbi Moses Meyer HaLevy, for admission into the Jewish faith. They had learned Jewish prayers, obeyed all dietary laws, and observed the Sabbath day and Jewish feasts. They practised all laws in the manner of devout Orthodox Jews. The Chief Rabbi of the Belgian Congo in turn relayed the desire of the jungle tribe to the Rabbinate in Israel. A few days ago the reply came from the Rabbinate of Israel rejecting the plea of the jungle tribe to be admitted into the Jewish religion, and as non-Jews they will not be admitted into Israel. The Scott Mission preaches Christ and Him crucified, a Light to lighten the Gentiles, and the Glory of my people Israel. Jesus said, "He that cometh unto me I will in no wise cast out." Jesus called on all men "Come unto me, all ye that are weary and heavy laden, and I will give you rest." The Christian faith teaches that "God so loved the world that He gave His only begotten Son, that WHOSOEVER believeth on Him shall not perish, but have eternal life."

Watch this magazine for further studies on the subject.

Write to the Rev. M. Zeidman for free literature on Jews and Judaism, also our quarterly, The Scott Mission Review.

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My Greatest Job

By Z. K. ZIA *

NOTHING is more important now in China than broadcasting the Gospel of Jesus Christ who died for our sins. It is a life and death struggle. Without Christ no nation can survive.

I wrote this short article just after my radio talk this morning. What have I been broadcasting this morning? I used a small booklet entitled, "Words of Comfort," issued by the Scripture Gift Mission. Today is the seventh day. The texts are these: Isaiah 58: 11, Deuteronomy 31: 8, Psalm 48: 14.

The main idea is for all of us to rely on God's guidance, and to have faith

in His protection. We need words like that. Then I also read this: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." (Acts 20: 28.)

These words of Paul mean a great deal to me. The overseers must remember that they cannot afford to betray the Church of God which He hath purchased with His own blood. Christians complain that they fail to get the proper food from their overseers. We need repentance. I do.

The gathering cloud indicates that we may not preach the Gospel as we are doing now. As long as we have the opportunity, we must hustle now. We

must save China for Christ, or else we owe a great debt to God and to our nation, if we fail to preach this most precious Gospel of Christ. Other things may come and go, but my greatest job is to preach the redemptive love of Christ who loved us to the utmost. He died for our sins.

There are zealous Christian preachers and evangelists who are not very well known, but who preach the same Gospel. Many people including non-Christians go to hear them though their meeting places may be only a mat-shed. It really is a great inspiration to know these servants of God. May God protect them and guide all of us!

* Rev. Z. K. Zia is Secretary of the Christian Literature Society, in Shanghai, China.

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The Rural Church

By W. S. Sutherland

THE soil and the sea have strong attraction for mankind. Men may leave the farms, calling it an "escape," but their sons or their grandsons find their way back, unable to resist the urge to possess a bit of land, to crumble the rich soil between their fingers and to watch things grow. The same is true of those who live by the sea; they may leave it for a time, but they or their sons must, eventually, find their way back to the sea.

It was on Iona, that fair isle of the West just off the coast of Argyle, that Presbyterianism, (as we know it here in Canada), had its beginning and,

for the matter of that, where Christianity also established itself in Scotland. It is true that Christianity had infiltrated Scotland, and even to the Highlands, during the Roman occupation despite the bitter antagonism of both Romans and the natives but it occupied a far from permanent place in the hearts of the fierce tribes clansmen whose religious lives were guided by that mysterious class of men known as Druids.

The Christian faith had practically disappeared from Scotland when St. Columba and his twelve followers from Ireland landed on Iona 563. This tiny island, only three-and-a-half miles long by about a mile and a half wide, occupies a place in Presbyterian history altogether out of proportion to its size because it was there that Pres-

byterianism was established in Scotland through the monasteries which, however imperfectly they may have preserved it, nevertheless kept alive our Presbyterian faith.

The nature of the church founded at Iona was a skilful mixture of Romanism and Presbyterianism but with the Romanism considerably modified. The sturdy, independent character of Columba and his people is apparent in the successful resistance made to Roman pressure to adhere to all the Roman practices. This resistance continued for about two hundred years when the small numbers and the isolation of the Iona monastery finally brought the cause to an end. However, this was not the end of Presbyterianism, because the Culdees took for a time the place of the Columbans and Rome found them as little inclined to give up their independence as they had the Columbans.

The mark left on the Scottish Church by St. Columba has never been wholly erased. The hardy, independent character of the Scots has been their most noted characteristic and it is a characteristic well known among our rural Presbyterians. Under extremely adverse conditions, very much aggravated by the greatly reduced numbers left to carry on the work since 1925, the rural Presbyterians have carried on the work of the Church with determination and sacrifice. Even today, the city churches confess that, were it not for the influx of rural Presbyterians to their membership, they would not be able even to hold their own. The best traditions of Presbyterianism, as exemplified by St. Columba and his followers almost fifteen hundred years ago, are still being maintained by our rural Presbyterians. ★

HELP AND COMFORT FROM THE BIBLE. Edited by Leonard M. Leonard. Doubleday Canada, Limited, Toronto. Price \$3.00. 224 pages.

NINETEEN THOUSAND CLERGYMEN were polled to find out the Bible portions in which they found greatest help. Then some were asked to give a brief exposition. The whole of this helpful volume has been arranged topically for the reader.

W. G. S.

CHARLES K. SAUNDERS

One of the most faithful members of Knox Church, Goderich, Charles K. Saunders, died on December 1. He received his early training in the Christian Endeavour society, and afterwards became superintendent of the Sunday School. He served on the Board of Managers and was church treasurer for several years.

Twenty-five years ago, he was appointed to the Session and has given loyal and faithful service in all the work of this congregation. Mr. Saunders was also noted for his many efforts towards the betterment of the community. He was in his sixty-fifth year.

R. J. McKAY

A great loss was sustained by St. Andrew's, Calgary, when R. J. McKay died on November 23. Mr. McKay rarely missed a meeting of the Session and was most active as representative elder of this congregation. He was a staunch supporter of his minister and most faithful in all his duties. He will be greatly missed.

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Material for ensuing number must reach the office by the 5th of each month.

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INDUCTIONS

Creemore, Ont., Rev. Thos. Mulholland, Dec. 14, 1950.
Edmonton, Alta., First Church, Rev. Edwin J. White, B.A., Dec. 15, 1950.

Lenore Man., Rev. S. J. Lookman, Dec. 14, 1950.
Midland, Ont., Rev. J. Leonard Self, B.D., January 4, 1951.
Milton, Ont., Rev. E. Orsborn, Dec. 1, 1950.
Quebec, P.Q., St. Andrew's, Rev. W. F. Butcher, B.A., Jan. 10, 1951.

RESIGNATION

Rev. R. J. Burton, M.B.E., B.A., from St. Andrew's, Calgary, Alta., on Dec. 31, 1950.

VACANCIES

Fort Erie, Ont., Rev. R. T. Rutherford, 110 Kent St., Port Colborne.

Knox Church, Oshawa, Rev. David Marshall, Whitby, Ont.



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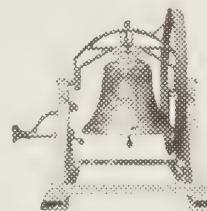
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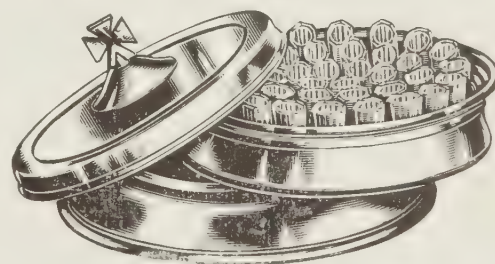
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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

NOW is Christ risen from the dead and become the first fruits of them that slept. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.

It is only by living the Gospel of Christ and hastening the world's acceptance of His teachings that we can hope to unite our nations and peoples in brotherhood and peace, having one Master over all, one creed of righteousness, one path of progress toward God's true kingdom on earth.

Toyohiko Kagawa.

In this great world, lost in sin, and beaten upon the infinite mystery, there is only one Voice that comes like music across our life with powers to cleanse and comfort us, and this is the Voice whose infant cry was first heard in Bethlehem.

James Snowden.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life—the life of Christ. Phillips Brooks.

A deaf person can't enjoy music, and anyone who puts his own pleasure first can't enjoy God.

Richard L. Smith.

Save us from the sin of worrying lest stomach ulcers be the badge of our lack of faith. Peter Marshall.

Wherever there is truth or beauty or goodness, they come from God, since it is God who puts into our minds our desire for these things and gives us our capacity to appreciate them.

Alan Richardson

We know that through Christ there is no burden that may not become a blessing, no wound that cannot become an equipment for service. James Reid.

The need of the hour is not more factories or materials, not more armies or navies, but rather more education based upon the teaching of Jesus. The prosperity of our country depends upon the motives and purposes of the people. These motives and purposes are directed only in the right course through religion. In spite of their imperfections, this is why I believe in our churches, and why I am a great optimist on their future.

Roger W. Babson.

The great problem is not how to save the world, but how to persuade each Christian that it is his business to be the means of saving some man in the world. Selected.

A Prayer for Easter

Our Loving God, in the shadow of the Cross and in the light of the Easter dawn we find ourselves confronted by a mystery that we cannot understand, and a love that our minds cannot fathom. We remember the life of thy Son, our Lord, and we are conscious of the deeper meaning of His death and resurrection.

Through the glory of His resurrection, the shadows from which no man can escape have been driven away, and Light has banished darkness. We pray, Most Gracious Father, that we may be true followers of Jesus Christ. As he accepted the Cross—and that badge of shame became a symbol of victory, let us lift our minds at this Easter season to understand that we are not bound by a blind fate. When the hour of death cometh, grant that we may find in Jesus that Light that shineth for evermore. Through Jesus Christ Our Lord. Amen.

Prominent Layman Pledges \$1,000,000

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A GIFT of exceptional magnitude has been received by the Presbyterian Church in Canada. The sum of one million dollars has been pledged by one layman to establish a special fund for the assistance of ministers in the lower stipend groups. The donor remains anonymous.

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The donor in pledging this gift to the church wishes it distinctly understood that it is not an attempt to relieve local congregations of their responsibility towards their ministers. Rather is this gift intended to give those men at the bottom of the salary scale a little more "elbow room", and especially to give their children a greater educational opportunity. In fact, the donor hopes that this gift may be a lever to raise the sights of all congregations throughout the Dominion.

The fund will aid married ministers, and widowers with dependent children, receiving the minimum stipend, whether from a congregation or from congregational payments and mission grants. In addition to the "marriage grant" to each minister in this group, an annual grant of \$50 will be made on behalf of each of the first three children in his household. In this group grants will run from \$100 to \$250 per annum. If funds permit, married ministers in the next lowest stipend group will receive similar aid.

ADMINISTRATION of the fund will be vested in eleven trustees: three to be named by the Board of Administration, three by the General Board of Missions, together with (ex officio) the clerks of the General Assembly, the secretary for Home Missions, the treasurer of the Church, and the minister of St. Andrew's Church, Ottawa.

This gift, we believe grows out of the work of the Laymen's Committee on stipends and the Augmentation Plan adopted by the General Assembly. It is reported that the donor has been greatly impressed with the Plan; the

needs it discloses and the situation it proposes to meet.

Surely his generous act will put every layman in the Church behind the present effort to reach the full objectives of the Augmentation Plan.

IN announcing acceptance of the gift by the Trustee Board, Dr. F. Scott Mackenzie, Moderator of the General Assembly of 1951 said.

It is a high privilege to accept this magnificent gift on behalf of the Presbyterian Church in Canada, and to give some expression to the emotions which will stir the hearts of all our people as they contemplate what it will mean in practical terms to so many ministers and their families.

Generally speaking, ministerial stipends, never too generous at any time, have become in recent years increasingly inadequate to meet the steadily rising cost of living; and this condition has been a matter of anxious concern to many leading elders and others in the Church, who for some time have been studying practical plans for its correction.

This splendid gift comes therefore at a most opportune time. Its immediate result will be the easing of heavy burdens of financial worry in many manses across the land, where ministers and their devoted wives have been carrying on bravely in the face of increasingly difficult and discouraging conditions. It will give to them new courage and hope.

Other beneficial results may be expected to follow also. But there is one possible result which must not on any account ensue. This gift must not be made an excuse for any slackening of effort among the rank and file of our Church's membership, either in the matter of adequate ministerial stipends or in any other respect. The Church has indeed received a magnificent material contribution. This is something unprecedented in all the history of our Presbyterian Church in Canada. It is an occasion for rejoicing and for devout thanksgiving to God. But it is no occasion for complacency. Rather let us pray that the spirit which has prompted the donor to do this, not for his own glory but for the glory of God, may increasingly prevail amongst us, so that each one in his own way and according to the measure of his ability may go and do likewise. ★



Bermuda News Bureau

The Song of Triumph has begun, Hallelujah!



Ewing Galloway Photo

Tiberias from the Sea of Galilee.

The Facts of the Resurrection

EASTER has always been the great Christian festival. It comes just at the beginning of spring, and as we welcome the revival of the earth after its winter sleep, we rejoice in the message that Christ also arose from the dead. We wish to believe in the message, but wonder sometimes whether it is true. It rests only on some ancient records which seem at many points to contradict one another. How far can we rely on them? Was the Resurrection a fact or only a fond illusion, based perhaps on some incident which was not properly understood?

There are five passages in the New Testament, four in the Gospels and one in 1 Corinthians 15: 3-8, which describe at some length how Christ arose. They are supplemented by several brief accounts in the book of Acts, and by references to the main fact which are scattered everywhere throughout the New Testament.

WHEN the passages are examined and compared they fall roughly into two groups. In one we are told that when the rock-hewn tomb was visited on the third day (more exactly about thirty hours) after Jesus' death, it was found empty. In the other group all the emphasis is thrown on the appearances of the risen Christ to His disciples.

The Christian imagination has been fascinated by the story of the empty tomb, so beautifully told in the Gospels. Jesus had been laid in the

By **ERNEST F. SCOTT***

grave, but when the faithful women returned to it after the Sabbath was over to perform the funeral rites, they found it unoccupied; He was not there but had risen. There is no reason to doubt this narrative in the Gospels, but obviously by itself it signifies little. The body may have been removed, as unbelievers contended at the time, or in the twilight of dawn the women may have mistaken the tomb.

We are told that at first they said nothing, and only broke their silence when the disciples returned to Jerusalem, full of the wonderful tidings that they had seen Jesus. The evidence of the women served only to corroborate this other one. The real proof that Jesus had risen was the actual vision of Him, granted first to Peter, then to the rest of the disciples.

OF all the New Testament accounts the primary one is undoubtedly

* Professor Ernest F. Scott, D.D., is one of the world's outstanding New Testament scholars. He was formerly Professor at Queen's University and latterly at Union Theological Seminary. He has written many books on the New Testament.

that of Paul in 1 Corinthians. He wrote twenty years before any of the evangelists, and expressly says that his testimony is that of all the Apostles. He says nothing of the empty tomb, but speaks only of the different occasions when Jesus had been seen after His death. His knowledge had come to him directly from the eye-witnesses, who were his personal friends, and it had been confirmed by his own experience. He had himself beheld the risen Lord, in the moment of his conversion.

It may be argued that those early disciples were under some delusion, but they were all sane men, and there can be no doubt whatever of their profound conviction that the Lord had appeared to them. It was in the strength of their strange experience that they devoted their lives henceforth to His service and were prepared, if need be, to die for Him. Their faith was rooted in the assurance that their Master was still living and was present with them in all that they did and suffered.

They must, indeed, have seen the Risen Lord, but we can tell nothing of the form in which He was manifested, and perhaps they could not have told this themselves. Did they see Him with their bodily eyes, or with some interior vision which pierced beyond the world of sense? Paul himself says, "God revealed His Son in me," sug-

gesting that what he saw was within his soul as well as outside of him.

THERE have been endless discussions as to the mode of the Resurrection, and it leads to nothing, for we can never know how a being in the invisible world makes contact with this one. Our real concern should be not with the manner of the Resurrection, but with the fact. Whatever may have been the nature of the visions, they brought to the disciples an unshakable conviction that the Master whom they loved was still alive. They could feel for ever afterwards with Him as a present friend.

It has sometimes been said that the Church is built on an empty tomb, but you cannot build anything on emptiness. Our faith is grounded in the positive fact that Jesus came back to His disciples after He seemed to have departed. The question is asked why the appearances ceased after that brief period at the beginning. If they had been real, would they not have been repeated over and again for the comfort of Christ's people? Why should we not have those blessed visions now?

But in a true sense they have never ceased. All who believe in Christ have been conscious of Him, in their hour of need, as a living presence. Not merely from the ancient testimonies but from their own most personal experience they can say with the first disciples, "He is not dead but has risen." ★

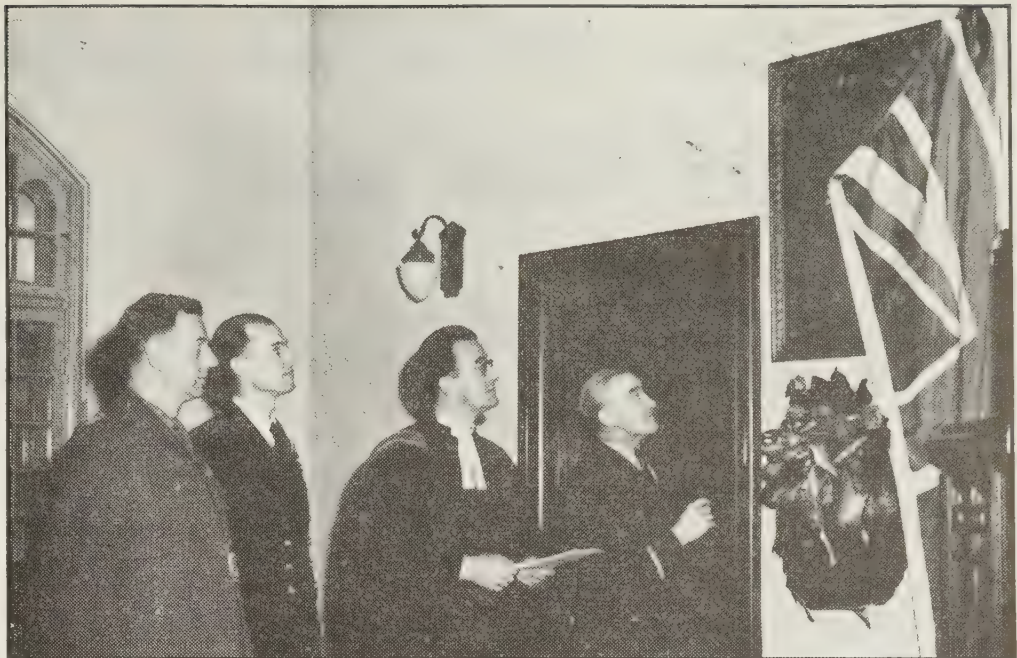
Religion On the Campus

By **DILWYN T. EVANS**

FOLLOWING successful Missions in other University centres across Canada, the University of Saskatchewan held a Religion and Life Week, with the Rev. Professor David Hay of Knox College as Chief Missioner. Associated with Dr. Hay were a number of outstanding ministers and laymen from Canada and the United States, including the Rev. J. L. Puxley and Dr. N. O. Brink. The pattern of the week of January 28 to February 1 was effective. On Sunday evening the week opened with a rally of the University students together with the young people of the city. Dr. Hay delivered the first of his five addresses under the general heading, "Are you satisfied with life?"

Each morning thereafter the missionaries met with the students for coun-

March, 1951



Montreal West Presbyterian Church, honoured those who served and those who died in World War Two. A bronze plaque was unveiled by Air Vice Marshal Frank S. McGill, C.B., (shown at tablet). Shown from left are, Colonel Clement Dick, Lieutenant-Commander Graham Bell, and the Rev. A. Lorne Mackay, B.D., minister of the church. The ceremony took place on January 7.

selling periods, where on a personal level the students were able to thresh out many problems in their approach to the Christian Faith. At noon Dr. Hay addressed the student body in Convocation Hall in a way that awakened a questing spirit throughout the Campus. Then afternoons and evenings related addresses and discussion groups were held by the missionaries in strategic places on the Campus.

ALL in all the week was a splendid attempt to reach the disinterested. And this it did. Those of us on the Campus realize now, more than ever, the frightening need of the students. In line with this then it is little wonder that both faculty and student committee alike were grateful to Dr. Hay for the central theme which he struck with these words, "The Christian knows why he is alive. Do you? If you do not, Jesus Christ will make all the difference." With this as the challenge, the other missionaries joined Dr. Hay in presenting Christ to the faculty and students of the University of Saskatchewan. ★

Estimate of Current Motion Pictures

By **THE CHRISTIAN SOCIAL COUNCIL**

1. Judged suitable for family showings (all ages):
Trail of Robin Hood
Branded
Double Crossbones
The Goldbergs
The Mudlark
Kim.

2. Judged suitable for adults and young people:

Operation Disaster
The Flying Missile
Grounds for Marriage

Budget Revenue Reaches New High

By **A. NEIL MILLER**

Budget Revenues for 1950 are the largest since 1925, exceeding the 1928 record figure of \$527,000.00. Revenues are now \$81,667 greater than in 1946, an increase of 47.5% in four years.

It is noteworthy that the major part of the 1950 increase came in the Fall of the year:

February-July	\$19,621 Increase
August-January	62,046 Increase
	\$81,667

The Committee believes that this is one of the first fruits of the Pre-Assembly Congress.

We rejoice in what has been done. Nevertheless we realize that Budget Revenues for 1950 will just exceed \$3.00 per member for the year, the lowest of any of the five Canadian bodies reporting to the United Stewardship Council.

While many congregations have exceeded their new allocations, others have made no progress in several years, and some, even of those with largest membership, are contributing at the rate of \$1.00 or \$2.00 per member per annum.

What has been done by those who have worked is a real challenge to all others.

LATEST FIGURES

1950 (incomplete: Feb. 15)	\$552,412.93
1949 (final)	470,745.65
Increase to date	\$81,667.28

Christian Missions Enter A New Age

THE sixth Annual Meeting of the Canadian Overseas Missions Council was held on January 30th and 31st, in Wycliffe College, Toronto.

The Board of Missions ought to be commended for its wisdom in extending an invitation to a different group of delegates each year to attend this Annual Meeting. This is the most effective kind of missionary education

By R. FORBES THOMSON

and undoubtedly will bear good fruit in the life of the church.

Dr. J. H. Arnup presided. The theme speaker was Dr. J. W. Decker of New York, colleague of the Rev. C. W. Ransom of the International Missionary Council, who was unable to be present on account of illness.

Dr. Decker stressed the fact that Christian Missions have entered upon a new age and that the Churches must be prepared today to assess what is legitimate change and what things are abiding. Among the new facts to which the Church must address itself are the following: in Communism it faces a new, powerful and hostile religion; on the other hand today we enjoy the strength and assets of the increasing ecumenical movement. Missionary endeavour is now a partnership of the Older and Younger Churches, and there must be a thorough re-examination of our mandate and our method.

AT the business meeting excellent reports were heard on the various undertakings of the past year. The Canadian tour of Kagawa was most successful. A contribution was made to the special fund being raised to honour Dr. Ida Scudder the founder of the Vellore Medical Centre, including \$3,500 from the WMS of our church. The amount raised for Orphan Missions was only a few hundred dollars short of the 1950 allocation of \$15,000; the same allocation was accepted for 1951. It is interesting to note that during the years 1939-50 through the International Missionary Council \$9,100,000 has been raised for Orphan Missions.

No financial commitments were undertaken in regard to the appeal for

the International Christian University of Japan and the question of affiliation in the Canadian Council of Churches was left with the executive for study with a view to a discussion of the matter in 1952.

On Tuesday afternoon a mock trial was held that proved most interesting. The charge being "that the Missionary Education Secretaries of the Churches have failed in educating the local church, especially the men of the church, regarding the needs and responsibilities of the missionary enterprise." The verdict was "not guilty". This leaves the question "who is guilty" still with us.

Two carefully prepared and well-presented panel discussions were enjoyed by the delegates: the first, entitled "Areas of Tension" provided firsthand information on the situation in Korea and China; the second, "Areas of Opportunity" brought forth the challenge that confronts the church in India, Japan, Latin America and Africa.

The Presbyterian men and women in attendance enjoyed a supper-meeting in Olivet Presbyterian Church and the feeling seemed to be general that our Church in proportion to its membership seems to measure up very well in its support of the tasks and responsibilities of the Canadian Overseas Mission Council. ★

Institute On Teaching

"The Church's Ministry of Christian Teaching" is the theme of an Institute for Presbyterian ministers to be held in Toronto, March 26th and 27th. The Institute is planned by the Committee for Sabbath Schools and Young People's Societies of the Synod of Toronto and Kingston. All ministers of the Synod will be invited. There is a renewed awareness of the vital importance of Christian teaching for the Church's life and faith, and for the growth and witness of the Christian community. The Institute will provide an unusual opportunity for ministers to give serious study to such questions as "The Problem of Christian Teaching in the Church Today," "Enlisting and Training Teachers and Leaders," "Christian Education of Youth, Adults and Parents" and "The Unlimited Opportunities for Christian Education Today." Dr. James D. Smart will give leadership in the Institute and other qualified leaders will take part

A Letter To Record Secretaries and Church Organizations

We should like to thank the church organizations and the Record Secretaries across the Dominion for their remarkable cooperation in enlisting old and new subscribers for the year 1951.

It has really been most delightful to read many of these letters that have been addressed to us during the months of November, December and January. Some of them make us feel very humble and others make us feel very proud of those volunteers who are seeking to promote the circulation of the Church journal.

Some of their homes have been visited by illness some of them have been stricken down by illness or bereavement, and as they write to us they explain sometimes why they are a little late. We feel that the remarkable loyalty of those both in pew and pulpit that are seeking to further the interests of the Presbyterian Record deserves recognition.

Ministers have written us and others have come into the office and said "Our increase in the Budget and our raising of funds above the allocation has been due in no small way to the interest aroused by the Record going into our homes."

It is with great joy, therefore, that we report to the Church that our subscriptions have again increased. There will be 1,300 more families that will be readers of the Record in 1951. **Our total circulation will be 30,250.**

Moreover, it will delight the whole Church to know that despite the increasing cost of printing, due not only to labour but to the rise in paper prices and engravings, we have balanced our Budget for the year 1950.

Thanking you all for your wonderful cooperation.

John McNab,
Editor.

**Each One
Reach One
Win One
New Subscriber
for the
Presbyterian Record**

The Risen Redeemer

EASTER is the most joyous celebration of the Christian year. But it is not the Resurrection of Christ alone that makes our hearts like the world around us when "the flowers appear on the earth and the time of the singing of birds is come." For His triumph over death and the grave would not in itself transform hope into assurance. He was unique. We must link His Resurrection with His teaching, much of which would not only be meaningless but would be cruelly tantalizing if this life for us were not just a *beginning*.

We have His word "Let not your hearts be troubled for in My Father's House are many mansions. I go to prepare a place for you. Because I live you shall live also." And what a difference that makes in our conception of what we falsely call death.

I like the description given by some anonymous writer. He says "I am standing on the seashore and a ship at my side spreads her white sails. I watch her gliding over the water until she becomes a mere speck on the horizon. Then someone beside me says "There she's gone." But gone where? Only beyond our vision. She is just the same beyond the horizon as she was when she left my side. She is still sailing with the same precious freight and just when my friend says "There *she's gone!*", other eyes catch sight of her graceful sails and other voices exclaim with a glad ring of welcome "There she comes!"

We all have "loved and lost awhile," and these lines of a poet, undoubtedly based on the teaching of Him who spake as One having authority, express the way we should think of those who have gone "beyond the veil."

*Not dead—oh no! but just borne beyond
the shadows*

Into the full, clear light:

*Forever done with mist and cloud and
tempest,*

Where all is calm and bright.

*Not silent—just passed out of earth's
hearing*

To sing heaven's new, sweet song:

*Not lonely—dearly loved and dearly
loving*

Amid the white-robed throng.

March, 1951

*Not forgetful—but keeping fond re-
membrance*

Of dear ones left awhile:

*And looking gladly to the bright re-
union*

With hand-clasp and with smile.

THEN too, the assurance that this life is *only beginning*—just the introduction to an endless and ever-

By H. BEVERLEY KETCHEN

increasing romance, makes for the Christian a great difference in his attitude to life's experiences.

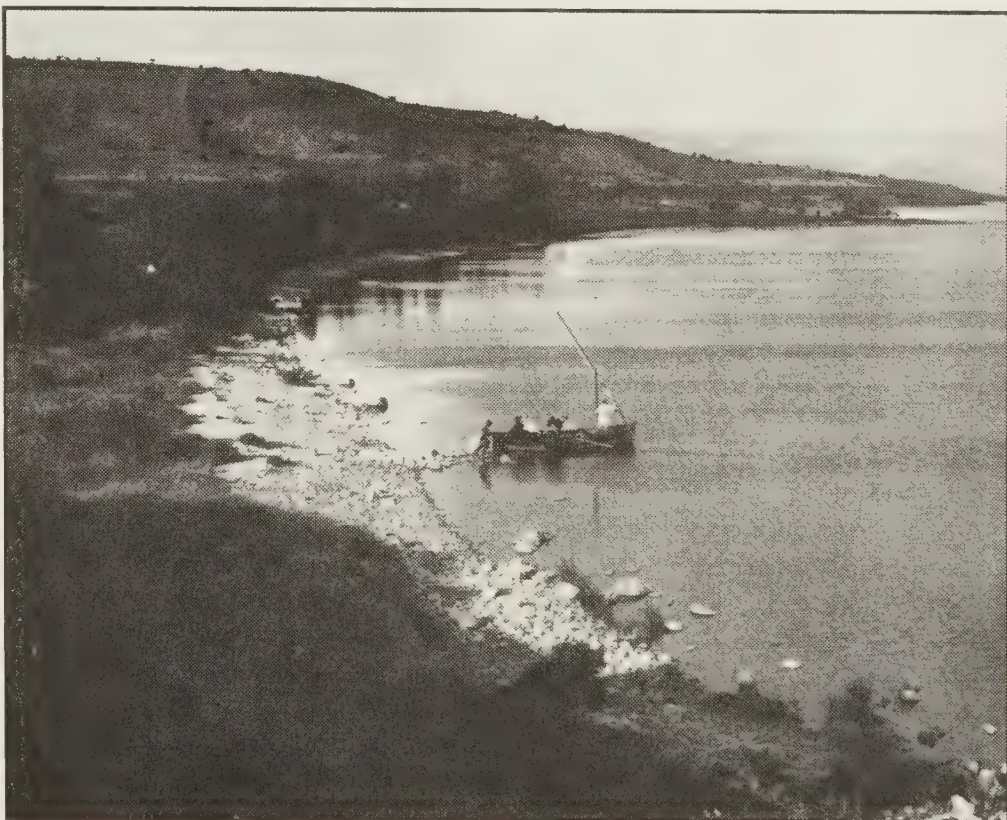
Jesus Himself "for the joy that was set before Him endured the Cross, despising the shame." And Paul, with the great promises of Christ singing in his heart, said "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

If this life were all it would be even for the most fortunate a pretty tragic affair with its disappointments and

trials; its frustrated plans and shattered hopes; its dreams unfulfilled and its ideals unrealized.

But if we are immortal, then it is worth while to go on striving for the highest in spite of a hundred failures; worth while sacrificing the things that are seen and temporal for the sake of things that are unseen and eternal, for the promise is "To him that overcometh will I give to eat of the fruit of the tree of life which is in the midst of the Paradise of God." Fortified by that assurance we can "be steadfast for as much as we know that our labour is not in vain."

On some other occasion probably I shall deal with another aspect of the Easter truth that needs particular emphasis in this devastatingly materialistic age and that is the difference it should make in our scale of values. Paul with his telescopic outlook saw the things that are seen and temporal shrivel into insignificance in comparison with the things that are unseen and eternal. Suffice it to say that all our modern troubles, social, industrial and international are due to the fact that



Fishing scene on Sea of Galilee.

Ewing Galloway Photo

the folly of the Rich Fool in the parable reflects the prevailing spirit of our age.

THIS month however, I should rather dwell on the encouraging aspect of the truth and draw your attention to the aftermath of the Resurrection. What a fascinating story that is in the twenty-first chapter of St. John's Gospel, where the risen, living Christ appeared to the disappointed and heavy-hearted fishermen on the shore of that lake on which they had had the memorable experience of the miraculous draught. How significant it is that there after the Resurrection He was interested in them in the same old way! What immeasurable comfort and inspiration there is in the revelation that the risen Christ is just the same as the gallant, considerate Jesus of the gracious Galilean days — He is "the same yesterday, to-day, and forever."

We have the assurance that "He ever liveth to make intercession for us" and "We have not a high Priest who cannot be touched with a feeling of our infirmities but One who was tempted in all points like as we are yet without sin." What we owe to that sympathetic ministry we shall never know "till the day breaks and the shadows flee away."

Then we have His promise "Lo, I am with you alway." He never breaks His word. You know what a fortifying inspiration it is to have even a loyal human friend say "I am with you." And many of you know by happy experience how fellowship with the living Christ sweetens joys, softens sorrows, lightens burdens, and makes the lowliest of tasks seem great. What an inestimable privilege it is to have the constant comradeship of such a loyal, courageous, understanding Friend, "when other helpers fail and comforts flee."

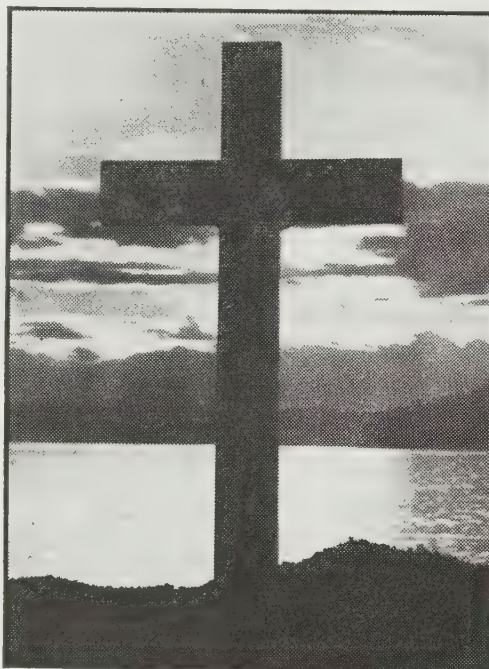
AFTER the Resurrection came the *Ascension*—and how characteristic that was, the complete absence of the dramatic and spectacular! What a stir He could have made in Jerusalem that day! How He could have astonished and overawed the people! What an opportunity to triumph over the hateful enemies who were gloating over the conceit that they had frustrated His mission and put an end to His career! It was a quiet and simple scene. There was "no sadness of farewell." According to Matthew He said, "All power is given unto Me in heaven and on earth. Go ye and teach all nations and lo I am with you always, even unto the end of the world."

In one sense He had "*finished*" His work, but in a very real sense He had only *begun* it, and He was confident that it would be carried on through

the ages until He shall have "dominion from sea to sea and from the river unto the ends of the earth."

THE writer of the epistle to the Hebrews makes this striking statement, with reference to the Risen Christ, that "He, having offered one sacrifice for sin forever, sat down at the right hand of God, *henceforth expecting* till his enemies be made His footstool."

That indicates His confidence that the gallant Galilean enterprise was not "Love's labour lost." It represents Him watching through all the ebbs and flows of history, all the advances and setbacks in the evolution of the human race, never for a moment doubting that evil will be overcome and that the



Ewing Galloway Photo

love of God revealed on the Cross will ultimately triumph.

It presents a stimulating picture for the Christian imagination and should stave off pessimism in these chaotic and ominous days when evils seem to be at the top of the scoring list. Even good people, nourished and brought up on rugged Calvinistic theology sometimes are inclined to lose faith in humanity and hope for the world. But He who died for the good of the world never did. Of Him it is written that He "will not fail nor be discouraged till He hath put all enemies under His feet."

Undoubtedly He is very much alive and very active in the world to-day. He is the real Leader of the millions who are struggling to insure peace and good-will, highly resolved that freedom shall not perish from the earth.

And if we have fellowship with Him, we must share His confidence that someday "instead of the thorns shall

come up the fir trees;" "the swords shall be beaten into plowshares," and "the wilderness and the solitary places shall be made glad." ★

Scriptures



- March 1—Mark 15: 43-52.
- March 2—Matthew 27: 1-8.
- March 3—Psalm 41.
- March 4—Psalm 27.
- March 5—Mark 14: 53-65.
- March 6—Mark 14: 66-72.
- March 7—John 19: 1-8.
- March 8—Mark 15: 1-15.
- March 9—Acts 3: 12-18.
- March 10—Acts 4: 23-30.
- March 11—1 Timothy 6: 11-16.
- March 12—Mark 15: 17-24.
- March 13—Mark 15: 25-39.
- March 14—Mark 15: 40-47.
- March 15—Matthew 16: 21-26.
- March 16—John 12: 23-33.
- March 17—1 Corinthians 1: 18-25.
- March 18—John 10: 11-18.
- March 19—John 11: 20-29.
- March 20—John 14: 1-9.
- March 21—Mark 16: 1-13.
- March 22—Luke 24: 28-36.
- March 23—1 Corinthians 15: 53-58.
- March 24—1 Corinthians 15: 20-26.
- March 25—1 Corinthians 15: 1-10.
- March 26—Mark 16: 14-20.
- March 27—Genesis 50: 14-21.
- March 28—Genesis 50: 22-26.
- March 29—Exodus 1: 1-14.
- March 30—Romans 6: 18-23.
- March 31—John 8: 31-40.

Presbyterian Uniform S.S. Lessons

LESSON — MARCH 4

Jesus Betrayed

Mark 14: 43-52

Golden Text: Isaiah 53: 3

LESSON — MARCH 11

In Pilate's Judgment Hall

Mark 15: 1-20

Golden Text: Isaiah 53: 5

LESSON — MARCH 18

Jesus Crucified

Mark 15: 21-39

Golden Text: Mark 15: 39

LESSON — MARCH 25

Jesus Risen From The Dead

Mark 16: 1-13

Golden Text: Luke 24:34

LESSON — APRIL 1

A People In Bondage

Exodus 1

Golden Text: Hebrews 12: 6

The Bearded Lady and the Puritan

LONDON, England—Beverley Baxter, writing in Maclean's magazine has pictured a House of Commons debate on the opening of a midway during the Festival of Britain. An attempt was to be made to arrange that the Fun Fair should be open on Sundays during the five months of the exhibition.

It was necessary to bring legislation before Parliament, so that this Sunday opening might be legalized. This created a most interesting debate. Members were allowed to vote according to conscience and not according to party. Herbert Morrison presented a recommendation for the opening of the midway on the Sabbath day. Others agreed with Morrison's point of view. Stanley Evans, a Lancashire Socialist, said, "For myself, I am not going to stand for it. This is not giving liberty but license. I deprecate the wood-pecking that is going on at all these institutions which have built up the British character." However, it was Walter Elliot, member of Parliament for Edinburgh, with his

"for the parish of Shotts, for the Reformation in the Church and State, according to the word of God and our Covenant" is still in existence. A great revival took place in this church in 1630. Since then the tradition of the Church of Scotland has been ably upheld.

Religious Quickening in Formosa

FORMOSA — The Worldover Press reports a significant re-awakening of religious interest on the Island of Formosa. The people are flocking to the churches not only on Sundays, but throughout the week. This new interest in religion, undoubtedly stems from the Far Eastern crisis, but it is a welcome manifestation of the fact that the people are seeking to find an answer for their deepest needs.

Unique Plan For Training Ministry

YUGOSLAVIA — The Reformed Church in Yugoslavia has no theological seminary, and since 1945 no stu-

ant. Nineteen hundred have entered the country since the beginning of the Occupation . . . The work on the new International Christian University has begun, the contracts having been let to Japanese contractors. This Christian University is expected to open in April 1952, with provision for 96 classrooms. The first building will stand at the centre of the 350 acre campus on the outskirts of Tokyo.

Missionary Leaders Withdrawn Temporarily

CHINA—The American Protestant Mission enterprise in China expects to withdraw large numbers of missionaries during the year. There are now more than 2,000 missionaries at work in the country, and their property is valued at \$127,000,000. In addition there are 13 missionary colleges and universities, and over 200 hospitals. This is not to be construed as the end of Christian work in that country, but the Chinese Christians admit that the presence of foreign missionaries at the



*God hath made of one blood
all nations of men*

ACROSS THE SEVEN SEAS

rugged personality, that turned the tide against Morrison's recommendation. Elliot said, "That a civilization without rhythm, a mechanical civilization which can run seven days a week without a definite break, should arise is a danger. The tradition of a day of rest, on which as far as possible all work is stopped for everyone, is a tradition we ought to value and which we ought to infringe upon with the greatest reluctance."

The recommendation to open up the Fun Fair (or midway) on the Sabbath day was defeated by the overwhelming vote of 389 to 134.

Kirk o' Shotts Marks Quincentenary

GLASGOW, Scotland—The Kirk o' Shotts recently celebrated its quincentenary with special services. Although the present kirk stands beside a modern television station it is still lit by paraffin lamps. In 1450 the Earl of Douglas erected St. Catherine's chapel. This church became a stronghold of the Covenanters whose banner

dents for the ministry have been allowed to enter Reformed seminaries outside the nation. The Reformed Church has taken training steps whereby young men desiring to enter the ministry may serve with ministers as assistants and undertake a period of study which will lead to the ordination in five years, of those who have proven themselves worthy of this office. There are three stages. The probationer first becomes a deacon, then a levite, and finally a pastor.

Japanese Trained by U.S.A. Leadership

TOKYO, Japan—The United States has sent more than two million books, pamphlets, and magazines to libraries, schools and other organizations throughout Japan . . . Communicable diseases have been reduced in Japan to the lowest level in the history of the nation. Since 1945, diphtheria, typhoid and typhus have been reduced by over 90% . . . Approximately 2,500 Christian missionaries are working in Japan. Fifteen hundred are Roman Catholic and one thousand are Protest-

ant. Nineteen hundred have entered the country since the beginning of the Occupation . . . The work on the new International Christian University has begun, the contracts having been let to Japanese contractors. This Christian University is expected to open in April 1952, with provision for 96 classrooms. The first building will stand at the centre of the 350 acre campus on the outskirts of Tokyo.

Forty Thousand Converted in Evangelistic Crusades

NEW YORK—Thirty-eight denominations in the United States participated in a United Evangelistic Advance, between October 1949 and January, 1951. Over 40,000 decisions for Christ were recorded as a result of evangelistic crusades.

University Christian Missions were held on 49 campuses, and 250 colleges and universities shared special speakers. Prayer was much emphasized during the advance and the last Sunday of the year, December 31, 1950, was observed as a day of prayer throughout the nation.

Eurasian Children Receive Christian Care

INDIA—Dr. Graham's Homes, Kalimpong, celebrated their jubilee during the year. Two Canadian workers have recently been added to the staff which has now five hundred children of various nationalities in their care.



Lethbridge Herald Photo
Mortgage Burning at St. Andrew's, Lethbridge. Left to right, John Garrett, Colin McVean, the Rev. W. J. Mark, minister; Robert Lindsay, Fred Blackbourn.

THE PRAIRIES

Church Mortgage Is Burned

LETHBRIDGE, Alta.—St. Andrew's Church reached an important milestone on January 22, when they burned the mortgage on their building. In 1925, the dispossessed Presbyterian group formed a new congregation and proceeded at once to erect a new church, incurring some indebtedness.

The Thanksgiving service for the leadership of God and those pioneers who saw that the church was maintained took place following the congregational supper. Reports were given, which showed that after the difficult years of struggle, St. Andrew's has been making a notable advance.

The church building has been re-decorated and extensive alterations were completed on the manse. A Committee was appointed to study proposals to construct an addition to the present building or erect a new church.

Lethbridge has experienced a very rapid growth since the war, and St. Andrew's is now in a position of strategic importance in southern Alberta. The radio ministry from this church serves to maintain contact with a great number of Presbyterians scattered throughout the south of the province.

The Rev. E. L. Garvin had served this congregation faithfully for eleven years, before accepting a call to Robertson Church, Vancouver. A call was extended to the Rev. Malcolm A. Mark following his resignation from the staff of Western Missions. To-day the people have a mind to work and a forward movement has been started for the Presbyterian Church at Lethbridge.

75th Anniversary Marked By Dedication

NORTH BATTLEFORD — St. Andrew's Presbyterian Church welcomed the Moderator of the General Assembly, Dr. F. Scott Mackenzie, on December 10. A memorable feature of his visit was the dedication of a Communion Table. This was presented by the women of the congregation, to mark the 75th Anniversary of the Presbyterian Church in Canada.

Prior to the coming of the Moderator, a new heating system had been installed and the re-decoration of the church auditorium was completed for his visit. Further renovations are now in process and the Presbyterian Church in this city is pressing forward to better things.

Congregation Presents Gown to Minister

WINNIPEG — At the very happy annual meeting of St. John's congregation, the Clerk of Session, Mr. R. S. Hamilton, made a presentation to the new minister, the Rev. James D. Marnoch. The gift was a pulpit gown, and the session asked Mrs. Marnoch to come forward and gown her husband.

Dedicate New Communion Table

KILLAM, Alta.—A Communion Table was dedicated in memory of Mary Attridge Grant, wife of Mr. James Grant, and Margaret Mortimer Grant, daughter of James Grant.

The service was conducted by the resident missionary, Mr. A. H. Bergstrom. The memorial was dedicated by the Rev. R. L. Taylor, minister of St. John's Church, Medicine Hat, at one time student-missionary at Killam.

Several Congregations Hear Moderator

VICTORIA—The Moderator of the General Assembly visited St. Andrew's Church on January 14 and preached at both morning and evening services. The Lieutenant-Governor of British Columbia, the Hon. Clarence A. Wallace, attended the morning worship.

The congregations of Knox, Sooke; Gorge, Erskine, Knox, and St. Paul's of Victoria, joined with St. Andrew's at the evening worship. The services were conducted by the Rev. J. Lewis W. McLean, the minister.

It was decided by the congregation to rebuild and modernize the pipe organ at a cost of \$20,400. It is hoped that this organ will be dedicated prior to the summer vacation.

Congregation Makes Presentation

NELSON—Members of First Presbyterian Church met at the home of the Rev. Dr. and Mrs. Thomas Murphy, to show their appreciation of his faithful ministry which culminated on December 31.

The presentation was a handsome gift of money which Mrs. G. W. Sinclair handed over on behalf of the congregation. During Dr. Murphy's ministry, 24 new members had been added to the roll, and the affairs of the congregation are in a very encouraging condition.

QUEBEC

Discuss Racial and Religious Intolerance

MONTREAL—The Sunday Seminar in Kydd Memorial Church had the Rev. Charles C. Cochrane as speaker on January 7. Mr. Cochrane discussed the perils of racial and religious intolerance and said that this form of bigotry exists in many places. He spoke appreciatively of two recent Supreme Court decisions, a Toronto case, that involved the sale of property to Jews, and the freeing of the Jehovah Witnesses from the persecution that they had been suffering in the sale of their literature in Quebec. Mr. Cochrane said it is apparent that "the law is not a sufficient or even an appropriate instrument for eradicating bigotry and intolerance."

Record Attendance at Communion

MONTREAL — Knox Crescent and Kensington had a record Communion attendance on January 21. This was the climax to a preparatory service held on

the preceding Friday, when 85 new members were received, making a total of 174 new communicants, since the Rev. Clifton J. MacKay came to this church a year ago.

The new members came from far-flung geographical areas, such as, England, Ireland, Scotland, Hungary, Switzerland, Jamaica, the United States, and six Canadian provinces. This church is located at the centre of a fast-growing district, and is in a strategic position to meet the spiritual, social, and recreational needs of all age groups.

Mr. MacKay who gave a radio address recently, under the auspices of the Municipal Service Bureau, said, "Canada and the world stand in desperate need of people who rise above the masses to become a lifting force."

Executive of Young People Installed

MONTREAL — The newly-formed Presbyterian Young People's Society of Montreal, saw their executive installed in Outremont-Mount Royal Church. Date of installation was January 7. The ceremony was conducted by the Rev. A. Ross MacKay, minister of the church and honorary president of the Society. John McLeish, the new president was the speaker at the service. More than eighty young people gathered in the church hall for a fellowship hour, following the service, when the Rev. J. S. McBride of Ephraim Scott Memorial delivered an address. This Society has been organized to co-ordinate the activities of all young people in the presbytery of Montreal.

Congregation Planned in New Community

MONTREAL—A Presbyterian Church is in process of formation in Ville St. Laurent, and the present minister is the Rev. Professor Richard E. Mumma. A representative group in the community met on January 17 and appointed a Committee on Spiritual Life and a Committee on Management. No petition will be presented to the presbytery for the present, but those interested decided to dedicate themselves to a period of exploration and experimentation. Dr. C. Ritchie Bell, who is chairman of the Montreal Presbytery Committee on Church Extension, conducted the service on January 21.

Gifts Dedicated and Anniversary Celebrated

ELGIN—Neighbouring congregations joined in the celebration of the Diamond Jubilee of the present church building of Elgin Presbyterian Church. Professor Richard E. Mumma of Presbyterian College, Montreal, preached an inspiring sermon. The history of the Elgin congregation was given by Dr. A. S. Reid, of Montreal, and the Rev. R. D. MacLean, of St. Andrew's Church, Huntingdon, dedicated the new



King's Court Studios

At the presentation ceremony in St. John's Church, Hamilton. Left to right, Neil MacDonald, Dr. N. D. MacDonald, Mrs. MacDonald, Joan, and Mrs. R. C. Inkster who presented the gown on behalf of the Women's Guild.

church furnishings. A centre lighting fixture was received from St. Mary's Presbyterian Church, Ontario, and a pulpit lamp was the gift of the ladies of Elgin congregation. Student minister is Mr. Howard G. Grace.

Minister Honoured For Devoted Service

HAMILTON—The congregation of St. John's, Hamilton, met to honour their minister, the Rev Dr. N. D. MacDonald, on the completion of fifteen years service in the congregation. The newly-renovated Sunday School building was filled to capacity, when Mr. F. M. Williams, Clerk of Session, presided over an interesting programme.

Congratulatory speeches were made by the Rev. J. M. McCurlie, moderator of Hamilton presbytery, Dr. William Barclay, Dr. C. L. Cowan, and several others. All emphasized Dr. MacDonald's faithfulness in the pastoral office, especially in his care for the sick and aged.

The congregation presented the minister with a well-filled wallet. The Women's Guild presented Dr. MacDonald with a gown and cassock, and the young people presented him with a current religious book. Mrs. MacDonald was the recipient of a bouquet of roses, and the Ladies' Aid presented her with a Gruen wrist watch. The minister was deeply moved by these expressions of loyalty, and thanked the members and friends for these tangible expressions of their affection.

Mortgage Liquidated After Two Years

APPIN—Two and a half years ago the eighty member congregation at this place erected a \$20,000 church. On January 23, the congregation burned the mortgage, and rejoiced in the won-

derful answer to their faith. Much of the work was done by voluntary labour. Recently one of the elders, Duncan Johnson, canvassed the entire congregation and raised sufficient money to pay off the mortgage. The Rev. Charles D. Henderson is the present minister.

The Rev. James K. West, moderator of the presbytery of London was present, and congratulated the people on their achievements. Representatives of the various church organizations assembled at the pulpit to take part in the ceremony, while John McAlpine, Peter Johnson, and Duncan Johnson applied the torch to the mortgage.

Congregation Plans Golden Jubilee

ST. THOMAS—Alma Street Presbyterian Church has decided on extensive renovations on their present church building. Its plan is to cover the outside walls with imitation stone and other plans are in progress, that would bring new interest and beautify the existing building. The church has been free of debt and the London presbytery has given permission to place a small mortgage in order to complete improvements.

Following the morning service on January 28, Mrs. J. A. Pollock, A.T.C.M., was honoured with an address and gifts on the occasion of the completion of 25 years of service as organist and choirleader of Alma St. Church. She was given six weeks holiday for a visit to Florida.

(Continued on page 84)

The General Board of Missions gratefully acknowledges the receipt of \$40.00 from an anonymous donor for Foreign Missions.

Not By Bread Alone

THE Bishop of Berlin—Brandenburg, Otto Dibelius, has recently said, "From this situation there arises for the Church of Jesus Christ the great duty to preach again the biblical truth that every life that is lived only for itself stands under the curse of God." Christians can never stand aloof from what is happening in the world and that was never more true than today. The present sickening debacle in the Far East would never have happened if we had years ago sent tens of thousands of missionaries to carry the Christian message to China—*Bear ye one another's burdens and so fulfil the law of Christ.*

During the last four years our Church has shared in the providing of relief for hungry and naked people in Europe and Asia. Foodstuffs and clothing were provided in large quantities to prevent malnutrition and cold from taking even greater toll among the refugees and the weaker homeless brethren and children among our former enemies and allies.

The Christian Churches of North America banded themselves together to carry out this errand of mercy. What was done was only a small part of what could have been accomplished had all Church members shared and made this undertaking herculean.

SOMETHING greater than the providing of bread and clothing faces Christians in Canada and the United States at this hour. Christians in Europe and Asia need our money and our prayers. Many Reformed Churches were reduced to debris by incendiary or other bombs. This is true of France, of Germany, of Korea, and of many of the smaller nations trampled over by conquerors.

The *rehabilitation* of these Christian congregations will be a work demanding our gifts and sacrifices for many years. Many Christians have suffered and are suffering in a way that we cannot understand. Never was it more necessary than now to restore to them the opportunity of hearing God's Word preached in their own tongue. By our sharing of the mercies God has given us, we can undergird the structure of the Christian faith where it is in dire peril.

This call is to each member of the Christian Church. The appeal of the Committee on Presbyterian Relief Abroad to share is made to each congregation in the Dominion. Your gifts and your prayers on Easter Sunday, or the Sunday previous or after, are asked for not by a committee alone *but by the Lord of Life Himself.* —INASMUCH! ★

The Darkest Hour

LAST summer the Passion Play at Oberammergau was revived following the interruption of the years of war. Spectators of this tremendous presentation came away as W. T. Stead, one-time

noted British journalist, had done repeating, "This is the story which has transformed the world." And Mr. Stead said the Bavarian hills about him seemed to echo: "Yes, and will transform it."

But Dr. George Adam Smith said rather bluntly of his generation, the Cross was not very much in their thinking. If he had cause to complain that the fact of suffering or sin was being by-passed by the Christians forty years ago, how much more so today? For the comforts, the luxuries and the gadgets that enthrall us are the very opposite of the life of the Son of Man who had not where to lay his head. Our generation shuns the idea of bearing on our bodies the marks of the Lord Jesus.

Who is sufficient in our present era of confused thinking to deal with these things? How shall we explain His Crucifixion to a blasé and a pathetic world so that it may be moved to repentance and faith? Or will the same forces that crucified the Lord of Life continue their role in a ceaseless Crucifixion?

WHAT forces crucified Christ? The two responsible groups were the Pharisees from whose ranks came the spiritual leadership of their nation, and the Sadducees, who were the political and financial magnates of that day. These saw in Christ a dangerous power that was opposed to their religious legalism or their appetite for inordinate profits. This minority group would not have prevailed had the mob not acquiesced and blindly followed their blind leaders. It was the crowd victimized by catchwords that allowed their emotions to bring forth Bad Friday.

These evil powers still exist in the world. Unscrupulous, and bloodthirsty, but subtle and cunning leaders are seeking to enslave our generation. Not all are dictators in a totalitarian state. Insidious forces in our own land are leading the movement to destroy the Lord's Day, others are stirring the baser passions of men by motion pictures reeking of sin and shame. Still others wreck homes and the lives of children by manufacturing and promoting the consumption of strong drink. Some such leaders may be church members but they are among the forces crucifying Christ afresh. Unfortunately, the crowds are still following false leadership.

But Jesus could not be holden of death. He is today the most vital and potent Saviour of the nations. God brought Him through to victory over sin and the grave. The Easter hope which illumines the world with its radiance assures us that despite the seeming darkness of the hour, Christ will lead his followers from strength to strength and glory to glory. ★

John Mc Nab

A Church in Chinatown

EARLY in the New Year, I went to visit some friends of mine in their new house. It had been almost three years since I saw them last. Then they were living in one big, crowded room, because their old house was being torn down. But they were talking about the new home they planned to build and they were saving for it, too. Now their dream has come true.

The people whom I visited were the men and women and boys and girls of the Chinese Presbyterian Church in Montreal. For several years they battled with the problems that crop up when we start to do some building—not enough money, scarcity of building materials, long delays. But finally, on the second Sunday of June, 1950, when the General Assembly was meeting in Montreal, the Chinese Presbyterian Church and Community Center was opened. And you can imagine how happy the Chinese people were.

ONE Sunday I decided to pay them a visit and see for myself what life was like in their new quarters. When I had called on them before, the kindergarten, the classes in English and Chinese, the club meetings, church, and Sunday School all were held in one room. But things are different now.

It isn't hard to find the new church. It's a long, low, red-brick building and the only new one on the street. Of course, it is in the middle of Montreal's Chinatown and over the door you see the name in Chinese characters and in English, too.

In the Kindergarten

INSIDE, everything is fresh and shining, just as a new home should be. I went first into the kindergarten room. There, 15 tiny Chinese boys and girls who are too young for school come from one to three every day and are taught by Miss Muriel Judd and Mrs. Louie. Some of them, wrapped up in snowsuits just like Canadian children, were gathering for Sunday School, and one little boy was rolling a ping-pong ball over the grey linoleum floor. The room was furnish-

ed in pint-size—bright yellow plywood chairs and tables, the tiniest chairs I ever saw. In fact, they reminded me

By O. MARY HILL

of the Little Bear's chair in the fairy tale and I was afraid to sit down in one. There was a blackboard, a piano, and cheerful yellow curtains at the windows. On one table stood a green-

easily be put away.) Large sections of glass blocks, high up on the walls, let in the light.

I stayed for part of Sunday School and was interested in the number of good-looking teen-age Chinese boys there—they far outnumbered the girls. Mr. Chan told me that many of these boys have only recently come out from China. Canada now permits the wives of Chinese that are living here, and young Chinese under 21 years of age,



Courtesy Montreal Gazette

Class of Chinese under instruction by their leader, Mrs. Louie.

and-white church made of cardboard, with a slit in the roof into which the children could drop their pennies.

For Sunday School

NEXT, I went down a flight of stairs and into a combined gymnasium and assembly hall. It was Sunday School time, of course, so badminton nets and basketball goals had been tucked away. Out in front were a blackboard, a piano, a table for the young superintendent, and rows of chairs. At the back, neat wooden partitions divided the space off into four or five classrooms. (Mr. Chan, the minister, explained that when they were not needed, the partitions could

to settle in our country. And much of Mr. Chan's time is taken up with helping these newcomers learn English and settle down happily in a new country.

When the superintendent announced the prizes for Sunday School attendance, I paid close attention. Jerry and Daniel Lee, I discovered, won prizes for being at Sunday School 52 Sundays in a row—and Daniel Wong for 39 Sundays. That's a record any church could be proud of.

Near the gymnasium is a small but convenient kitchen—the kind of kitchen that any mother would be glad to have in her home. There's a white enamel electric stove, built-in ply-

wood cupboards, sets of dishes and all the other things a kitchen calls for. I could just see the women of the congregation preparing a church supper, or the young people an after-skating snack.

THEN Mr. Chan took me up to the top floor and the church. It's not quite like the usual church, because the walls are of cement blocks and glass blocks and there are no pews. But at the front there is a dignified chancel of oak-finished plywood, with a pulpit, a reading desk, a communion table, an organ, and the other things which we associate with a church. At the back, there's a small office and study for Mr. Chan.

Instead of pews, I saw the familiar yellow plywood chairs, but this time in grown-up size. There's an interesting story about these tables and chairs. The chairs cost five dollars apiece and the tables ten, and they were all given



Courtesy Montreal Gazette

The Rev. Paul Chan, minister, teaches basketball to Chinese students.

by individual Chinese. Altogether, the Chinese people, not just in Montreal but all over Canada, gave thirty thousand dollars towards the building of this church and community centre. That meant lots of travelling for Mr. Chan and Mrs. Louie. Chinese people don't give by letter, so getting the money meant visiting them and telling them of the need.

The rest of the money—the whole cost about 130 thousand dollars—came from the General Board of Missions of the Presbyterian Church in Canada. That means all of us who put money into the red side of our church envelope—the side marked "Budget"—had a share in the Chinese Church.

The church isn't quite complete even

(Continued on page 95)

Philadelphia Letter

IN Philadelphia there is a heavily endowed institution for orphan boys, known as Girard College, and it is one place that I would not under any conceivable circumstances be permitted to enter. It was founded through the beneficence of Stephen Girard, a

By NORMAN F. LANGFORD

highly successful but eccentric financier of an earlier era, who stipulated in his will that no clergyman should ever be allowed to set foot on the College property.

So far as I have been able to discover, this provision did not arise from any embittering experience with Church or clergy, but principally from a desire to have boys educated in complete detachment from the influence of each and every religious body. The College was to be perpetually protected from sectarian pressure of any sort. Evidently, however, religion as such did not come under the ban, for it is my understanding that the College staff regularly conducts religious services. What the character of these may be I do not know.

Here in a perfected form is expressed the American principle of separating public education from the Church. The principle has perhaps the merit of consistency, but insistence upon it has produced a situation which many persons regard as critical. Many contend that the compulsory exclusion of the Church from public education enforces a compulsory secularism.

This opinion was expressed by some representatives at the Midcentury White House Conference on Children and Youth, held at Washington, D.C., last December. This Conference, bringing together some 5000 people concerned with education and youth welfare, addressed itself to many problems which are equally pressing to Church and secular agencies. Moreover, some delegates report a higher degree of interest in religion than had been manifested in earlier White House Conferences. But note that this interest, so far as it existed, was in *religion*. It was declared that there must be recognition of "religious and ethical concepts as essential to the development of spiritual values."

But at the same time opposition was

expressed by the majority toward the direct or indirect use of public schools for religious instruction. The strong desire for neutrality found expression among some young people who attended the Conference; in place of the term "God" they substituted "Supreme Being," presumably as offensive to no one.

THE purpose of these observations is not to argue for the inclusion of Christian teaching within the public school curriculum. Remembering the controversy in Ontario a few years ago over this very issue, I well know the complications and doubtful results of such a policy. The point is that the American Churches are confronted by a dilemma which they have no idea how to solve. Demands for admission of Christian instruction into the schools do not so much point to the solution as they confess the Church's despair.

The earliest settlers came to this continent with the intention of establishing a "holy commonwealth." The culture which has issued from that beginning has divorced itself from direct Churchly influence. Church is not part of the structure of that culture, or at any rate is only one component among others. The consequence has been a cultural and a religious crisis.

Now comes a widespread longing for "religion," but with a continuing commitment to a society in which the Church is not necessarily structural. The case is not exactly the same in Canada, where a great deal of ambiguity has continued to prevail at this very point. Here the logic of history and political theory calls for religion without Church, and the seriousness of the resulting situation compels Church leaders to rethink the whole problem of how to get into the ongoing stream of American life.

The greater the intensity of effort along other educational and welfare lines, the more acute is the predicament of the Church which wants to face the same issues but is compelled to do so either as a rival or as a half-recognized supplement. If one thing seems clear it is that the problem cannot be met by concessions from schools or state systems of public welfare, or even by popular demands for more consideration of religion. The state can never solve the Church's dilemmas. The onus always rests upon the Church to establish its own spiritual authority. ★

PRESBYTERIAN RECORD

Are We Starving Our Ministers?

IN a large western city I went up to the desk of a hotel and registered. Then I asked that my bags be brought up from the car to my room. When told by the manager that he would do this himself, I protested: "I thought you would have a boy to do that." "We can't afford bell boys," he said. "They have a union, you know."

By **FRANK S. MORLEY** *

They demand forty dollars a week and a five-day week." Since a boy would double his earnings in tips, that meant an earning of eighty dollars a week or four thousand dollars a year, allowing for a two-week holiday.

I thought of the ministers I knew. They spend seven years, sometimes more, at college. They have little if any income during the college term and it costs them six thousand dollars to live. They are lucky to finish without a large debt. Then they go to churches at a stipend of about two thousand dollars.

They should buy a car if they are to do their job efficiently. The capital outlay is comparatively easy. It's the upkeep. A car costs him a thousand dollars a year in depreciation and upkeep. I have known ministers who hitchhiked from one preaching point to another. A minister must dress well. Entertainment costs at a manse are very high. Books cost about twenty-five dollars a month. Children must be educated as well as fed and clothed. There are a thousand demands on his pocket-book.

It is bad for ministers to be wealthy. It is tragic for them to be harassed constantly by the worry of an income on which their families cannot possibly live with dignity. How can a man live in a city manse with a stipend under three thousand dollars? He can't.

A study of public opinion in the United States placed the teacher and minister in the place of first importance in a community. Yet another investigator discovered that carpenters got sixty-four dollars a week, milkmen fifty, dishwashers thirty-three, and ministers twenty-nine.

IAM writing this article because my own church is generous. They give me quite sufficient stipend (more than

I'm worth—I beat you to that, Mr. Editor!). They are remarkably kind in other ways—I have never known kinder people. I am writing this article, however, because I know many men who are getting old, who are constantly worried, who can't buy their children the necessities of living, who are constantly humiliated by poverty, who would die rather than ask for an increase of stipend.

One good feature is that usually this matter has only to be brought to a congregation's attention and it will be remedied. It is frequently thoughtlessness. In conversation with a friend, I discovered that he dreaded his holidays because he was broke and his overworked wife just had to get away. I conveyed this information confidentially to a few men in the congregation who were most appreciative. They got

together and gave his wife three hundred dollars for a holiday present and that fall increased his stipend. A committee in this Presbytery set to work and visited the congregations. They succeeded with very little effort in raising the stipends through the Presbytery by an amount of about two thousand dollars. Rural communities could help if they would occasionally give ministers some produce, since money is often (or was at one time) a scarce commodity on the farm.

Some time ago Dr. James Black remarked on the number of ministers who were dying while comparatively young. I am impressed by the increasing number of ministers with heart attacks. The pressure of the pastorate is severe and endless. No man finishes a day with his work done and he works a seven-day week. He receives a very inadequate pension and that not until he is seventy.

Yet as I look upon the fine men who are in the ministry I am proud of them. Gentlemen, I salute you. Only the Grace of God and the conviction that this is the work of Christ could get you in and keep you in the ministry ★

Our Newest Mission Field

By **WILLIAM BARCLAY***

THE time is now opportune to state some facts concerning the part taken by the Presbyterian Church in Canada on behalf of distressed Europe, the newest of our mission fields. This work was not confined to our own denomination but was an attempt by all the Canadian Churches to give leadership and to give money to rehabilitate Church life on that war torn continent.

Since 1946 the Canadian Council of Churches has sent nearly \$350,000 to Europe and the Presbyterian Church in Canada has given \$50,000 of this sum. In our total, there is a generous contribution by the Women's Missionary Society of \$7,000. Five hundred tons of clothing have been sent since 1948, which required \$100,000 for transport and administration expenses. Our Presbyterian share in this clothing drive in both material and money has been so outstanding as to prompt frequent comment at the meetings of the Canadian Council of Churches.

The need for clothing has almost vanished but we are asked to continue into the years ahead generous gifts in money for the rebuilding of bombed and wrecked churches. There is also the need of aiding these churches in

the providing of motor-cycles or cars for the transport of ministers in scattered areas, purchasing books for depleted or really non-existent religious libraries. In addition, there are many underpaid clergy for whom we have to provide assistance for themselves and their families. We have also to be ready to help students for the ministry with scholarships in order that they might meet the need for food, clothing and books. These are a few samples of a widespread need.

Last year the Canadian Council of Churches made its appeal for \$100,000 for this 1950 Relief programme. Our Church was asked for \$15,000—\$2,500 of this came in response to our appeal in 1950, so that \$12,500 must be raised before the General Assembly meets in June if we are to keep up our Presbyterian standard for heeding the cry for Europe.

Donations may be sent in at any time marked:

PRESBYTERIAN RELIEF ABROAD.

E. W. McNeill, Treasurer,
63 St. George St., Toronto.

However, please note that an appeal will be made to all congregations in the Dominion to give our people the opportunity to contribute to this newest of our mission fields at Eastertide of this year. ★

* Dr. Morley is Minister of Grace Church, Calgary.

* Dr. Barclay is Convener of Presbyterian Relief Abroad.



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan

The Conqueror of Death

EASTER is the day on which Jesus conquered death. Easter means that being alive never stops. Life goes on.

In Winter the earth is bare and lonely looking. But you know that Spring will come, bringing the flowers and the song of the birds.

Once when our Lord was on earth wicked men tried to send Him away but they couldn't keep Him away. On the first Easter morning Jesus came back again. To His disciples and friends he said, "Because I live, ye shall live also."

Were you ever frightened when you were small? Did you ever want mother to stay with you a little longer after she had tucked you into bed?

"Please leave the light on, Mom," you pleaded. But you didn't need to fear, did you? Mother was just in the next room and daylight would be back in a few hours.

Because of Easter we need never be afraid. Jesus lives and loves to-day just as He loved the children long years ago.

*"I searched the world for joyous faith;
Into a garden led the way,
I found it at His empty tomb
On Resurrection Day."*

The King's Highway

ALONG the King's Highway are many road signs. They have been placed there for the safety and welfare of the traveller.

"Keep to the right" is the first rule of the road. This is sound advice to the traveller, be he on the King's Highway or on the Highway of the King of Kings. Keeping to the right, with proper regard for the rights of other travellers, will bring us safely to our destination whether it be the City of Toronto or the Celestial City of God.

Another sign that meets our eye reads—"Courtesy Pays." In life as well as in traffic this is true. A courteous manner will win where harsh ridicule fails. Try courtesy! It will help to smooth many a bump.

Another familiar sign reminds us to "Drive Slowly." We cannot see the beauties of nature if we are travellers at high speed. Neither can we live fully if our lives are lived at a hectic pace. Jesus knew this and advised his followers to come apart into a quiet place and rest awhile.

There are no detours on the Highway of the King of Kings. Those who have turned aside have found themselves in difficulties. The "Broad Way" leads to destruction. The byways are dangerous. The Prodigal carried the scars of his detour life for the remainder of his days.

Keep to the Highway of the King of Kings. Obey the rules of the road. His Way is the best way.

Whistling

ARE you a good whistler? One of the Boy Scout laws reads—"A Scout smiles and whistles under all difficulties." The Chief Scout Lord Baden-Powell goes on to explain what he means—"Scouts never grumble at hard-

ships . . . when you just miss a train, or someone treads on your favourite corn . . . not that a Scout ought to have such things as corns—or under any annoying circumstances, you should force yourself to smile at once, and then whistle a tune, and you will be all right."

Mt. Vernon Street in Boston is very steep. The story is told of an old man who climbed it every day, on his way to the school in which he taught. As he climbed the hill, he always whistled a queer, plaintive little tune. One day he was asked by one of his students why he always whistled up the hill. He laughed and said, "Why, I whistle so that people will not know how much the climb makes me puff."

Every boy and girl is faced with many difficult problems. We are all compelled at times to whistle up the hills. Much of the work that seems like drudgery would become easier if we had a tune in our hearts and could learn to whistle up the hills.

The Blind Arab Guide

THERE was an old Arab guide, who was totally blind, yet he knew the way, even in the desert, by the smell of the sand. He would take up a handful now and then and smell it to see if he were on the right track. He knew the smell of each camping ground when he came to it.

On one occasion his companions thought they would play him a trick, so they brought along a bag of sand with them from their last camping ground, and when they arrived at the new one they handed him some of this sand to smell, saying they had just picked it up.

The blind man smelt it, looked puzzled, and smelt it again, and then said he was extremely sorry. He had made some blunder and had brought them back to their old camp again.

He was quite miserable about it till they told him laughingly of the trick they had played him.

—The Cub Book

*Did you do your best?—Oh! I know you lost,
I know that your time was bad,
But the game is not in the winning, lad,
The best of it since the beginning, lad,
Is in taking your licking and grinning, lad,
If you gave them the best you had.*

Uncle Mac Says - - -

"I'M human enough to enjoy a bit of gossip but I listen to as little of it as I can. Whenever I repeat a story it grows with telling and I fancy everyone's the same—so by the time a story has been told a dozen times I guess the one who told it first would hardly recognize it.

A lot of gossip stories that have reached my ears would be better never told. Some of them have been nothing but a pack of lies and the others a long way from the truth. Can't do any good to tell them and it might do a lot of harm.

Do you remember the three sieves we used to hear about? Pass every tale through them before we pass them on to others—remember? The first was—Is it true? the second—Is it kind? the third—Is it necessary? Seldom is it necessary to spread mean tales. Mighty good thing if we all kept a better watch on our tongues!

The Reformation in Ireland

By JOSEPH WASSON*

THE religion of the ancient Irish was Druidical. The introduction of Christianity is usually associated with the name of Patrick, though there are good reasons for believing that before his advent Christianity had found some footing in the island.

To Patrick, however, belongs the indisputable honour of having been the true "Apostle of Ireland," the founder of the Church there, and as the Tripartite Life expresses it, "The father of the baptism and the belief of the men of Erin."

The scarcity of authentic biographies, free from crude mediaeval legends, constitutes a great difficulty for the serious student of the life and work of the Irish Saint. The simple facts are that he began his work of evangelization without any Papal commission, and, in the course of his lifetime, the paganism of ancient Ireland received its death-blow; a new Ireland, Christianized without bloodshed or violence, developed new phases of national life, and there sprang up an independent Catholic Church.

It was largely monastic in its rule. There were no dioceses, and even bishops were under the authority of the abbots, who were often laymen. But the monastic communities were not of the useless type; they were not only great schools of piety and learning, but also of secular industry in which the services of men and women alike were employed in every sort of industry known at that time. Thus Ireland came to be designated the "Island of saints, and scholars, and saintly artizans."

THE most illustrious name in the Irish Church after that of Patrick is Columba, in learning and culture, and probably also in intellectual power, superior to Patrick. Columba was born in County Donegal in 521. He was educated at Moville and Clonard, and until the year 563 laboured throughout the Island. The turning-point in his life came when as Adamnan says, "Columba resolving to seek a foreign country for the love of Christ, sailed from Scotia or Ireland, to Britain." Columba was closely related to a colony which

had crossed from "Scotia or Ireland," and had settled in Cantyre and the Western Isles. These settlers were in constant danger through attacks from the Northern Picts, and it was probably to assist and cheer these brethren that Columba went to Iona, and founded the church and monastery there. From this colony Scotland got her name, her religion, and her first kings.

When Britain fell a prey, first to

the Roman, and later to the Saxon invader, Ireland, possibly for geographical reasons, was permitted to go unscathed. Later, when the Danes began to move, the sea provided an easy and inviting highway, and at an early date these hardy warriors landed on the Irish coast. In 832 a Danish colony was established on a site which in course of time became the city of Dublin. These Danes subsequently became



Courtesy Irish Presbyterian Church

The Presbyterian Church House in Belfast, Ireland. Here the General Assembly of the Irish Church and its Committees meet.

* Dr. Joseph Wasson is minister of Calvin Church, Toronto. He came to Canada from Ireland 25 years ago.

Christians, and it was through them that an organic connection was first established with the Roman Church, and its jurisdiction and diocesan system introduced.

WHEN in 1066 the Normans, under William the Conqueror, passed over from France and became masters of England, it was only the troubles demanding attention in their wide-spread realm which prevented them from adding Ireland to their dominions. Henry II from the opening year of his reign had an eye on Ireland. In 1155 he applied to Pope Adrian IV for his assistance in the conquest of the island and received from him a Papal Bull approving his design, inasmuch as he had signified that he was, "willing to yield and pay yearly from every house the pension of one penny to St. Peter, and to keep and preserve the rights of the churches in that land whole and inviolate." It was not until the year 1171 that the king found a fit occasion for the carrying out of his purpose. In that year, with an army numbering about 10,000 men, he landed in Waterford. He was welcomed by the Irish clergy, and received the submission of the Irish chiefs with the exception of O'Neill of Ulster.

That Henry should have had express authorization from the Pope for his invasion and subjection of Ireland is a rather awkward fact for some ecclesiastics and politicians, but facts are stubborn things.

Henry summoned a synod of the clergy which met at Cashel in 1172, under the presidency of the Papal legate. It was attended by three archbishops, and other bishops and clergy, the North only having no representatives present. The synod passed a series of resolutions, the most important of which was, "That Divine offices shall be henceforth celebrated in every part of Ireland according to the forms and usages of the Church of England. . . ." The decrees of this synod are commonly regarded as "an undisguised attempt to Anglicise the Irish Church even more completely than had yet been done." From this time forward the English king found in the higher clergy in Ireland his most loyal servants and supporters. Henry returned to England after making arrangements for the carrying out of the principles he had introduced.

THE king, at first, was quite friendly with the Irish, but changed his policy. Ruling through the Normans, he treated the Irish as "enemies" and so without rights. The result was that the Anglo-Normans took possession of the plains and more fertile lands, while the native Irish retired largely to the

boglands and mountain regions, where they still retained their old social organization and laws. The English conquest, in the end, proved a failure. "The Anglo-Norman colony," says Prof. Richey, "had disappeared or been absorbed in the Celtic population. If the king of England were any longer to be lord of Ireland, the conquest of the island must be commenced again."

It seemed inevitable that the political division made between the two sections of the population by the Crown should create a like ecclesiastical division; what it did, as Prof. Heron points out, was to create two sections in the Church, but both acknowledged the Papal jurisdiction.

From this time until the Reformation the land temporally and spiritually alike gradually sank into a state of deplorable misery. The glory of the days when scholars and missionaries went forth from Irish shores to propagate the truth in many lands, passed away. "The monasteries," writes Dr. Hamilton, "became dens of the foulest vice. The bishops set an example of open immorality, and the subordinate clergy were not slow to follow their leads. The Bible almost entirely disappeared from the land, and in its place the grossest and most degrading superstition became rampant." This was the condition of things when the Reformation arrived, bringing hope of better days.

IN 1534, when Henry VIII broke with the Papacy altogether, and by royal edict declared the Pope's authority at an end in his realm, he lost no time in enforcing his own ecclesiastical authority in every part of his dominions. In 1535, he sent commissioners to Ireland to proclaim the royal supremacy, and demanded the submission of the prelates. Eventually, the royal supremacy was publicly acknowledged. Little, however, was done to promote the religious reformation of the country. Images and relics were ordered removed from the churches and a form of prayer, in English, was taught the people.

During the reign of Edward VI the Reformation made rapid strides in England, but hardly any real advancement in Ireland. The great proportion of both clergy and people still adhered to the tenets and practices of the Church of Rome. When Mary ascended the throne, open return was made to the Romish ritual. Strange as it may seem, Ireland escaped the exterminating fury of this bigoted sovereign. The numbers of Protestants there were few, and probably considered negligible. Consequently, Ireland became an asylum for persecuted Protestants in the sister island, and these, during their

sojourn did more for the cause of the Reformation than all that had hitherto been done by royal proclamation or other authoritative measures. This was not allowed to last, for in 1556 the Irish Parliament passed a law making the preaching or teaching of "heresy" punishable by death.

The accession of Elizabeth was eminently favourable to the interest of the Reformation in Ireland. Protestantism was restored, but, as before, little was aimed at beyond outward conformity to the established ritual. Trinity College was founded in Dublin for the training of clergy, and measures introduced for the education of the people. There was no Luther or Knox to give the leadership necessary for the spread of Reformation principles.

IT is not to be supposed that the change of the national faith in Ireland, introduced and enforced by royal authority, awoke no public resistance. Indeed, it might be said that the Reformation movement failed in Ireland because it came to the people as an exotic, transplanted to their shores by a government which they disliked and associated with the hated domination of foreigners. The Papacy, through Jesuit influence continued to foment trouble; but neither the thunders of the Vatican, nor the numbers and valour of the insurgents, nor the soldiers of Spain availed to overthrow the power of England and restore the reign of the Papacy.

The failure of a powerful rebellion in Ulster, led by the earls O'Neill and O'Donnell, ended in the forfeiture of these earls' estates, and placed at the disposal of the government land to the extent of half a million acres. James resolved to settle Ulster with colonists from Scotland and England, and in 1610 took place what has been called the "Plantation of Ulster."

Space does not permit us to tell of the fortunes of the hardy settlers, mostly Scottish; of the attempts of Episcopalians to wean them away from Presbyterianism and the persecution which followed refusal, the massacre of 1641, the setting up of the Presbyterian Church in Ireland, the building up of an orderly community, and the laying of the foundations of that prosperity that ever since has distinguished this northern province from the rest of Ireland. Of the Presbyterian Church of Ireland, R. C. Reed, in his "History of the Presbyterian Churches of the World," has this to say: "The Presbyterian Church of Ireland is one of the most thoroughly orthodox, consistently conservative, and healthfully active of all the churches in the great brotherhood of like faith and order." ★

A Nail in a Sure Place

IF I had to live the last four years of my life over again I wouldn't want to live them in any other way than I have done, as a missionary in China. Though our Yunnan Mission was small, and the work unspectacular, yet I think our Church can view with satisfaction its cooperation with the Church of Christ in China. In the words of Isaiah, it was "a nail in a sure place."

It was good to have served in that strategic land, whose people comprise one-quarter of mankind, and which at this precise moment is a key nation in the problem of world order. Our God is a God of history. The affairs of the nations are in His grasp. If China is to find her right place in His plan it is important that there be channels through which His grace can flow into the life of the nation. The work of building channels was most inadequately done, but I am glad that I was there at least driving a nail.

Then it was good to have served in this strategic time, just before the doors closed, as they seem to have done, to effective foreign missionary activity; and to have stood by the side of some of our Chinese brothers as they met the first onslaughts of the fiery trial. During these early months, there was, especially among young people, a strange upsurge of interest in the Christian Way, a strange turning to the Church and its Christ. At our first Easter under the communist regime in Kienshui a group of about ten young people were baptized into the Faith, confessing Jesus Christ as Lord. And I was glad that I was there.

IT WAS good to have served in this strategic type of mission, one of the most advanced and to my mind most effective forms of mission set-up to be found anywhere on the mission field today. We went, trailing no clouds of western imperialism, but on the invitation of the Chinese Church to work in this Home Mission field in the outlying province of Yunnan, labouring side by side with our Chinese colleagues. Direction and control was from the outset largely in the hands of the Chinese Church leaders who are able, well-trained and consecrated

Christians. The wisdom and statesmanship of our Church in entering this plan have been demonstrated by recent events.

Had we gone in to set up a foreign mission in Yunnan administered by the foreign missionary under direction from Toronto, we would hardly have had time to get going before we would have had to discard it all with very little to show for it. Even missions with some years of experience in Yunnan

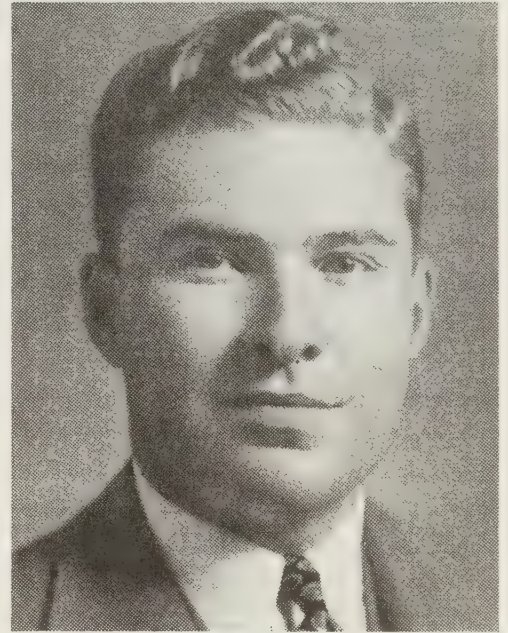
By R. MALCOLM RANSOM

working on this principle found that when the foreign staff had to withdraw the work was severely crippled and in some cases collapsed completely. Our way of working through the indigenous Chinese Church made the transition more satisfactory, and we were able to leave an on-going Church which will continue to maintain an effective witness even after the last foreign missionary has been withdrawn.

It was good to have taken a small part in a work that will endure, in short, to have driven a nail in a sure place.

It was good to have had one conviction of my life confirmed and strengthened by my experiences, namely, that of the adequacy of the Gospel to save men in any type of situation; the attractive power of Jesus to lift a man up out of the miry clay of a hopeless or down-trodden or self-centred life, and to put his feet upon the rock of the Eternal; to put a new song in his mouth, and establish his goings in the right way.

OUR brief missionary career was full of disappointment and frustrations, and was brought to an untimely end. But through it all, this one thing I learned: that the Gospel of Jesus Christ does work, especially out on the cutting-edges of the Kingdom, *because there it is taken seriously*, either embraced enthusiastically or rejected conclusively. If there seem to be few evidences of this transforming power here, let us listen to the Younger



The Rev. R. Malcolm Ransom, Th.B., who recently returned from his mission outpost, Kienshui, Yunnan, China.

Churches assuring us that the Gospel does work wherever it is taken seriously.

It was good to have been granted the experience and the perspective to see that God's judgments are in the earth; that communist domination of China is a judgment upon us Christians. We had a century and a half in which to evangelize that land and we failed. We have failed the Chinese people. Indeed, in the world scene we have kept the Gospel light to ourselves too long, we have not shared with our needy brethren the benefits of God's truth, so that now we find our civilization surrounded by mighty forces rising up as instruments of God's judgment to destroy us.

This is no time to slacken our missionary effort. Rather, it is a time for us to go forward to a great new missionary vision, and to press for a more aggressive missionary policy on the part of our Church in all our fields that are still open. For missions are the strategic task confronting the Church today. In the total edifice of the World Christian Community they are, as Isaiah put it, "a nail in a sure place." ★

ACROSS THE DOMINION



Celebrating the installation of chimes at High Park Presbyterian Church, Toronto. Seen in the background are the two ministers taking part, the Rev. A. Neil Miller, M.A., and the Rev. R. W. Manning, S.T.M.

ONTARIO

Congregation Dedicates Memorial Chimes

TORONTO—An impressive service was held in High Park Presbyterian Church on November 19, 1950, when chimes and additional stops for the organ were dedicated. These gifts were a memorial to the late George Robinson and were given by Mrs. Robinson. The gifts were received from the hands of Mr. P. W. MacCallum by the minister, the Rev. R. W. Manning, who dedicated them in memory of the faithfulness of the late Mr. Robinson.

The memorial address was given by the Rev. A. Neil Miller, Secretary of the Stewardship and Budget Committee, who represented the presbytery of West Toronto. The organist, Mr. H. H. B. Simmons, gave a recital bringing into action the one hundred and eighty-three pipes and the four stops which complete the organ. The choir rendered appropriate music.

Celebrate Golden Wedding Anniversary

BEAMSVILLE—The Rev. Stuart and Mrs. Woods celebrated their Golden Wedding Anniversary on January 23. As Mrs. Woods is a patient in Hamilton General Hospital, the celebration had to take place there. Besides the family of Mr. and Mrs. Woods, the Rev. Herbert J. Scott, minister of St. Andrew's, Beamsville, was present. On behalf of the many friends of Mr. and Mrs. Woods, he presented a generous cheque from the St. Andrew's congregation. The nursing staff of the ward,

and the cook of the hospital brought a delightful anniversary cake into the sick room.

Congregation Becomes Self-Sustaining

LEASKDALE—The congregations of Leaskdale and Zephyr reached self-sustaining status during the year 1950. It is 18 years since this charge was able to pay their own minister fully. In addition to the advance in givings, a new heating system was put in the manse and a great deal of voluntary labour in building up the manse foundations to carry this system was done by members of the congregation. The Rev. Eldred MacMillan has been minister of this congregation since 1948.

Bursary Established for Students

AVONMORE—This congregation has one member studying for the ministry, and three former members in the full-time service of the Church. The congregation, at its Annual Meeting, decided to establish a bursary fund under the control of the Kirk Session, which will allow a grant to any student in arts preparing for the ministry, or any student in theology or in training at the Deaconess School. This was approved unanimously by the congregation.

THE MARITIMES

75th Anniversary Is Celebrated

NEW GLASGOW, N.S.—The 75th anniversary of the dedication of West-

minster Church was celebrated on January 7, with the Rev. John R. Humphries preaching two inspiring sermons.

Mr Humphries is one of the four young men of this congregation who have entered the ministry. At the evening service, the congregations of First and St. Andrew's, with their ministers were present. The Rev. W. L. MacLellan, minister of First Church, and the Rev. A. E. Morrison of St. Andrew's assisted. The Rev. R. Russell Gordon, minister, conducted both services.

Memorial Window Presented

HALIFAX, N.S.—A memorial window was presented to St. David's Presbyterian Church by Miss Una Thomson in memory of her father, James T. Thomson. The window was unveiled by Mrs. W. A. Henry and dedicated by the minister, the Rev. Frank Lawson, to the women of St. David's, both past and present.



"Give Us The Bible"

This is the cry of thousands of people who as yet have only a part of the Bible in their own language.

The complete Bible has been translated into only one sixth of the languages in which some portion of it is available.

You can help the Bible Society to answer the call for the whole Bible by sending a gift through your nearest Branch or Auxiliary.

THE BRITISH & FOREIGN BIBLE SOCIETY
IN CANADA

National Office
122 Bloor St. West Toronto 5



SMITHS & RAMSDALE STUDIOS
442 SHERBOURNE ST., TORONTO - PR. 1565

FIRE RAZES CHURCH PLAN TO RE-BUILD

THE church at Cranberry Portage was destroyed by fire on Saturday, January 27. This church had been opened in 1930 by the Rev. James Munroe, at a time when Cranberry Portage was the end of the railroad. Cranberry came into the headlines in the 1920's when rich ore deposits were discovered at Flin Flon. A huge garage that had been built by the Lynn Construction Company was purchased by the Presbyterian group for \$1,100.

Then, voluntary labourers took down the garage and transported the salvage material to a lot on the town site. It was these volunteers who erected the church which was opened on September 18, 1930. Gifts from all parts of the Dominion were really responsible for the building of the church.

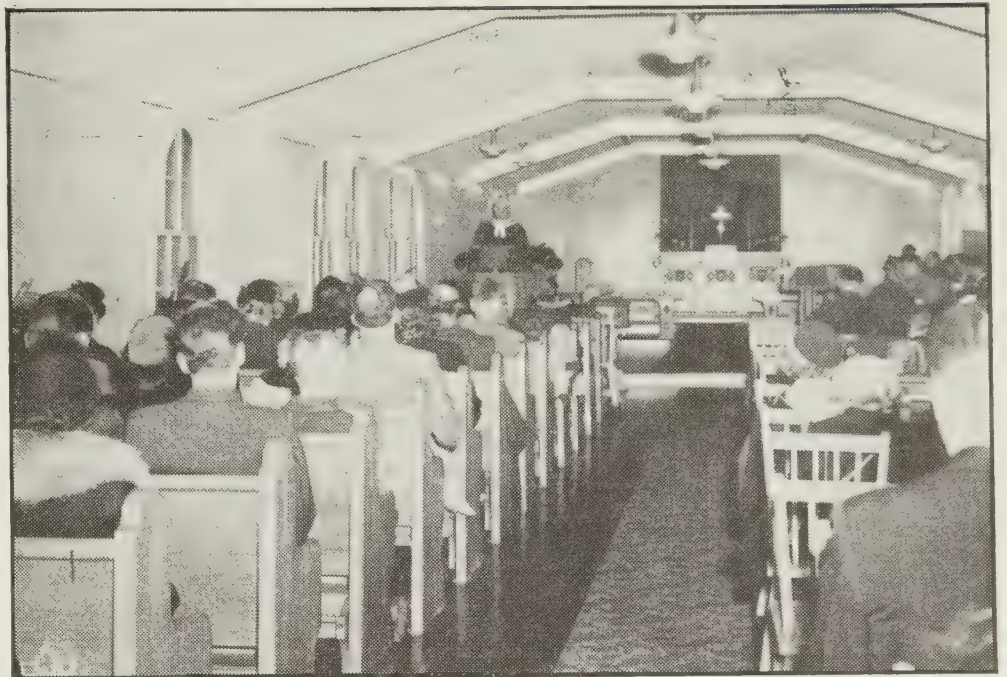
On Tuesday, January 30, of this year, a number of folks in the community gathered to discuss the re-building of the church which had been burned to the ground. Mr. Douglas Black, student-in-charge, presided, and the Rev. G. Johnston of Flin Flon led the meeting in prayer for guidance. Mr Black informed the group that donations to the amount of \$400 had already been received, and many pledges of support had come from unexpected sources at Flin Flon. Unfortunately, no insurance was carried on the church building. St. James' Anglican Church in Flin Flon had already supplied projection slides of hymns to be used in place of the hymn books which were destroyed in the fire.

The estimated cost of a new building of approximately twenty-four feet by thirty feet with a basement was placed at \$8,000, if volunteers would assist in the rebuilding. When a general discussion took place, a veteran trapper rose and said that he was not in the habit of attending meetings, the only reason he came was because of the stricken look on the faces of the young choir girls and children as they watched their church burn to the ground. The trapper also said, that he had been dodging the student minister ever since his arrival, but he had great admiration for that gentleman and for the splendid work he had accomplished among the young people. "Let us give those who have set this community such a good example, a new church."

Others supported the trapper in his statement and committees were then formed with Mrs. E. Wilson appointed as the official secretary-treasurer for the church re-building fund, of Knox Presbyterian Church, Cranberry Portage, Manitoba.

Our Father, since we will be criticized, let it be for doing too much or too little rather than for doing nothing at all.

PETER MARSHALL.



Group Captain R. M. Frayne, Director of Chaplain Services (P) R.C.A.F., dedicates new chapel at the Repair Depot, Calgary. This chapel is for the 120 families resident on the station.

A Thought for the Month

Can there be peace? Communists usually offer one aspect of their teachings to a group or an individual—to the under-privileged masses, it is equality and security and what they call economic justice; to the peoples fighting against colonialism, it is emancipation from their imperialist masters; to soft pacifists, it is attacks against war-mongers and petitions for world peace; to oppressed races, it is racial equality; to the cosmopolitans, it is the supranational world scope of Communism; to the intellectuals, it is the lure of the ideal of equality and justice; to the liberals, it is what they call the struggle against fascism. Now as far as they go, these partial emphases of Communism have each a germ of truth. But they are not the whole truth about Communism . . . Nor can the abstract good in them stand up, white and radiant, outside the dark shadow of the whole system. These various aspects of Communism are offered as a bait, cunningly prepared to suit the victim . . .

Can there be real peace, with Communism so entrenched and so determined? Can the West get along with this sort of thing? . . . My answer to all these questions is categorically in the negative. Obviously, I cannot get along with one whose whole being not only contradicts mine, but is bent on destroying mine. Therefore, when anybody in the West says . . . "We can get along with Communism," then one of four propositions is true: (1) either he is a Communist himself; (2) or he is an appeaser; (3) or he does not know what he is talking about; namely, he does not know the nature of the thing with which he says he can get along; (4) or—and this is the most grievous thing—he does not know the supreme values of his own heritage, which Communism

has radically rebelled against and desires to extirpate.

For I assure you it isn't only your soldiers in Korea who are embattled to-day: it is the highest attainments of mind, spirit, and being of the last four thousand years.

Charles Habib Malik,
Lebanon's delegate to the U.N.

Your Will and Testament

should provide for the future of your family. It should also provide for your interest in the work of the Kingdom of God.

Make your will a Christian will

Remember the work of
The Presbyterian Church in
Canada.

For further information write—

REV. E. A. THOMSON, D.D.
63 St. George St. Toronto

Letters To Editor

From the Mining Country

Dear Editor:

I have just returned from a flight to Island Falls in northern Saskatchewan. While there, something struck me very forcibly with regard to the missionary givings of the members of the Presbyterian Church. In the Indian village of Sandy Bay, across on the other side of the Churchill River, I visited a beautiful church, fully modern, which was commenced last April and now is being brought to completion. It's not ours. It has cost the Roman Catholic Church \$21,000 already and more will be spent. They will put such an edifice in an Indian village out in the middle of nowhere, lost entirely to the vast majority of Canada's population and we, the Presbyterian Church in Canada, impoverished through the meagre budget givings of our people (only \$2.68 per member per year in 1949!), cannot provide adequate sanctuaries to meet the needs of thriving, growing communities!

Do we realize that the witness of the gospel of Jesus Christ, the name and prestige of our branch of His Church, and the efforts of our home missionaries are being shackled because our people are willing to pay far more for their entertainment than for their redemption? I wish, Sir, that some of them were engaged in this work for a while.

Modern cities, rural hamlets and the far-flung fringes of civilization need the extension of the Word of God. It is up to those who own the name of Christ to provide it. I pray that 1951 will see the free-will offerings of our people greatly increased to meet staggering demands so that we, too, can build our churches to the glory of God.

Sincerely yours,

GEO. A. JOHNSTON.

Flin Flon, Manitoba.

Grateful at 81

Dear Editor:

One of my New Year's resolutions is to thank those who have brought me faith and courage in 1950, and the Record has given me great pleasure.

Amongst the writers I certainly enjoy Dr. Beverley Ketchen. I thought that "Great Expectations" in January, 1948, was his best, but I find that "Away in a Manger," December, 1950, is indeed very comforting and helpful. I wish you would convey to Dr. Ketchen my sincere thanks for his years of service and kindly help through the pages of the Record.

I have always enjoyed the Record but now more than ever it is most interesting, and keeps us all informed of the Church at large all over Canada.

Now, please accept my thanks again for your help through the Record. I am in my 81st year and sometimes be-

come weary and heavy laden. I am still enjoying my copy of Our Heritage and Our Faith.

Very sincerely,

(Mrs.) MARGARET THOMPSON.

Detroit, U.S.A.

A Correction

Dear Editor:

In your January, 1951, edition of the Record I see an item in the personal column, page 25, stating that the Rev. John W. Foote, V.C., had been made Minister of Reform Institutions in the Ontario Government and stating further, that he is supposed to be the first V.C. ever to hold a Cabinet appointment.

Let me draw your attention to the appointment several years ago, right here in Canada, of Major Milton Gregg, V.C., and who is today still a member of the Cabinet at Ottawa. If it would not take up too much time, I could refer you to several such appointments, one in Australia, one in South Africa and three in the home Government, London, during the last 50 years.

Yours sincerely,

YOUR OLD FRIEND, MAC.

Toronto, Ont.

Youth Speaks

Dear Editor:

The executive of the West Toronto P.Y.P.S. appreciated the page on "Youth in the News" that was in the December issue of the Presbyterian Record but we missed it in the January issue. We are heartily in favor of this being a regular feature in the Record, it provides us with an excellent way of promoting our activities. We would appreciate it very much if you could let us know if we can send news each month.

EILEEN LEWIS (Secretary).

Toronto, Ont.

Editor's Note—Decidedly.

Dear Editor:

In the December 24th issue of "The Challenge" there appeared on the front page, a Christmas message from the Moderator of the General Assembly, the Rev. F. Scott Mackenzie, D.D., in which he wrote in part:

"It is so easy to repeat the mistake which was made at the time of His first appearing, and to be so occupied in looking for signs of His second coming, that we fail to appreciate the glorious fact that in a very real and vital way He is here in our midst now, that Christian people are not called to wait wistfully for the return of an absent Lord. Whose return has now been so long delayed that we may wonder if it is ever going to take place at all; but that His presence or parousia, to use the New Testament term, is already a glorious fact."

It is no doubt true that by some, the second coming of our Lord has been unduly emphasized and expanded beyond what the Scriptures reveal, but it seems to me that Dr. Mackenzie by thus writing has erred just as badly in the opposite direction. Christ is certainly present with us in the Person of His Holy Spirit abiding in the believer, a fact which some may not rightly appreciate; but this is something other than the Personal return of our Lord, which to me, is plainly taught in the Scriptures and which is eagerly looked forward to by large numbers of His followers, not as a process going on at the present time, but as an event, just as His first coming was an event.

I feel it is rather unfortunate that the words of our Moderator can quite easily give the impression that our Lord's presence here and now, more or less does away with His return in Person at some future time, and especially unfortunate that they appear in a publication for the youth of our Church.

Sincerely,

WM. A. HENDERSON.

Walkerton, Ontario.

EDITOR'S NOTE: This letter has been printed because of the request of the writer. The Moderator has been shown a copy but feels that anyone who read his entire Christmas message would not require it to be explained. It should be stated that the Presbyterian Record Committee has absolutely no jurisdiction whatsoever over what appears in the Challenge.

Voice From Australia

Dear Editor:

I would like to congratulate you on the amazingly high standard you have set and maintained in "The Record." I enjoy every line of it, and it brings to me continual inspiration.

I was much impressed by the photograph of your theological students in the 75th Anniversary issue. You seem to be able to get a very fine type of man for the ministry. We are tremendously short of men at present, just at a time when we need them most.

I happen to be convener of the Theological Hall Committee, and on October 31, 1950, the W. R. Blake Trust Fund will be available for use among the colleges and church extension. The capital amount will be £437,000, (\$1,311,000) a really fine bequest.

NORMAN D WEBSTER.

Brisbane, Australia.

MINISTERIAL EXCHANGE

The Secretary for the Alliance of Reformed Churches in Great Britain would like to know of any ministers that would exchange with ministers in the Old Land during the summer. Please write the Editor. One Scottish minister seeks ministerial exchange May, June, July. Write the Rev. Colin F. Miller, 164 Clemow Ave., Ottawa, Ontario.

Torches of Hope

THERE is a madness about the world today—a madness manifested in an almost universal sense of insecurity, in disquieting fear, and in ugly suspicion. Men and nations, infected by insecurity, fear, and suspicion, turn against each other in mistrust. Hatred and conflict grow to-

By **RICHARD E. MUMMA***

gether, and threaten to choke the last breath from our civilization and culture.

This modern madness is really the symptom of a spiritual illness, a testimony to our lack of destiny, a product of our uncertainty in the world we have fashioned. This madness is really a lostness.

Nevertheless, there is potential sanity in the world today; there is a torch of hope in whose light men and nations can see the way to stability, confidence, and trust. Love and peace may yet flourish to grace our life and save our world.

Though this be the eleventh hour,

there is still a flame of hope burning amid the darkness and confusion of our time, *for Christians are different*. Infected as they are with the mad fear of the cold-war-world, and even contributing to the hatred and conflict that threaten disaster, they yet guard the only light that can save us.

THERE is an infinite difference, however, between the flame of hope the Christian guards and the world that Christians have shaped. The torch does not flicker, but the Christian world is sick. The people of the churches appear to have been fearful that the world would laugh if the torch be set on high. So they have hid the torch, they have "protected" the flame. We Christians say *we* are "the light," but we do not let the world see that *true light*! We only show that we also are lost.

The torch that does not flicker is the faith that produced the New Testament, the fellowship that formed the early Church. The Church indeed

may reveal the same madness that drives the world to war, but the Church has been the guardian of the Bible, and in the message of the New Testament the light of hope still shines.

The faith expressed in the message of the New Testament would not let the Biblical man accept the world as it was, nor did it lead him to abandon the world because it was evil. He lived to redeem the times, simply because they were evil. Insecurity did not defeat him, nor did he contribute to fear and suspicion. He had peace in the midst of adversity, calm in persecution, and hope even in death.

The faith that first formed the Church and made such courageous men can still reform the Church and inspire men who will not accept the world as it is, who will once more "redeem the times."

So let the torch of hope be set on high—let its light shine forth. Too long have we told the world, "We have the torch," and hid its flame from them. Let the flame of hope burn openly—and let the sick Church and the mad world look to it together. Some will laugh, others will be offended, but many will be inspired. From them will

* Professor Richard E. Mumma, of the New Testament Chair in the Presbyterian College, Montreal, was installed last autumn when he delivered the inaugural lecture. He has been teaching in the College for the last three years.



Hymns of Praise then let us sing

Bermuda News Bureau

come justice and truth, true peace, and security.

LET the torch of hope be set on high, and let the majestic message of the New Testament be proclaimed! "Christ is risen. . . He hath appeared. . . Behold, all things are become new." This, the resurrection, is the very heart of the Christian faith. Here is mighty wonder, untold richness, boundless joy. Here is assurance of a radical new destiny for the life of man. God has acted in raising Christ, and His activity suddenly cuts the life of man after a new pattern. Death is not the end of life, and evil is not supreme in the world. Supreme and lasting power belong to righteousness, justice, and truth.

Let the flame be seen! The Biblical man did not argue about how the resurrection could take place—he witnessed to what it meant. From the Presence and the Power he experienced he knew that the Creator Himself was acting in the world and in human history. Through men of faith, the Spirit of Holiness was establishing a common, lofty desire that bound men together in the fellowship of the Christian community. The Holy Spirit was not a theory, not a doctrine, but a living Presence that inspired and strengthened.

Let the fire burn openly! The man of faith is different. He is related to God as an adopted son. *This* is the drastic new pattern for the life of man, his high destiny, the very climax of God's redemptive activity throughout history—that men might be His sons, creative, powerful, peaceful. This is what the flame of hope shows us: God, in establishing the supremacy of goodness through Christ, has filled men of faith with the Spirit of Christ and they become themselves torches of hope in the darkness of our time. ★

Maritime Home for Girls

Many excellent reports were heard at the annual meeting of the Board of Governors of the Maritime Home for Girls, Truro, N.S. The Rev. G. R. Thompson presided at the meeting on February 1.

More than 900 girls have passed through the kindly Christian atmosphere of the Home. Here their lives have been straightened out and they have come to appreciate the ethical standards of life's better side. The number of those who have failed to make good is very small. Major Andrew Williamson was appointed as Public Relations Officer of the Maritime Home.

RURAL GLEANINGS



WHILE our Canadian Presbyterians were allowing the Committee on Rural Life to die without a murmur of dissent, according to the Minutes of Assembly, 1950, our Presbyterian brethren to the south were busily engaged in drawing up a policy on rural economic and social relations, in co-operation with other Protestant Churches.

The Rev. George Milne, now in Oregon, was privileged to attend one of these conferences, and he writes with great enthusiasm of the vitality and forward vision of the American rural Church. He enclosed a copy of the proposed policy, liberally annotated with his own comments on what he regards as a vigorous and dynamic step forward.

The article was prepared by the committee on Town and Country, and the first paragraph reads as follows:

"One of the functions of Protestant rural churches is to make the teachings, ethics, and spirit of Jesus Christ effective in the total life of rural people — their family relationships, homes, schools, religious institutions, government, health, recreation, and economic and social organization. To accomplish this purpose it is important that rural churches understand the changes which are taking place in the American countryside, and the nature of the new rural society which is emerging."

The article then goes on to show the rural minister how he can better serve his people and integrate the teachings of Jesus Christ through the Church to the family, the community and the nation. It deals with the many changes which are affecting the farmer and the new class of rural dweller who is not a farmer. It has something to say about welfare, education, and communications, etc. It closes with these words:

"We as Protestants have the greatest opportunity in our history to work in the rural areas of America with a comprehensive, powerful Church programme, expressing the full implications of the Christian way of life. We have people, we have churches, we have organizations, we have programmes and methods which, if used effectively, could be the main factor in Christianizing our changing rural society."

The committee on Rural Life in the Presbyterian Church in Canada had

just begun to function. It would take time and study for the members to be able to present any sort of programme for our Canadian Church. Are we going to be the only large Church without a plan or programme for a part of the national life regarded by other churches and by the national governments as being of supreme importance?




Canon Edwin Jacques


Appointed by Institute for the Blind

THE development of rehabilitation services to the blind people of Canada by The Canadian National Institute for the Blind over the past 30 years is the result of sincere devotion to an ideal. The Institute, in building up its programme of service, has never lost sight of the dignity of the individual and through the various channels of its work, it seeks to guide each blind person towards victory over his handicap and to the full use of his talent.

The Institute is doing a work of Christian service about which many of us know too little. Col. E. A. Baker, Managing Director of the C.N.I.B., announced recently the appointment to the Institute's staff of Canon Edwin Jacques as Director of Education, a position left vacant by the death in January of the Rev. Arch. Ward. Canon Jacques, who lost his sight about ten years ago, is a graduate of Wycliffe College and has spent 25 years in the ministry of the Anglican Church. He has held charges both in Ontario and Manitoba. He is now prepared to visit churches of all Protestant denominations, upon the invitation of the minister, to preach on the work of the Institute, and to give those of us who can see, some understanding of the light which can enter the lives of the sightless through spiritual as well as physical rehabilitation. Canon Jacques makes no appeal for funds. His work is purely one of public education.



BOOK CHAT



FIRE UPON THE EARTH. By Norman F. Langford. The Westminster Press, Philadelphia, and the Ryerson Press, Toronto. Price \$2.25, 207 pp.

NORMAN LANGFORD'S WORK is a masterly condensation of the history of the Christian Church. Condensation of twenty centuries of expansion, retrogression and reformation into a summary that is informative and interesting, is a rare accomplishment. The author in choice language, so simple that youth can read and be fascinated has made a valuable contribution. For there are some Christians who are very hazy in their knowledge of what happened between Pentecost and Martin Luther, or for that matter, between John Calvin and the World Council at Amsterdam. Without hesitation we recommend this book as a brilliant synopsis of the most significant events in Church history. The jacket informs us that it is for senior young people. Actually, it will be valuable reading for all Christians from the teenager to the centenarian.

Perhaps Mr. Langford's greatest skill is exhibited in his treatment of the disputations that arose in the early church. These are stated clearly and concisely, so that the man on the street may understand and reach a clearer view of the development of Christian thought. It is an essential book for thinking laymen and for all women and young people interested in the growth and outreach of the Christian Church. Recommended for its lucid English and pungent style that makes its pages so readable.

JOHN McNAB.

YOUR BIBLE AND YOU. By Charles R. Erdman. The John C. Winston Company, Toronto. Price \$3.00, 180 pp.

THERE IS NO GREATER need among us today than a return to the general reading of the Bible. Here is a book by the Professor Emeritus of Practical Theology in Princeton Theological Seminary which should be a real help toward this end. He takes the Bible in the form in which we have it and allows it to speak for itself. It is first shown to have peculiar value above all other books as the Book of Life and the Word of God. A fine chapter on the Bible as a Divine Unity brings out its one comprehensive theme—redemption through Christ. Then comes the main body of the book. Each book of Scripture, from Genesis on-

ward, is briefly summarized and shown to have its own proper place in the historic development of this theme down through the ages till we arrive at the final triumph of the Kingdom of God in the Book of Revelation.

JOHN McNICOL.
Bible College, Toronto.

THE UNIVERSE IS MY HOBBY. By Dudley Zuver. Burns & MacEachern, Toronto. Price \$4.00, 248 pp.

HERE IS A thought-provoking book which should be read by everyone who is concerned with his real existence. It is written in easy style and simple language even though it deals with profound problems of life.

The author approaches the problem of existence from a Biblical point of view. He probes into the hollow conventions and idealistic system of our age and finds them unreal. His analysis of the idea of *play*, which he considers to be the distinguishing mark between Greek and Hebrew thought, is very keen. *Play* is arranged according to rules, which anyone who wishes can learn, without being involved in *real* existence. This book is highly recommended to serious-minded readers, but especially to philosophers, theologians, ecclesiastics, and Pharisees.

LOUIS SHEIN.
Woodville, Ont.

CHRIST—THE BREAD OF LIFE, By Wm. Childs Robinson, Eerdmans Pub Co., Grand Rapids, Mich. Price 2.50. 190 pages.

THE THESIS of this book is really the gospel in new garb, that Christ is as necessary to the faith and life of the Christian and the Church as bread to the body. A fault of the book is that the very frequent quotations from ancient and modern writers tend to obscure the author's own position. The impression is given also that the men who are quoted, including Calvin, Dibelius, Tillich, Temple and Geo. C. Pidgeon, are in agreement with Dr. Robinson. This is not true in every case.

Apart from these criticisms, it may be said that the book is a good contribution to Christology in a warm, readable style of English suited to the serious church member. In a very fine chapter Christ is presented in relation to the problem of suffering, his true humanity and his atoning death being



Easter Gift Books

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By Paul B. Maves. Addressed to men and women beyond middle age, this book deals with the special problems of older people. Ministers will find it a unique and helpful book to give to parishioners. \$1.75.

THE MEANING OF THE SERMON ON THE MOUNT

By Hans Windisch, translated by S. MacLean Gilmour, Queen's University. Described as "one of the most important recent books on the Sermon on the Mount." The author compares and criticizes significant modern interpretations of Jesus' sayings. \$4.50.

THE WORK AND WORDS OF JESUS

By Archibald M. Hunter, Aberdeen, Scotland. This new S.C.M. book is an illuminating account of the life and teaching of Jesus. An important book for ministers, college and seminary students, church school teachers and laymen. \$2.75.

FIRE UPON THE EARTH

By Norman F. Langford, author of *The King Nobody Wanted*. Here are all the colourful and courageous characters who played important roles in the growth of the Christian Church. Well illustrated by John Lear. \$2.25.

THE ONE STORY

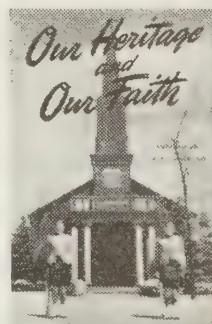
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offered as an answer to the age-long puzzle. The closing chapter, entitled "The Shepherd and His Flock" discusses the relation of Christ to the Church and its unity in him. It is a helpful corrective to the atomistic views of the Church which are common to American fundamentalist independence.

DAVID W. KERR

Kintyre, Ont.

COAT OF MANY COLOURS. By Marian King. Longman's Green & Co. Price \$3.25, 165 pp.

IT HAS BEEN SAID that Lloyd C. Douglas while writing "The Robe" wore out more than one Greek New Testament. One feels on reading the Coat of Many Colours, that Marian King must have been on the same

familiar terms with the Hebrew script and the background of this story. The story of Joseph is presented to us in a colourful and vivid manner. Imagination is not lacking, but it is sound imagination "tent pegged" by scriptural fact. Interwoven with Joseph's career we find also excerpts from the lives of the many interesting characters that affect and are affected by his course through life.

ROBERT JACKSON.

Hamilton.

DAVID CAIRNS: AN AUTOBIOGRAPHY. The Ryerson Press, Toronto. Price \$2.75, 220 pp.

"THANKSGIVING. A long life and good friends. Don't read the passage about the flower fading—we know all about that. Grace, that is to be the note."

These words, spoken ten days before his death, are the directions given by the late Principal Cairns about his funeral. They express well the whole spirit of his autobiography. Grace is the key note. We meet a gracious personality, and it is no accident that he writes graceful English.

Cairns was principal of a comparatively small college (Aberdeen), but he belonged to a notable U.P. family and exercised a wide influence. Theologically, he helped the transition from a manward to a Godward emphasis, especially in his book, "The Faith that Rebels." This autobiography hardly goes beyond his ministry in Ayton, but Professor Donald Baillie helps to fill the gap with a "Memoir," and an interesting collection of letters is appended. A good present for your minister.

DAVID W. HAY.

Knox College, Toronto.

THE MAN JESUS WAS. By Max Schoen. Alfred A. Knopf, Inc. 1950. Price \$3.25, 271 pp.

JESUS IS NOT THE SAVIOUR who suffered and died that men may have everlasting life; this conception was born in the tortured and creative mind of a Hellenistic Jew through a fusion of Israel's hopes with a pagan mystery cult. Still less is he the Jesus of the liberal Jews and Christians—teacher of ethics, prophet, reformer or revolutionary. The Synoptic Gospels, taken in the light of their Old Testament background, and stripped of tradition, reveal the historical Jesus as a God-intoxicated man with the message that the Kingdom of God now exists potentially within men, and will exist as a realization among men.

As a man becomes aware of possessing God, the creative law of his life, this God or law takes possession of him and holds on to him, driving him on to turn himself into the image of his creator. Jesus then is the Messiah, the redeemer of every person in whom there stirs the germ of the God of love, the God who saves men by urging them to save themselves. Recognition of this constitutional and creative law of man's being will initiate its operation in a

re-creative way. Thus would Jesus transform human society by infusing men with a new spirit: by urging them to recognize this law and be governed by the spirit of man's humanity to man.

D. L. CROCKER

Edmonton, Alta.

THE CHRISTIANITY OF MAIN STREET. By Theodore O. Wedel. Macmillan Co. of Canada. Price \$2.25, 112 pp.

AN EXAMINATION of the popular view of Christianity today is made by the author, who is Warden of the College of Preachers, Washington, D.C. Dr. Wedel finds a tendency towards humanism and idealism, with a resultant decrease of emphasis on theology and the creeds.

The danger of a creedless faith is that "ideals become idols," and Christianity loses the emphasis upon the divinity of Christ that makes it unique. "The chasm between heaven and earth has been bridged, not by man's climb to moral perfection, but by heaven coming down to earth. Sinful man could now come into relationship with the holy God by repentance and faith instead of by performance, the author insists.

This scholarly plea for a return to classical Christianity is easy to read, and should capture the interest of laymen as well as ministers.

DE COURCY H. RAYNER.

Montreal, Que.

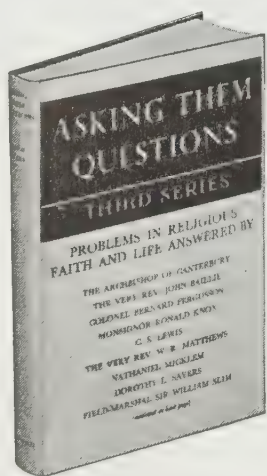
IF THIS BE RELIGION. By Frederic Kellar Stamm. Longman's Green & Co. Price \$2.25, 116 pp.

HERE IS EXCELLENT material and this reviewer is sorry that Dr. Stamm has "beat him to the punch" as this little book has said some things that have been bothering him for many years.

The book is a severe but not unfair indictment of organized Christianity, mostly on the Protestant model, or models. It is written by a well-known Congregational minister, not out of personal bitterness or frustration, for Dr. Stamm has had his share of what we popularly understand by "success" in the ministry. He boldly attacks Mr. Worldly Wiseman, accusing him of ruling the church in pew, pulpit, boards and church courts. Dr. Stamm admits that time is running out on him, a situation that is not without compensations as his "future" slips out of reach of "lay popes." After running through a few chapters covering such interesting themes as the sensitiveness of the Church to its environment, human personality, and comparisons with "the genius of Christianity," Dr. Stamm gets into the same difficulties as some of the rest of us. He simply cannot fit the spirit and teachings of Jesus Christ into the ecclesiastical and social set-up that he has been trying to work in. This book is commended to all troubled souls and also to the serene apologists for "things as they are."

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In Memoriam

REV. GEORGE EXTENCE

The Rev. George Extence passed away in Ottawa on January 9, in his 88th year. He had served 56 years as an ordained minister of the Gospel. Mr. Extence was active to the very last, having conducted service in Buckingham, Quebec, two days before his death.

He was born in England in 1863 and came to Canada as a boy of 16. His first job in Toronto was lighting the old gas lamps along the streets. This was significant for George Extence early felt the call to the ministry and wished from his heart to put a light into the hearts of mankind.

He was graduated from the Presbyterian College and ordained in 1895. He served congregations in Montreal and Hamilton and also held pastorates in Grand Rapids, Michigan; Cleveland, Ohio; and Jonestown, New York. In 1913 he was called to Martintown and afterwards to St. Catharines. Mr. Extence was minister of Cushman Memorial, Hull, from 1926 to 1931. He later served in Cote de Neiges and Chesterville. Although on the retired list, he gave valuable service at Buckingham until the time of his death.

MRS. D. G. McQUEEN

First Presbyterian Church, Edmonton, records its great sense of loss in the passing of Catherine Robertson McQueen, wife of our esteemed former minister, Dr. D. G. McQueen. Both Dr. and Mrs. McQueen served this congregation with outstanding effectiveness and zeal for a period of almost half a century. During her latter years Mrs. McQueen continued her enthusiastic interest in and loyal support of every phase of the work of the congregation. Her period of devoted service approximates sixty years.

Words cannot express our appreciation of the importance of this service. She held the universal affection of the entire congregation. The worthy example which she set in the home is evidenced in the continuing loyalty and devotion of her family to the work so dear to her heart and the heart of her esteemed husband.

MRS. W. M. MacLELLAN

First Church, Stellarton, suffered a definite loss in the death of Mrs. W. M. MacLellan on January 24. Mrs. MacLellan had been active in all the work of the church, especially the W.M.S., and the Ladies' Guild. Her husband is one of the senior elders, and from their home came two sons to the ministry, the Rev. W. L. MacLellan of New Glasgow, and the Rev. James MacLellan who predeceased her. Mrs. MacLellan was a "mother in Israel" to many young ministers and students through the years.

JOHN L. CLAY

Victoria, B.C., lost a good citizen when John L. Clay died on January 22. Mr. Clay was one of the city's best known barristers and son of a former Moderator, the Rev. Dr. W. Leslie Clay. He was a member of the Trustee Board of St. Andrew's Presbyterian Church and took a deep interest in all affairs of the congregation. Throughout the city he was known for his wide circle of friends and his bright personality. He is survived by his wife and four sisters.

DAVID BURNETT

Mr. David Burnett died on November 10, at the age of 69. He was a life-long member of Chalmers Presbyterian Church, Winterbourne. For many years he had been active on the Board of Managers and was elected to the Kirk Session, twenty years ago. Recently, he had been serving as representative elder in the presbytery of Guelph. Mr. Burnett leaves to mourn his passing, three sons, three brothers, two sisters, and a wide circle of friends.

MISS ELIZA HYNDMAN

Guthrie Presbyterian Church, Melbourne, lost one of its eldest and most faithful members when Miss Eliza Hyndman died on December 28, 1950. She was in her 90th year. During her long life-time she faithfully laboured and generously supported the worship of her church. She came from a family noted for its abiding loyalty to nobler things.

JOHN WILLIAM SPEERS

Westminster Presbyterian Church, Sault Ste. Marie, lost a highly esteemed elder in the death of John William Speers. He came to the Soo in his youth and became a member of St. Andrew's Presbyterian Church. Elected to the Board of Managers, he withdrew from St. Andrew's in 1925 to become a charter-member of the newly formed Westminster congregation. He was elected to the

eldership and afterwards became Clerk of Session where he served for many years with faithfulness and zeal until illness overtook him.

MRS. OLIVIA L. BROWN

Mrs. Olivia Lloyd Brown, died at her home in Merrickville on January 2. She had been a member of Knox Presbyterian Church for sixty-six years, and was made a life-member of the Ladies' Aid two years ago. Her home during the years has always been open to students and ministers, and she gave of her utmost to promote the work and welfare of Knox Church.

JOHN A. McALPINE

The death of John A. McAlpine removed a highly-respected elder from Eden Mills Presbyterian Church on December 20. He was, for a number of years, Clerk of Session and was a man of strong character, although of kindly and generous disposition. His great interest was his Church and he served her faithfully. He leaves to mourn his passing, his widow, one son and three daughters.

THOMAS L. RICHARDSON

ANNIE JANE CRAIG RICHARDSON

A faithful elder of St. Andrew's Presbyterian Church, Boissevain, Manitoba, died on January 11, in his 81st year. His death followed, by a few weeks, Annie Jane Craig Richardson, his sister, who passed away on December 1, 1950, in her 82nd year. Both were active and helpful members of the congregation and were highly-esteemed both in the church and the community.

P. CAMPBELL CAMERON

Morningside Church, Toronto, lost a most faithful elder when P. Campbell Cameron died on January 31. He was associated with the Board of Managers, was a teacher in the Sunday School and for the last 25 years has been a member of the Session. All of these duties he carried out with the utmost conscientiousness and kindness. He was the Presbyterian Record secretary during the past 15 years.

JAMES SCOTT

James Scott, of the Cromarty congregation, died on January 2, in his 86th year. Ordained an elder in 1902, Mr. Scott was faithful in the performance of his duties. He was Clerk of Session for 23 years and Superintendent of the Sunday School for 27 years. His church was remembered by a bequest.

HENRY STRANG

Henry Strang, for over 50 years an elder and for over 60 years a teacher in the Sunday School of Caven Church, Exeter, died on January 12. He was in his 90th year. Mr. Strang took a keen interest in all the affairs of his congregation and the Church at large. He served as representative elder for many years and also rendered service on various committees of Presbytery, Synod and General Assembly.

HECTOR E. CAMERON

Zion Presbyterian Church, East River, St. Mary's, N.S., lost her senior elder when Hector E. Cameron died, in his 90th year. Mr. Cameron's passing is a great loss to the community and to the Church. During his twenty-four years on the session, he had been an example of constant loyalty to the congregation, and a source of unfailing help and encouragement to the minister.

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Vital Christians

By Z. K. ZIA of Shanghai, China

IN THESE days of trial, one would think it is a misfortune to face such an unfortunate situation. The reverse is true. We witness the true and vital Christians whose true colour is now very evident. One Christian in his devotion to a Christian project said to me, "As long as I have my pants on I will underwrite this project." He is still underwriting it every month, no matter how costly it is.

Another Christian told me, "I will not sign anything that I don't believe in." He just told this to me only a few minutes ago, and he did not attach his name to any document that is not really in accordance with his conviction. His conviction means something to him. He is a true writer.

One evangelist went home with me in a pedicab. He told me of his willingness to suffer for Christ. He said, "We must be ready to face suffering, poverty, and even death." This evangelist lives what he says. He preaches nearly every week, and also conducts evangelistic meetings in Shanghai.

The vital Christians show their true colour now. They do not waver, and they do not cover up. They are the light that is built on a hill.

I have great admiration for pastors, preachers, writers, and evangelists who stick to their belief and say it.

With China facing a new age, our churches in China are reviving under men and women who really love their Saviour and Master, Jesus Christ.

It is a great day. It has come to this, Christ or nothing! No matter how important a person holds his position in our churches, if he has no Christ in him, he is none of His. It is as clear as that. We witness such a scene now nearly every day.

Let's pray for vital Christians in China. They are the material with which God is going to build up a new Church.

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Consider Church Union In England

By J. M. RICHARDSON*

A PRESBYTERIAN Laymen's Conference asked the General Assembly of 1945 to consider union with other Free Churches. The challenge to evangelize the nation created the beginning of these conversations. The Assembly, because the Methodist Churches had united in England, approached the Congregational Church as the only possibility.

General discussions and little progress marked the beginning of these meetings. Abstract questions, such as the seat of ultimate authority or the nature of Church authority led nowhere. Nor did theoretical discussions about the use or value of creeds and confessions. It seemed as if the report of previous union discussions would have to be repeated, "On the practical side no great obstacles to union need arise but on the doctrinal side no agreement seems possible." At this stage the Conference divided itself into four groups and immediately a spirit of hopefulness and expectancy emerged.

The first group examined the doctrinal basis of the two Churches, the work of the local Church, the function of the Presbyteries "County Unions", and Assemblies. They also studied the training and ordaining to the ministry.

The second group dealt with doctrinal questions, such as the nature of the Church, the ministry, the use of creeds

and confessions. Frankness prevailed and explanations were given. Things that had been set in opposition were often seen to be complementary. Finally, an agreed report was submitted to and adopted by the Conference.

The third group was concerned with the missionary task of the Church at home and overseas. The result was that in the home field joint action was started but in the amalgamation of youth and foreign missions no closer action could be taken.

The fourth group outlined a broad plan for the organization of a United Church in which an organic whole would do justice to the local Church and at the same time link these to the Church as a whole. Provision was also made for the preservation of existing rights and practices, where this was necessary.

After the Conference, the questions regarding agreement on the basis of union was submitted to Presbyteries and congregations. Considerable interest was aroused. The first reaction of the Congregationalist was that the scheme was too Presbyterian and the reaction of the Presbyterians was that the scheme was too Congregational.

** The Rev. J. M. Richardson, M.A., of Bath, England, is a past moderator of the Presbyterian Church in England.*

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the first crocus and . . .
the re-opening of*

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However, it came to be recognized that an honest attempt had been made to combine the essential qualities and practices of both.

When the returns were examined, it was found that in both Congregational and Presbyterian Churches there was a minority group opposed. This was too large to be ignored. It was revealed that a large majority was in favour of closer co-operation and, in some things, co-ordination.

The Assemblies then agreed to depart from union and instead made a solemn declaration. The declaration said that we stood close to each other and were resolved to come closer still through systematic co-operation. It was further solemnly stated that our resources and our witness should be employed in the most effective way to meet the urgency and opportunity of the religious need of England. ★

Communism says a man is only an animal with a mind. Christianity says a man is a human being with a soul, a child of God. Between these two concepts there can be no adjustment, no appeasement, no compromise.

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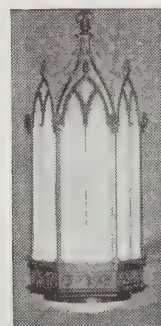
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THE NATURE OF MAN: His World; His Spiritual Resources; His Destiny. Edited by A. William Loos and Lawrence B. Chow. The Church Peace Union, New York. Price in the U.S. \$1.00. 110 pp.

THIS VOLUME is a digest of a series of lectures held during 1949 in New York City under the auspices of the Church Peace Union. The nature of man is considered in rotation by a theologian, a biologist, a geologist, a sociologist, a psychologist, an artist, a philosopher, etc. A summary and synthesis is finally attempted by Lewis Mumford.

John Sutherland Bonnell and Dr. Taraknath Das contribute additional monographs on "Religious Disciplines," the former from a western point of view, the latter from an eastern viewpoint. The publishers issue the book as a suggestion to others as to what they might fruitfully attempt in communities blessed with the availability of adequate resources in leaders of religious, scientific and philosophical thought.

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THIS FREEDOM WHENCE. By J. Wesley Bready. Light and Life Press. Price \$3.00.

DR. BREADY HAS given us a most vivid account of the remarkable fruits of the great Evangelical awakening that took place in the Old Land through John Wesley. Many regard this book, which is now in its twelfth large edition, as one that will have a profound effect upon the history of our time. It has been prescribed reading for students going into the ministry of the Methodist Church in Australia.

W. G. S.

BASIC CHRISTIAN ETHICS. By Paul Ramsey. S. J. Reginald Saunders Limited, Toronto. Price \$4.25, 404 pp.

YOUR REVIEWER CONSIDERS this book to be the best on the subject of Christian ethics. Dr. Ramsey avoids the false assumptions of many writers on ethics, namely, that Christianity is a code of rules which may be reduced to the Golden Rule or the Sermon on the Mount. He gets down to basic principles which have their root in the righteousness, justice, and love of God as manifested in Jesus Christ.

The author, who is Associate Professor of Religion at Princeton University, is well-versed in both theology and philosophy. His treatment of the subject of love is quite exhaustive and indicates a keen insight into this and other basic principles of the Christian faith. While the language is rather technical and is not intended for light reading, the subject-matter should be of practical interest to every practicing Christian. This book, which is now being used as a text-book in Knox College, is highly recommended to ministers, students, and all serious-minded laymen.

LOUIS SHEIN.

Woodville, Ont.

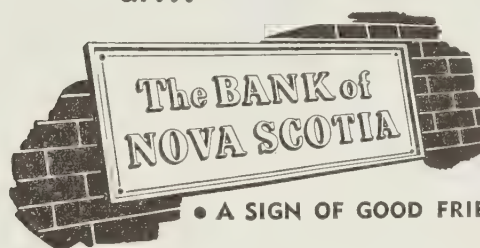
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You Were Asking

By Louis H. Fowler

QUESTION: Which is the proper word to use in *The Lord's Prayer*, "debts" or "trespasses", and why is the ending, "for thine is the kingdom", etc., not always found?

ANSWER: I have reduced several inquiries to this form of the question. It must first be remarked that all forms of *The Lord's Prayer* as used in the various Churches are based on St. Matthew (6:9-13) and not on St. Luke (11:2-4). The word "debts" as against "trespasses" is the difference between two translations. "Debts" is from the "Authorized" Version, 1611, and "trespasses" from the Great Bible, 1539. The First Prayer Book of the Church of England (Edward VI, 1549) followed the Great Bible and used the "trespass" form.

This continues in the present Book of Common Prayer of the Church of England—indeed, the Psalms there are still of that rather free translation, and the variations from the Bible as we know it perplex Presbyterian visitors to Anglican services. There does not seem to be any tendency of our people to accept any of the modern versions of the Lord's Prayer—English or American Revised, Revised Standard, Moffatt, etc.—and therefore, to have a version with authority, we must choose between 1611 and 1539.

The choice is usually made from a feeling of the word, and I feel the inadequacy of both. "Debts" is so commercial, and "trespasses" so legal! Neither conveys any longer the full meaning it did centuries ago, but who can give us a satisfactory replacement? The Church of Scotland, in its Book of Common Order, prints both forms on the inside cover. The general practice in Canadian Presbyterian Churches is to leave the choice to the minister or the session for public services. It should be noted, however, that the two forms should not be confused just by transferring one word to the other. The conclusion with "debts" is, "for thine is the kingdom and the power and the glory for ever." With "trespasses" it is, "for thine is the kingdom, the power and the glory for ever and ever." I shall endeavour to answer also the second part of the question.

In the above column I answered a question as to the use of "debts" or "trespasses" in *The Lord's Prayer*, and now I wish to deal briefly with the conclusion or doxology in the Prayer.

IT IS THIS CONCLUSION or doxology that some contend should not be used at all. It is never used in the Roman Catholic Church, the Prayer ending with "but deliver us from evil." Public school registers that I have ex-

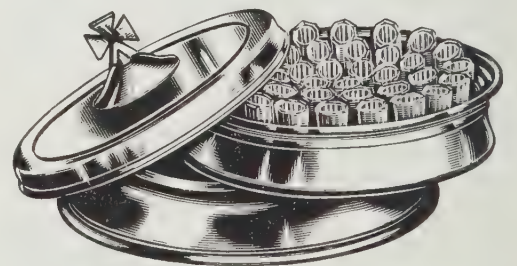
amined have this short form, too, for the guidance of teachers (but most teachers use the longer form).

The Anglican Book of Common Prayer uses the Lord's Prayer twice in Holy Communion, in Morning Prayer and in Evening Prayer, each service once with the doxology and once without. The phrasing is "trespasses" from the Great Bible of 1539. To my knowledge, no Presbyterian Church uses the short form at any time, certainly not the Canadian Church nor the Church of Scotland.

The doxology is not found in St. Luke, but, as I remarked before, St. Luke's Gospel is not followed for public services in any Church. The fact that St. Luke varies considerably from St. Matthew shows us there were variations in those days, and we need not be disturbed about variations in our days. The "Authorized" Version, 1611, has the doxology, and the Revised and other modern versions have not.

The translators since 1611 have judged that the manuscripts without the doxology are weightier than those with it. The footnote in the new Revised Standard Version is a good summary, "Many authorities, some ancient, add, in some form, 'For thine is the kingdom and the power and the glory, forever. Amen.' This doxology has been known to be used since the 2nd century."

I can express only an opinion, that our own practice is based on the belief that the Prayer is strange from any point of view without some other ending than the word "evil"; that this doxology truly completes the Prayer in its literary beauty and spiritual comprehensiveness; that its use is ancient and hallowed and may some day be entirely justified by the discovery of a weightier manuscript than any now known. Those who have further interest in the details of this subject will find articles in any good encyclopaedia. ★



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Ireland

Oh, it is Ireland, dear Ireland,
That's in my mind today,
That Land of precious mem'ries
That lies so far away:
Within whose Northland I was born,
And where for twenty years,
I tasted of my Country's joys
And came to know her fears.

I well remember, in the Spring,
When I was but a boy,
I used to hear the skylarks sing
Their songs of sweetest joy;
And oft I revelled 'mid the scenes
Still very dear to me,
The Slemish hills, the Antrim glens,
The Causeway by the sea.

Oh, it is Ireland, dear Ireland,
And I am far from home,
Since first I left thee long ago
I have not ceased to roam:
I've wandered East, I've wandered West,
And o'er this vast domain,
Still longing in my heart to see
My Homeland once again.

W. J. Mark.

Hanover, Ontario.

ON THIS ROCK

A letter in a recent issue of "The British Weekly," discussing the interpretation of the text purporting to found the Church on a Rock, the said rock being Peter, according to some interpretations, states: "Father Launoy, a noted Roman theologian, records the result of his most careful study of the writings of 85 Fathers to find out their interpretations of this verse, and discovered that:

17 Fathers regarded Peter as the Rock.

44 Fathers interpreted Peter's confession as the Rock.

16 Fathers say that the Rock means Christ.

8 Fathers taught that the Church is built on all the Apostles.

Church in Chinatown

(Continued from page 78)

yet. Mr. Chan spoke hopefully of the day when they will have real pews in the church proper and when all the walls, not just the chancel, will be panelled. But that's something to work for and to look forward to.

One thing I nearly forgot to tell you. At the top of the building there's a comfortable, compact apartment, and there Mr. and Mrs. Chan with their four-year-old son Terry live. So you see, it's a church, a community centre, and a home—all under one roof. ★

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I. Q. ON JEWS AND JUDAISM

By Rev. M. Zeidman

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EVANGELIZE JEWS NOW

Q.—Are Jews ready for the Evangel?

A.—Yes, — we believe they are more approachable than ever in the history of Christianity.

Q.—What are the signs of this unprecedented and sympathetic attitude toward the Gospel of Jesus Christ?

A.—The tremendous campaign and revival of ultra-Orthodoxy in Jewry is driving the more progressive and enlightened Jews to a study of the Christian faith. In Israel, shops and stores which dare to remain open on the Jewish Sabbath, are raided and their windows broken by Orthodox youths; automobiles are turned over, bicycles are smashed and their riders beaten up for using these conveyances on the Sabbath day. Progress and Western civilization are clashing in Israel today. Will Mediaevalism or the Gospel of Grace triumph in Jewry!

Q.—What are the other signs of the dawning of a new day?

A.—A Jewish scientist Emmanuel Velikovsky writes a book "Worlds in Collision" and proves that miracles in the Bible are true.

A Jewish novelist writes a "best seller" upholding the Virgin Birth of Messiah Jesus, and proving to Jews and the world the authenticity of the Gospel story.

PERSECUTION CEASES and JEWS ARE CONTRIBUTING TO THE WORK OF THE LORD. Jewish mothers are teaching their children Christian choruses, and encouraging them to be brought up in the nurture and fear of the Lord Jesus Christ, by attending classes in the Scott Mission.

Jewish people are asking for New Testaments and anxiously reading the Gospel story. That is the testimony and experience of the missionaries at the Scott Mission.

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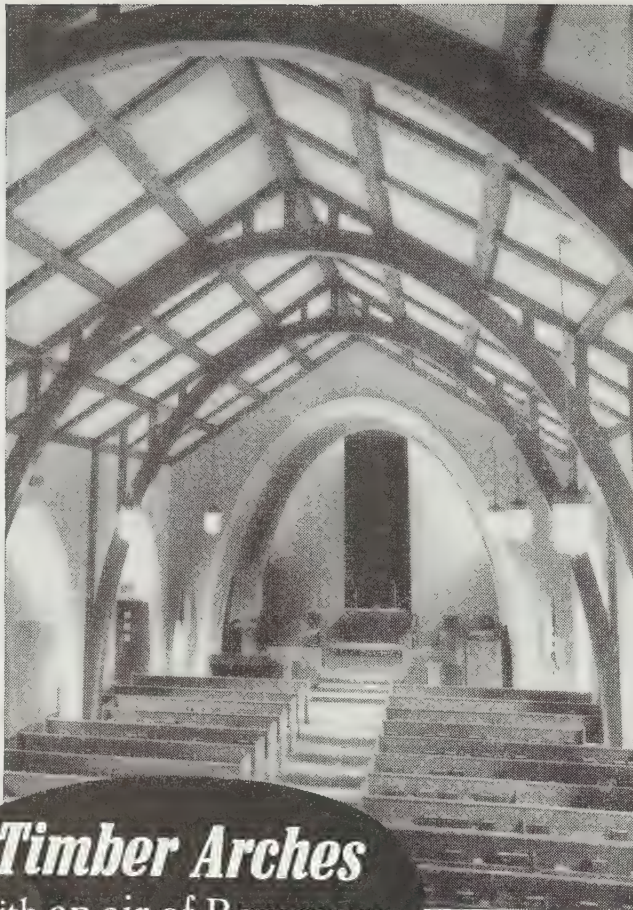
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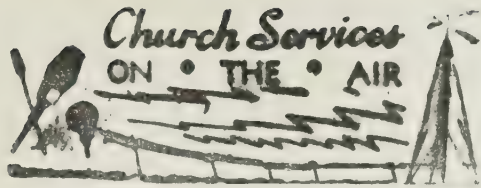
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Knox Church, Kincardine, has unanimously called the **Rev. William Mitchell** of Dundas, Ontario . . . the **Rev. Professor David W. Hay, D.D.**, of Knox College, led the special mission of evangelism on the University campus at Saskatchewan, from January 26 to 31 . . . the **Rev. Charles Maclean**, formerly of Lachute, Que., has become a chaplain in the Canadian Navy . . . the congregation of Calvin Church, Toronto, at its annual meeting, gave their minister, **Dr. Joseph Wasson**, a substantial cheque and three months, vacation to mark his twenty-five years with that congregation. Dr. Wasson expects to visit the Old Land this summer . . .

Military Headquarters has announced the promotion of the **Rev. J. F. Goforth, M.C.**, to the rank of Major. He is now stationed at Area Military Headquarters at Kingston, Ontario . . . the **Rev. E. Powell Aikens, M.Th.**, formerly of Merigomish, N.S., has become assistant minister at St. Andrew's Presbyterian Church, Ottawa . . . the special speaker at the 123rd anniversary of St. Andrew's, Ottawa, was the **Very Rev. Dr. William Barclay**, President of the Canadian Council of Churches . . . the **Rev. William H. Fulton**, of Milford, Co. Donegal, Ireland, has accepted the call to Melville Church, Brussels, and will assume his duties in the month of April . . . The Evening Circle of the Presbyterian Church of St. David's, Halifax, presented their minister, the **Rev. Frank Lawson** with a handsome gown, cassock and scarf . . .

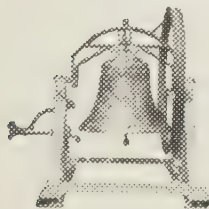
The **Rev. Malcolm (Mac) Ransom**, formerly of Yunnan, China, has accepted supply duty at Fort Erie. Mr. Ransom gave a stirring address at the meeting of the Canadian Overseas Council of Churches . . . the **Rev. Hugh Davidson** began his ministry in First Church, Chatham, on February 11 . . . the Church of St. John and St. Stephen, Saint John, New Brunswick, extended a call to the **Rev. James Crabb**, Kingston, Jamaica. Mr. Crabb will reach Saint John at the end of May . . . the **Rev. Stanley Vance** of St. Paul's, Hamilton conducted the anniversary on January 28, at his former church in St. Lambert, Quebec . . . the **Rev. Allan Reoch**, formerly of the Manchurian mission and Chinese Relief, has received an interim appointment to our mission field in British Guiana. He was scheduled to fly down on February 20. . . . **Rev. Donald** and **Mrs. MacInnes** of Ridgetown were at home to their friends on January 25, the 25th anniversary of their marriage. The Mount Zion and Blenheim congregations marked the occasion by the presentation of gifts . . .

PRESBYTERIAN RECORD



Coast to Coast Broadcast

Church of the Air—Every Sunday, 4.30-5.00 p.m.
 CBC—4.30 p.m., Mar. 18, Rev. J. F. Wedderburn, D.D., St. Andrew's Presbyterian Church, Kingston, Ont.
National Sunday Evening Hour—Over CBC Network 7 o'clock p.m. Every Sunday Evening.
 CBC—World Church News—Every Saturday, 1.30 p.m.
 CBC Network—1.30 to 2 p.m. each Sunday, "The Way of the Spirit."
 CBL—Mar. 18, 11 a.m., Rev. D. McCullough, Oakwood Presbyterian Church, Toronto.
 CFAB—Windsor, N.S., 11 a.m., (Every Fifth Sunday). (A.S.T.)
 CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday, (C.S.T.)
 CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.
 CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.
 CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month, (A.S.T.).
 CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.
 CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.
 CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.
 CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's and Third Sunday Paterson Memorial each month.
 CJAT—Trail, B.C., 9 p.m., Every Sunday. "Quiet Hour" from First Presbyterian Church, (P.S.T.).
 CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month. (M.S.T.).
 CJBC—Toronto, "Prelude to Worship." Every Sunday at 10.05 a.m.
 CJDC—Dawson Creek, B.C., Every Sunday, 5 p.m., "Light at Evening Time" conducted by Rev. George Dobie, Fort St. John. (P.S.T.).
 CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.
 CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.
 CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.
 CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays. (P.S.T.).
 CKBB—Barrie, Ont., St. Andrew's Church, First Sunday each month.
 CKBI—Prince Albert, Sask., 11 a.m., St. Paul's, Second Sunday each month. (M.S.T.).
 CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.
 CKNB—Campbellton, N.B., Knox Church, 11 a.m., Third Sunday each month, (A.S.T.).
 CKNX—Wingham, Ont., 11 a.m., Second Sunday 7 p.m., Fourth Sunday each month.
 CKNX—Goderich, Ont., 5.00 p.m., Knox Church, Every Sunday.
 CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month, (P.S.T.).
 CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church, Third Sunday each month.
 CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday, each month.
 CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.
 CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.
 CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month.
 VOWR—St. John's, Nfld., Mar. 4, 18, 11 a.m., (Nfld. time), 10.30 a.m., (A.S.T.), St. Andrew's Presbyterian Church.
 CBN—St. John's, Nfld., Mar. 11, 11 a.m., (Nfld. time), 10.30 a.m., (A.S.T.), St. Andrew's Presbyterian Church.
 CBT—Grand Falls, Nfld., 11 a.m., (Nfld. time), St. Matthew's, Every Fourth Sunday.
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Hollingworth, 3312 Royal Oak Ave., South Burnaby, Vancouver, B.C.

INDUCTIONS

Chatham, Ont., First, Rev. Hugh Davidson, M.A., Feb. 14, 1951.

DEATHS IN THE MINISTRY

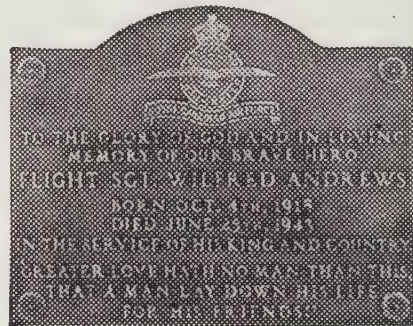
Rev. George Extence, B.A., Ottawa, Ont., Jan. 9, 1951.
Rev. E. Lloyd Morrow, Ph.D., Toronto, Ont., Feb. 13, 1951.

CLERKS OF PRESBYTERY

Calgary, Alta., Rev. R. J. Burton, 2315-3 Ave., N.W., Calgary. (change of address)

VACANCIES

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Grand River, N.S., Rev. F. Clarke Evans, Sydney Mines, N.S.
North River, N.S., Rev. Charles A. MacDonald, Trout River, N.S.
Hamilton, Ont., St. Enoch's, Rev. Stanley W. Vance, 5 Mapleside Ave., Hamilton.
Waterdown, Ont., Rev. S. Moore Gordon, 56 Cope St., N., Hamilton.
Newfoundland Presbytery—Rev. Iver D. MacIver, Bideford Place, St. John's, Nfld.
Winnipeg, Man., Rev. J. D. Marnoch, 67 Luxton Ave., Winnipeg.
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Dr. Joseph Wasson, minister.

Photograph by Craig Wasson

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

THE Cross is the center of the world's history; the incarnation of Christ and the crucifixion of our Lord are the pivot round which all the events of the ages revolve. The testimony of Christ was the spirit of prophecy, and the growing power of Jesus is the spirit of history.
Alexander Maclaren.

True devotion will rather ask to be allowed to give, and will count as loss all which may not be given up for the Lord's sake—"I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."
Hudson Taylor

God is alive in history but nothing historical can capture Him.
Wilhelm Pauck.

The natural mind is ever prone to reason when we ought to believe; to be busy with work when we should be quiet; to go our own way when we ought steadily to walk in God's way, however difficult that may be to the natural man.
George Muller.

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a home—stead without a garden. It is the joyous day of the whole week.
Henry Ward Beecher.

Always, soon or late, humanity turns to excellence as naturally as a flower turns to the sun: mankind crucifies Christ and executes Socrates, and they die amid derision and hatred; but in the end they receive the homage of the word.
Sir Richard Livingstone.

We are sent into this world to do anything into which we can put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that to be done heartily; neither is to be done by halves or shifts but with a will; and what is not worth this effort is not to be done at all.
John Ruskin.

Christian obedience demands realistic political concern, else materialism dictates our future and Christians stand irrelevant as discarnate commentators. Obedience also demands a recovered prayer life, else we become submerged: mere politicians with a bogus Christian vocabulary.
George F. Macleod.

To know what you prefer instead of humbly saying Amen to what the world tells you you ought to prefer is to have kept your soul alive.
Robert Louis Stevenson.

A Prayer for Rural Congregations

Our Father, we Thy children thank Thee for our earthly home which we share with our brothers around the world. We thank Thee for the manifold miracles by which we live; for the constancy of Thy love revealed in the continuing cycle of the seasons: for the mantle of snow on the sleeping earth; for the sun which makes the blade to spring from the warm soil; for the harvest from the good earth. We thank Thee for the mysterious union of soil and water by which Thy children are fed; for the toil-hardened hands of all who work with Thee in the sacred processes which sustain our common life upon the earth. We praise Thee for the beauty of field and forest, for the vastness of the starry skies, for the grandeur of everlasting mountains, and for the fragrance of nature. Open our eyes to behold Thy glory in Thy creation; and grant that we may show forth our praise by walking before Thee in righteousness and holiness all our days, through Jesus Christ, our Lord, Amen.

YOUTH IN THE NEWS

Student Choir Will Tour Ottawa Valley

THE Student Choir of the Presbyterian Church in Canada has again been organized under the direction of the Rev. Finlay Stewart, Convener of the Committee on Recruitment for Full-Time Service. It will tour portions of the Church early in May, and will be directed by Carmen H. Milligan, Mus. Bac., the organist and choirmaster of St. Andrew's Church, Ottawa. The choir is composed of twenty-two young students for the ministry, attending Knox and the Presbyterian College, Montreal.

They plan to tour Eastern Ontario in the Ottawa Valley and the Montreal area, with a number of visits to churches they can conveniently reach on their journey to and from that area. They will bring the Gospel Message in the traditional music of the Church and in the directness of the spoken word.

Churches and Presbyteries who are anxious to invite this group of young men to their community should be prepared to organize central rallies of the young people in their own particular part of the Church. Such invitations should be sent to the Rev. Finlay G. Stewart, Kitchener, Ontario, Convener of the special Committee on Recruitment for Full-time Service.

Publications Now Ready

The Board of Evangelism and Social Action announces that they have two publications available for distribution. They are: "The Church and Alcohol" and "Blueprint for Marriage." A third pamphlet on "Visitation Evangelism" is now in the hands of the printers and will be ready shortly. All of these are available from the Secretary of the Board of Evangelism and Social Action in care of 63 St. George St. Price 5 cents per copy or \$2.50 per hundred.

Young Couples Organize

"BE OF SERVICE TO OTHERS" is the motto of the newly formed BOSTO Club of First Presbyterian Church, Edmonton. This club is for all young married couples and adults twenty-five years of age and over who desire Christian fellowship with people of their own age.

The aims of the club are to put into effect practical Christianity by helping the church in any way it can, and also to have social fellowship among the young adults of the church. The

club is always ready to render service to the Presbyterian Church.

Although formed only November 15, 1950, the club has found many opportunities of serving First Presbyterian Church. A programme has been planned for the balance of the year, The BOSTO Club, however, is not all work. Every second meeting is devoted to outdoor activities. Members have a lot of fun but they also have found deep satisfaction and blessing in service.



First gathering of the Executive of Formosan Christian Youth Fellowship, which has 4,745 members.

First Youth Leaders' Conference In Formosa

By JAMES S. CLARKE

THE appointment of the first General Secretary for Youth Work has been an important step forward for the Taiwan Christian Youth Fellowship. Rev. H. C. Chang, minister of Gilan Church, has been appointed part-time General Secretary and in the above picture is seated on the right of Dr. Hugh MacMillan who is honorary General Secretary. The young people of the Presbyterian Church in Canada will be happy to see the picture of Mr. Chang and his three children (in the front row). Through special missionary offerings last summer and fall, our Canadian young people are helping to support

Mr. Chang in his office as General Secretary.

In the above picture we are privileged to see the delegates to the first Lay Leaders' Spring Conference for Christian Youth in Formosa which was held in Taitong, Formosa, February 7th-10th, 1951. These leaders represent a strong youth movement whose membership is 4745, organized in the Taiwan Christian Youth Fellowship in seven Presbyteries. They come from many professions — medical doctors, medical college staff members, teachers, farmers and business men. In addition to leadership in the Youth Fellowship many are serving as Sunday School teachers and superintendents, elders and choir members. We must thank God that He has so richly blessed the work among the youth of Formosa and we must continue to support them in our prayers with our gifts.

Young People Enjoy Weekend Fellowship

The Young People of the presbytery of West Toronto enjoyed during the weekend of February 24 a period of Christian Fellowship at Bolton. The subjects that were discussed were, "The Christian and Alcohol," "The teen-ager and the Church," and "Christian Youth and Sports."

A banquet was held on the Saturday evening when representatives from Barrie, Niagara, and Peterborough presbyteries brought greetings. A fellowship period was held in the form of a "Mystery Ride" on the Saturday evening, and the programme was closed with an impressive worship service.

Many of the young people were present for the worship service and Holy Communion at Bolton, and in the afternoon, the Rev. J. Alan Munro gave a stirring missionary address. His subject

(Continued on page 128)



Girl Guides on Spring Outing

National Film Board

THE FAMILY ALTAR

God and the Valleys

They said, "*The Lord is God of the hills but He is not God of the valleys.*"

THE Syrians were planning a military reprisal. In a former encounter with the Israelites they had suffered a humiliating and costly defeat. And the only explanation they could think of was that in some mysterious way the God of Israel had something to do with it, for from the standpoint of military strength and equipment there was no comparison. No doubt their inference was correct, for "God has not always been on the side of the biggest battalions" as materialists have affirmed with persistent cynicism. Far oftener down through the ages He has made the weak to confound the mighty to the consternation and mortification of the proud and haughty.

Well, that inexplicable defeat had occurred amid the hills and the Syrians put their strategists to work on some scheme to manoeuvre a different setting. They felt confident that if they could lure the Israelites away from the hills the tables would be turned. Pagan though they were, they assumed that

there must have been supernatural help for their enemies. Many a sophisticated modern, heir of all the ages, does not acknowledge the supernatural at all.

The Syrians associated God with the hills. To that extent they were right.

By H. BEVERLEY KETCHEN

Did not the Psalmist say, "I will lift up mine eyes unto the hills whence cometh my help?" It cannot be entirely without significance that Jesus was so fond of mountains. Whenever He wanted to be alone with God, He "went up into a mountain to pray." It was on a Mount that the Transfiguration took place.

BUT what concerns us just now is the false theology of those Syrians who said, "The Lord is God of the hills but He is not God of the valleys." That foolish notion did not perish with superstitious ancients. It is as modern as the latest radio broadcast. We may

take the hills figuratively to represent the extraordinary—outstanding occasions or experiences—and the valleys to represent the common everyday routine. The tendency is by no means rare to associate God only with the hills, even among those who do give Him some place in their thinking, to give Him some casual ceremonial attention on Sunday and forget all about Him in "the daily round and common task."

That was the complaint of Isaiah against the people of his day, that when their emotions were stirred by solemn temple services, or when they stood face to face with grave danger or great need, they thought of God, but in their trade and politics they ignored Him and relied on their own wits. They would turn to Him only as a last resort in times of critical emergency. And the Psalmist speaks of a multitude of moderns as well as those of his own day who "only" when they are at their wits' end cry unto the Lord. No doubt He can be counted on to move in a mysterious way "when other helpers fail and comforts flee," but is it not a rather shabby thing to ignore His

interest in the commonplace? How common a habit is it to "shew forth His loving kindness every morning or His faithfulness every night?" Yet He is never more concerned than with the simple duties that face us every day; the common joys that consecrate our homes, or the common burdens that we all must bear.

THE Bible itself is like "a land of hills and valleys" and God has to do with the valleys as well as the hills. There are the majestic peaks in Isaiah and Ezekiel, piercing the clouds; great towering dramas like the Book of Job and the lofty poetry of the Psalms and Parables. But there is a great deal in the Bible about commonplace things, too. It immortalizes the homeliest scenes of everyday life as if God were particularly anxious to assure us of His careful Providential interest in the common details of our daily life.

Jesus said, "He that hath seen Me hath seen the Father" and one cannot read the fascinating story of His Galilean ministry without observing how He glorified the commonplace. He loved to fill the common waterpots with His mysterious wine, as it were. He called ordinary men to be His ambassadors. He turned common meals into sacraments. He associated even the lilies of the field and the sparrows with Him whose care is full of compassion.

How life would be transfigured if we would associate God with the valleys as well as the hills! Read Ruskin's "Crown of Wild Olives" over again and note what he says about "Divine Service," not merely the stately, dignified ceremony in the sanctuary but, what is more important, consecrated living amid ledgers or pots and pans.

The Israelites themselves, as well as the Syrians, were inclined to associate God with the hills, but not with the valleys. Every Israelite at the Red Sea felt that God was there, just as we felt that He was at Dunkirk. But as time passed and the days became commonplace they did not recognize His hand in ordinary daily Providence. The unobtrusive miracles of daily mercies awakened no songs of thanksgiving in their hearts.

TWO delightful Old Testament stories occur to me as illustrating God's interest in the valleys. It is of the utmost significance that two such homely stories are embodied in the Eternal Word of God, as well as John 3: 16, and the parable of the Prodigal Son and the Vision of the New Jerusalem.

One is the story of Ruth. How little she thought that summer morning as

she went out to glean in the corners of a farmer's field that her story was to be "a thing of beauty and a joy forever!" Or that she was going to be linked in the great redemptive purpose of God with Him who called Himself the Bread of Life! We read that "her hap was to go into the field of Boaz." But was it just a happy stroke of capricious fortune? She had committed her way unto the Lord and He directed her steps. She had gone out with her hand in the hand of God and "that was better than light and safer than a known way."

When we remember that the "glad tidings" sung by the angels over the same Bethlehem fields a few centuries later were directly connected with that simple harvest event, we can hardly doubt that God had something to do with it. We can hardly say that "He is God of the hills but not God of the valleys."

Another story that has never lost its fascination and charm is that of the poor widow who with two young boys had been left not only unprovided for but in debt. And the creditors, upon whose hard parched hearts the quality of mercy had not dropped were about to take the two little fellows as bond servants. But in that critical hour when she was at her wits' end, God stepped into the story to make it one of the thrilling romances of history.

HE who is the refuge of the godly was not indifferent on a far-off throne. He who counts the stars was ready to bind up the broken heart. On that never-to-be-forgotten day which began without a patch of blue in the sky, the prophet Elisha came to her gate and how through him she got the oil of joy for mourning and the garment of praise for the spirit of heaviness is all told with graphic simplicity in the story.

If you want to rule out the poetry and romance of Providence by calling it a mere coincidence that the prophet arrived just when He did, you are of course at liberty to do so. I prefer to keep the poetry and the romance.

We know that God is great, we acknowledge that "the heavens declare His glory" but we need to be reminded that amid the countless interests of this vast, complicated universe, the trouble of a poor widow in Israel was not too small a thing for His notice and care. In other words He is not only God of the hills but God of the valleys, too. ★

The General Board of Missions acknowledges with thanks a contribution of \$20 for foreign missions, from an anonymous donor in Regina, Sask.

Scriptures



April 1—John 14: 1-10.
 April 2—Exodus 2: 1-15.
 April 3—Exodus 2: 16-22.
 April 4—Hebrews 11: 23-27.
 April 5—Romans 8: 14-21.
 April 6—Psalm 27.
 April 7—Psalm 86: 1-10.
 April 8—Psalm 100.
 April 9—John 21: 15-17.
 April 10—Exodus 2: 23-25.
 April 11—Exodus 3: 1-14.
 April 12—1 Samuel 3: 1-10.
 April 13—Jonah 3.
 April 14—Isaiah 6: 1-8.
 April 15—Acts 9: 1-8.
 April 16—Exodus 3: 15-22.
 April 17—Exodus 4: 10-17.
 April 18—Exodus 4: 18-22.
 April 19—Exodus 4: 27-31.
 April 20—Exodus 5: 1-9.
 April 21—Exodus 5: 15-23.
 April 22—Exodus 6: 1-13.
 April 23—Exodus 12: 1-11.
 April 24—Exodus 12: 12-14.
 April 25—Exodus 12: 21-32.
 April 26—Matthew 26: 17-25.
 April 27—Matthew 26: 26-30.
 April 28—Exodus 12: 33-39.
 April 29—Exodus 13: 17-22.
 April 30—Exodus 14: 1-8.
 May 1—Exodus 14: 9-16.
 May 2—Exodus 14: 19-26.
 May 3—Exodus 14: 27-31.
 May 4—2 Timothy 4: 11-18.
 May 5—Psalm 121.
 May 6—Psalm 23.

Presbyterian Uniform S.S. Lessons

LESSON — APRIL 1

A People in Bondage

Exodus 1

Golden Text: Hebrews 12: 6

LESSON — APRIL 8

The Birth and Training of Moses

Exodus 2

Golden Text: Psalm 27: 14

LESSON — APRIL 15

God's Call To Moses

Exodus 3

Golden Text: Exodus 3: 5

LESSON — APRIL 22

God's Promise Of Deliverance

Exodus 6: 1-13

Golden Text: Exodus 6: 7

LESSON — APRIL 29

The Passover

Exodus 12: 12-14, 21-32

Golden Text: 1 Cor. 5: 7

LESSON — MAY 6

God Sets His People Free

Exodus 14: 9-16, 19-26

Golden Text: Exodus 14: 13

Seminars Held on Alternatives to Communism

PHILIPPINE ISLANDS—Dr. John C. Bennett has been visiting Lebanon, Pakistan, India, Thailand, and the Philippines, under the auspices of the International Missionary Council. Dr. Bennett met with Christian leaders in all of these lands and native leaders from other countries have joined in these conferences.

Everywhere the Church leaders were interested in discovering what are the Christian alternatives to communism. They all cited the inroads that communism has been making in their own lands. There are three things that make it possible for communism to make inroads in Asia. First, is poverty; second, is landlordism; and the third is political corruption. Where political corruption and landlordism exist poverty will be perpetuated.

Dr. Bennett believes that many people have grown fatalistic about the spread of communism, and that the

thing!" He simply couldn't believe his ears that sick people could be so happy and could forget their illness and themselves to join in praising God.

In all these leper hospitals, through the new sulphone treatment, many lepers have been freed from the symptoms of the disease and are allowed to leave the colony, when cured.

Dramatic Events Shake Czechoslovakia

CZECHOSLOVAKIA—The arrest of Foreign Minister Vladimir Clementis is only one aspect of the critical situation developing in the Soviet-dominated government of Czechoslovakia. It is believed that Clementis was on the point of getting out of the country through his brother-in-law, Dr. Okali, Slovakian Minister of the Interior. Dr. Okali was also arrested.

Last autumn there began in the "Coal" district an incipient rebellion by industrial slow-down. It was the use of passive resistance by the workers. Production quotas went

scheduled to begin the meetings at Central Hall, Westminster.

The International Department expressed the feeling that the Churches now have the opportunity "to proclaim vigorously not only hatred of Christians for war, but their positive programme for attacking the causes of conflict between nations."

No Ban on Missionaries

INDIA—No ban or increased restriction has been imposed on the admission of evangelistic missionaries to India. It has been necessary to insure that the need for the admission of evangelists from foreign countries has been because there is no suitable Indian available to perform the work. Six hundred and fifty missionaries were admitted into India in 1949.

The Indian representative to the United Nations, Mme. Vijayalakshmi Pandit, speaking in New York City, at a testimonial dinner to Dr. Frank C.



*God hath made of one blood
all nations of men*

ACROSS THE SEVEN SEAS

Christian Churches can perform a real service in challenging mankind to work out their problems along lines which would permit them to retain their freedom. Dr. Bennett said, "Christians cannot with consistency be communists, but Christian response must begin with the acceptance of the social revolution." He found that communism has pockets of strength in India, but on the whole it has lost much of its prestige during the past year.

Songs in Leper Hospital

KALIMPONG, India—There is a school in the leper hospital at Kalimpong which is a very popular institution. One morning recently, the scholars were beginning their day with the singing of the Old 100th when a very distinguished Tibetan monk arrived on official business. When he reached the gate of the school and heard the loud hearty singing down the mountainside, he could not understand it. "What can this be? Songs in a leper hospital! Who could dream of such a

down sharply. This passive resistance spread to Prague and Pilsen and, in consequence, many directors in different branches of industry were dismissed and replaced by youthful communists trained in Russia. Many other leaders have been placed under arrest, and some are being sought for who at the present time have left their homes. The Embassy buildings of the United States and all West European countries are under observation. Police guards check all who enter or leave the embassies for their identification papers.

British Churches Assume International Responsibility

LONDON, England—The British Council of Churches is setting up a series of public meetings which are "designed to clarify the Christian approach to international affairs and to give practical suggestions for local action." The meetings will be held in key cities. The Archbishop of York, Dr. Cyril Garbett, Dr. J. H. Oldham and Bishop Dibelius of Berlin were

Laubach of World Literacy fame, said, "I should like to take this opportunity to express the gratitude of my people for the splendid contributions that foreign missionaries have made to India, in promoting the welfare of its people, mission hospitals, schools, colleges, asylums, welfare settlements and rural development centres that have been established in different parts of India by voluntary effort of the foreign missionaries. These have always been both an inspiration and an example. In the secular state of India, we hope to welcome many friends of foreign missions in the task of the great national construction which we have launched."

Plan to Safeguard Damaged Churches

BERLIN, Germany—The municipal authorities of the eastern section of Berlin in conjunction with Church representatives have worked out plans to safeguard several severely damaged churches in inner Berlin. The rubble will all be cleared away and room will

be left to enable open air services to be held in the damaged churches, when the German Evangelistic Church Assembly meets in August. It is hoped afterwards to begin the restoration of these Churches.

Radio Preachers Told To Broaden Approach

HELSINKI, Finland—The Finnish Broadcasting Organization met with a large group of clergymen and considered broadcasting as an influence on the Finnish home. The joint conference decided that "radio preachers will have to address themselves to all listeners and not only to church-goers."

A noted pastor, Lennart Heljas has been re-appointed Minister of Education in the Finnish Government. Pastor Heljas belongs to the Agrarian party and before the Second World War was minister to the mission for Finnish seamen in England.

Communists Make Serious Blunder

MILAN, Italy—Communist leaders in different nations in Europe now admit that they committed a boner when they mobilized mass demonstrations against General Eisenhower before whom they staged their massed protests. World opinion understood that a substantial body of communists was stoutly opposed to the armament programme. But by quietly working with their "Peace Campaign" in non-Communist circles their proposals had made a good deal of headway. Following the massed demonstrations against Eisenhower, non-Communists or Pacifists are breaking away from them in large numbers. The whole is attributed to the poor strategy of top Communists acting on orders from Moscow. This was partially behind the recent startling resignations of several national Italian Communist leaders.

Ethiopia Drives for Better Education

ADDIS ABBABA, Ethiopia—Ethiopia is straining every resource to educate her population. This country has lagged so long that the educational task appears almost insuperable. Twenty per cent of the National Budget goes into education. If this fails to cover the costs, the Emperor meets the deficit out of his private funds. Schools have been established in every province. Secondary schools provide literary training for those wishing to study in foreign lands. At Government expense 240 students are taking

courses at Universities in different countries.

Ethiopia's education effort is completely genuine. Every school established is equipped with the best of materials from the United States and Britain. One fifth of the teachers are foreigners and are of top quality. For the first time in the history of this land, a two-year college course will be given that may serve as a nucleus for the first university in North East Africa.



OUR GREAT HOUR OF SHARING

All Presbyterian Churches throughout Canada were asked to take an offering on Easter Sunday or a Sunday immediately following, for the impoverished children of the world such as the above South-Korean children.

Old Catholics Repudiate Assumption Dogma

UTRECHT—A Conference of old Catholic bishops was held and a declaration has been issued signed by the Archbishop of Utrecht and the Bishop of Berne, repudiating the Roman Catholic Dogma of the "Assumption". The declaration says:

"We therefore once more reject the doctrine that the Bishop of Rome has the infallible right to pronounce, determine and decree, as a doctrine of the Church essential to salvation, what God has revealed, or that he can do so when there is no corroboration for such a doctrine either in God's Word in Holy Writ or in the generally-recognized belief of the Church.

"It is for this reason that we once more reject the doctrine of the Immaculate Conception of Mary proclaimed by the Bishop of Rome in 1854, and now the doctrine defined and proclaimed on the Feast of All Hallows, 1950, of the bodily assumption of the Blessed Virgin Mary into glory.

"We regret that by this new doctrine the Church of Rome should have gone one step further away from the truth that proceeds from God alone, and that

in this way the division of Christendom should be accentuated at a time when Christendom is striving to restore its unity."

Missionaries Point Out Hopes and Fears for China

SHANGHAI, China—Missionaries have responded to a questionnaire indicating what they consider the most hopeful and the most dangerous aspects of Christian Church life in China today.

They listed as causes for optimism, the increased interest in attendance at worship service; the large measure of freedom that still continues in Church work; and the survival of rural churches under lay leadership. They also listed the bravery of Christian youth and the attendance at revival meetings, and the real desire for independence in Church government which is now apparent.

Among the dangers listed were, short-sightedness and expediency which might create compromise to gain favours from the government. It was felt that a compromise would be fatal and might allow them to become merged in something that is no longer a Christian Church.

The missionaries hoped "that the leadership of the Church, especially at the national level, will maintain its firm stand on the basic Christian convictions."

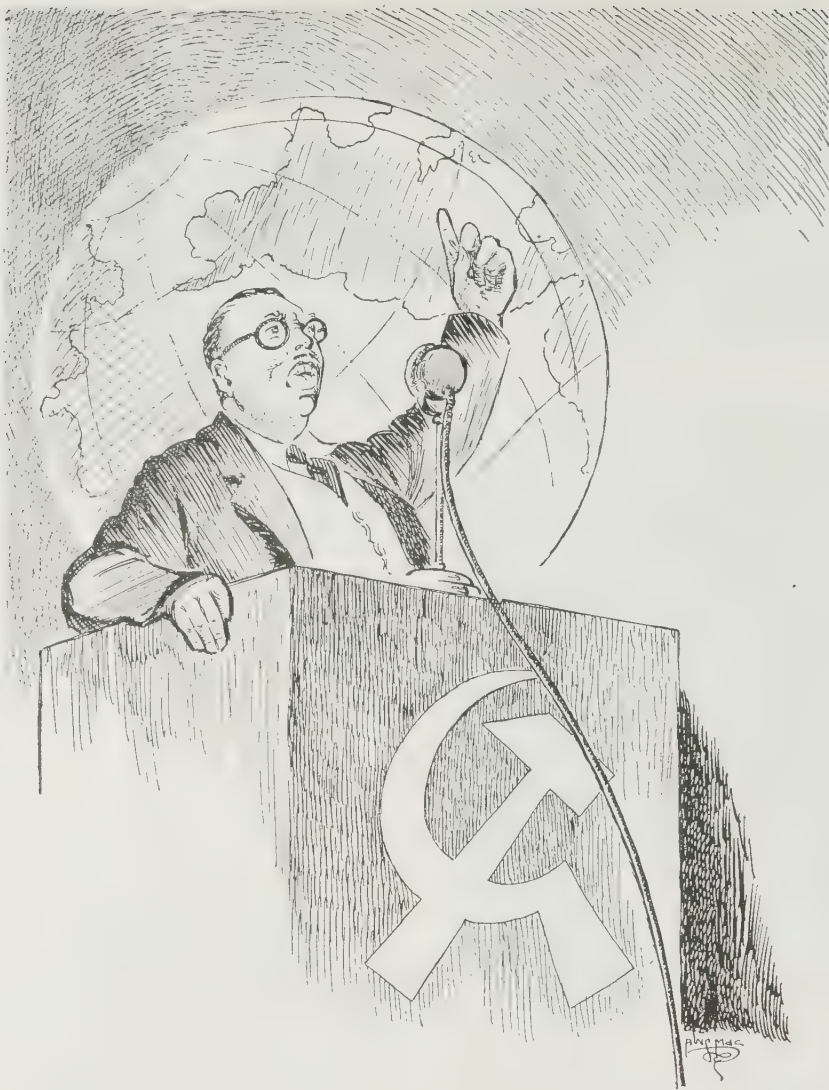
Inter-Change of Students Under Inter-Church Plan

GENEVA—The World Council of Churches has announced that one hundred and twenty-five students will receive scholarships to the universities of twelve different countries on both sides of the Atlantic during the academic year 1951-1952.

Since the end of World War two, seven hundred students have studied under the plan which is designed to strengthen the life of the Church by personal encounter with theological traditions other than their own, and with the members of other Churches.

Bible Society has Record Year

LONDON, England—The British and Foreign Bible Society reports the largest circulation of the Scriptures than in any other year in its history. 3,239,400 volumes were distributed in 1950 as compared to 2,957,938 in the year 1949. Costs of production have more than doubled over pre-war years. In almost every country, incessant requests for more Scriptures continue to keep far ahead of supplies.



Drawing by A. W. Macdonald.

The Perils of Russian Messianism

By
LOUIS SHEIN*

RUSSIA is now the most powerful nation in the world. She controls, directly and indirectly, millions of square miles, and exerts her influence over a billion people. To fully understand the success of her expansionist policy, we must first consider some of the external conditions which favoured her success.

After World War II a political vacuum was created by the disappearance from the political scene of several of the eight Great Powers whose influence had been considerable before 1939. Italy, Germany and Japan, lay prostrate as conquered people, while the United Kingdom, France and China were greatly weakened and impoverished in the course of their struggle for survival. There was also a moral vacuum, partly as a result of the war, and partly as a result of the apathetic attitude on the part of the West toward economic, social, and political injustices, which cried for reform.

Then, too, the totalitarian and feudalistic policy of the Roman Church, especially in countries like Poland and Hungary, was an important factor in hastening the moral disintegration of those countries. The Soviet leaders

* Minister of Woodville, Ont., and a specialist on Russian Affairs.

were quick to capitalize on the situation by moving into those vacuums. They put to work their huge and well-organized propaganda machine to ensnare the hungry, dissipated, and disillusioned millions, thus bringing them under her influence and posing as their saviour.

But these external conditions, important as they may be, are *not* the main factors responsible for her amazing success. We must go back to the 19th century to discover the basic principle which motivated Russian imperialism ever since the 19th century.

BECAUSE of the enigmatic nature of Russia, the West has never really understood her. She has rightly been characterized as "an enigma wrapped in a mystery." She is a conglomeration of contradictions, due to the Eastern and Western influences so apparent in her culture.

While it is difficult to discuss even in broad terms the significance of the different Russian periods and their relation to the development of Russian thought, it is sufficient to say that they greatly contributed to the development of the basic principle dominating Russian policy. This principle may be

characterized as the "Messianic Idea," or as the great Russian philosopher Nicolas Berdyaev (exiled by the Soviets in 1922, died in Paris in 1948) calls it "the Russian Idea."

While this Idea was latent in Russian thought for centuries, it found full expression in the latter half of the 19th century in two main movements. One was called the "Westernizing movement," headed by Chadaayev and Pechorin, and the other was known as "Slavophilism, headed by the theologian Khomyakov. Both movements believed that Russia had a special mission to perform, but differed as to how it is to be expressed. The "Westernizers" looked to the West for inspiration and leadership, while the "Slavophiles" could find nothing of any inspirational value in the decadent West. The Slavophil view seems to have the upper hand right now.

What is the "Russian Idea"? It consists in the fact that Russia, like the ancient Hebrews, had a peculiar mission to bear the torch of light and of truth to the whole world. This meant the spreading of the true faith (*Pravoslavnost*-Russian Orthodoxy) among the peoples of the world. Since this was

a religious Idea peculiar to Russian Orthodoxy, the Russian Orthodox Church played an important role in the dissemination of this Idea. Moscow was considered to be the "Third Rome," while the Russian Czar was the only Christian Czar in the world. Imperialism was the natural result of such an Idea.

The "Russian Messianic Idea" found followers in various other movements current in Russia during the 19th century. The free-masons (introduced into Russia in the 18th century), the Universalists, the interconfessionals, the Decembrists, and the Anarchists, all believed in the peculiar mission of Russia. Chadaayev, the Russian philosopher of history, expressed the essence of this mission in these words. "We belong to the number of those nations, which so to speak, do not enter into the structure of mankind, but exist only in order to teach the world an important lesson of some sort."

The Russians, who were free from bourgeois mentality, always had a sense of social justice and a yearning for universal brotherhood, it is therefore not difficult to see why socialism, which was always of a religious nature, took such firm root among the Russians. However, they were greatly influenced in their socialistic thinking by Western philosophers, like Saint-Simon, Fourier, Schelling, Hegel, Feurbach, and of course, Engels and Karl Marx. They could see in these philosophies the essence of the "Russian Idea."

Unless we fully understand the essence of the "Russian Idea," we cannot explain the success of Marxism in Russia. Marxism presupposes the existence of a strong proletarian (labouring) class in a highly organized society, like England was in the 19th century. Russia was an agrarian country, backward, and illiterate. Marx, who hated the Russians, was therefore greatly surprised to learn that the first people to take him seriously were the Russians. But the Russians saw in Marxism the embodiment of the "Russian Idea." Marxism, like the "Russian Idea," was concerned (so it claimed) with justice and universal brotherhood, and with the lot of "the despised and rejected." It is in the light of this background that we can now turn to Soviet policy and see how this Idea is perpetuated in their domestic and foreign policy.

"The Russian (Messianic) Idea" in Soviet Policy

WHEN the Soviets came to power in 1917 they readily embodied the "Russian Idea" into their political pro-

gramme. The Marxist idea of the mission of the proletariat was identified with the "Russian Idea," and the "Third Rome" became the Mecca of the Third Internationale. They stripped the "Russian Idea" of its religious significance, by appealing to the world proletariat and by posing as the saviour of the world.

To implement this Idea, the Soviets employed the *extensive* method. This was based on the erroneous assumption that the Capitalist citadel was ready to fall. Hence, they initiated revolutions in Hungary, Bavaria, Saxony, and Estonia, during the years 1919-24. However, these attempts were miserable failures.

The Soviets had to change to the *intensive* method. This method was being pursued through two different channels. One was the diplomatic channel. Through this channel they managed to regain territory which was ceded to Czarist Russia before 1914, such as the Baltic and Balkan states.

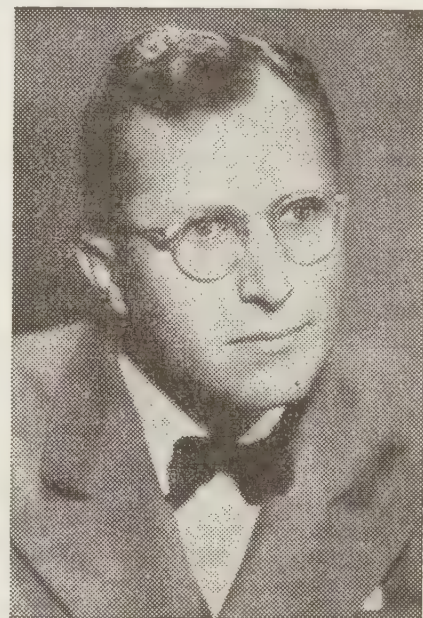
The second channel was the 'fifth column' which is made up of the Communist parties outside Russia, and a host of fellow-travellers and different 'fronts'. The 'fifth column' is used to foment revolution, create chaos, cause political and economic unrest, and thereby hasten the downfall of legal governments. The Russian Church was used to stir up trouble in the Balkans, while Mohammedanism was used for the same purpose in India and in the Near and Middle East. Quite often, both the *extensive* and *intensive* methods are used to achieve their ignominious ends.

WILL the Soviets precipitate a third world war? Upon the answer of this question may depend the fate of the whole world. While it is impossible to predict what the unpredictable Russians will do, it is safe to say, at least for the moment, that they do not want a 'hot' war, if they can achieve their mission without it. There are several reasons for this. First, they are anxious to rebuild the vast areas devastated by war. Then, they need time to build up a huge war machine so vital to her expansionist policy. Finally, they are terribly afraid of the actual and potential huge 'fifth column' within their own borders and among the satellite states.

The men in the Kremlin probably feel that they can achieve world conquest without precipitating a war, by keeping the West in constant dread of war. They believe that the billions now spent on defense will result in a general economic breakdown, and thus create the necessary conditions for world revolution. This of course, is a very erroneous

view, which will prove very disastrous for them (and for us too). The Western powers must convince the Kremlin that they mean business. Appeasement is a sign of weakness to the Soviets.

To be able to talk firmly to the Soviets, the West will have to be strong militarily, economically, politically, but above all, morally. Democracy will have to become a reality, to convince the millions in Asia and in Europe that we are serious about our philosophy of life. However, hysteria and hasty decisions may force the Soviets to risk a war and like Samson of old die with the Philistines. A firm attitude tempered with patience and humility, and a serious attempt to settle differences, may avoid a third world conflagration. ★



Dr. Ronald Bridges, formerly president of the Pacific School of Religion has been appointed Executive Director of the new Department of Broadcasting and Films of the National Council of Churches of Christ in the U.S.A.

Archbishop of Canterbury Welcomed Home

LONDON, England — When the Archbishop of Canterbury and Mrs. Fisher, returned from a four-months' tour in Australia and New Zealand, they were welcomed by the Rt. Hon. C. R. Attlee. The Prime Minister told the crowd that filled Central Hall, London; that the Archbishop went to Australia and New Zealand not only as a great Churchman but as a representative of the people of Great Britain. It was the essence of the Commonwealth, he said, that it was not bound together by some mere legal or constitutional device, but was essentially a unity of spirits. It is the spiritual unity of the people of the Commonwealth, he claimed, that is its great strength today.

The Vision of World Wide Presbyterianism

SOME time ago, the impression was conveyed to me that the meetings of the Alliance of Reformed Churches were extraordinarily stuffy. During the meetings of the Western section at Buck Hill Falls in mid-February, it became evident that this impression had been general. One delegate said, "My fellow-ministers pitied me when I was elected, but I have found these meetings most vital and dynamic."

Dr. Marcel Pradervand of Geneva is general secretary of the Alliance, and his report on the situation of Reformed Churches in Europe had comforting assurances despite the difficulties. He said, some people think of Europe as gone, lost and finished. This is not so. The harvest is ripe in France for a great religious forward movement. One religious journal edited by a French pastor has over one thousand priests among its subscribers.

The Reformed Church on the continent is aware of two foes; one is Communism and the other is political Roman Catholicism. Neither of these has the slightest use for individual liberty. In the last few years the Reformed Churches have been steadily progressing. This is true of Switzerland, Portugal, Scotland, the Netherlands, Germany and even Spain. Reformed Churchmen in Hungary fear the political machinations of Roman Catholicism more than they do Communism. The Hungarians have rediscovered the greatness of their faith, and their churches are open every hour of the day. Parents have rediscovered that religious education is their responsibility.

The progress of the Reformed Church is being crippled because of the need of money. We have been giving and giving funds for relief work in Europe, but it has not been ear-marked for our Reformed brethren, who need our fellowship and our strength. Let us see that a generous proportion of all funds raised for the rehabilitation of Europe is channelled through the head offices of the World Alliance. The Rev. Charles Arbuthnot, Dr. Helferrich and Mr. David Romig, who have all returned from relief work on the Continent, pled for a share of monies ear-marked for our brethren in the Reformed Churches.

DR. JOHN A. MACKAY, president of Princeton Seminary, chaired the Committee on Religious Liberty. It was not meat for babes that was presented. Speakers were heard from Brazil, Colombia, Cuba and Mexico. The burden of each message was twofold. (1) You have to live in a Roman Catholic dominated land to understand their cherished dogma that the Roman Catholic is the only Church commissioned by God to teach religious truth. (2) Doors are opened wide in several Latin American nations for the proclamation of the evangelical faith.

One of the most forthright deliverances at the meetings was Dr. Mackay's paper on Church, State

and Freedom. He said, that early in this century a vacuum appeared at the heart of democracy. Then came the invasion of the totalitarian demon into the democratic vacuum. He named the chief demonic forces as Marxist Communism and Roman Clericalism. Dr. Mackay summarized man's choice of true freedom is when he elects to be God's willing captive.

From the Presbyterian Church (South), Professor Ernest Trice Thompson gave a masterly address on true Presbyterian ecumenicity. He said that as Reformed Churches we need a clear cut doctrine of the Church and suggested that an abbreviated Presbyterian confession would be helpful to the rank and file. Dr. Thompson also advocated a joint Presbyterian hymnal and financial aid for our beleaguered brethren on the continent. Our own kith and kin should not be allowed to suffer. In the strengthening of the bonds of Presbyterianism throughout the world we will make our greatest contribution to true ecumenicity. ★

The Next Great Revival

WORDS that were spoken by Roger Babson, the eminent statistician, should be familiar to the majority of Canadian Christians. He said, "The next great revival in Christianity will be that of stewardship." Such an era has not yet arrived although there are two or three heartening signs.

For the first time in twenty years the total givings of our congregations for the larger work of the Church reached well over half-a-million dollars. Indeed, our Stewardship and Budget receipts are the largest since the Disruption in 1925. Accurate observers hasten to point out that the purchasing power of the dollar has so diminished that we cannot accomplish now with half a million dollars what we were able to plan in 1928. Actually, to accomplish the extension and expansion of that year would require a one million dollar budget today.

Nevertheless, it is heartening to know that our people are on the march. But not all. The heartening advance has been spearheaded by the devoted efforts of a proportion of congregations, large and small. Some congregations have made no appreciable advance in a decade. Moreover, in the congregations going forward only a percentage of their members give to the red side of their duplex envelopes.

When the total givings were marshalled and analyzed, our members only averaged three dollars per head for the great work of Home and Foreign Missions, Colleges, Young People's and Sabbath School promotion. Not a very formidable figure. Last year the Seventh Day Adventists gave \$114.61 per head for missionary purposes.

THE brightest spot in our givings for the last twenty-five years is the magnificent pledge that one prominent layman has made to benefit the underpaid and poorly paid ministers throughout the Church.

One million dollars pledged to bring a little extra comfort to ministers, their wives and children who have been eking out a threadbare existence, is generous beyond our dreams. The donor has been careful not to give this in perpetuity but to help out in the next difficult twenty years. Our Church has been getting over the "hump" and the timing of this great gift will provide fresh impetus.

It will, in all probability, do more. We have many men and women in our Church in comfortable circumstances. Some will be inspired to follow this splendid lead. As one prominent Anglican remarked, "Such generosity should help all our Canadian Churches."

There is one point where we would venture to take issue with Mr. Babson. We ask which revival should logically come first. It would seem that the quickening

of the spiritual life should come first. If our Church comes to experience a great religious awakening and quickening, then the treasures of all our congregations will be full pressed down and running over.

In that day some of our members and a few of our ministers will not be present. They will be like the farmer who applauded the first two points of John Wesley's sermon, "Earn all you can" and "Save all you can." But when Mr. Wesley gave as the third point, "Give all you can," the farmer cried out, "He has spoiled it all." ★

John McVab-

Protestant Committee Endorses Hope Commission Report

THE Inter-Church Committee on Protestant-Roman Catholic Relations, which represents seven of the largest Protestant Churches in Canada, reported their substantial agreement with the contents of the Hope Commission Report on Education.

It will be remembered that Cardinal McGuigan and certain Roman Catholic dignitaries took issue with the Hope Report before the ink was dry on its pages. Premier Leslie M. Frost of Ontario has stated that the controversial sections of this report will not be considered by the legislature. The gathering of the Report has cost the Province of Ontario \$500,000 and the investigation has occupied a period of three or four years. The chairman of the Committee on Protestant-Roman Catholic Relations is the Very Rev. Dr. George C. Pidgeon. The Rev. Canon F. H. Wilkinson is vice-chairman and Professor G. A. Cornish is secretary.

The Hope Commission has advocated the restricting of the Separate Schools in the province to six grades instead of the present eight grades. The Committee, after examination, feels that the Commission recommended this for the very best of educational reasons, since the most profound psychological and physiological changes in the whole life of the young person takes place in the period that the Commission recommends as the second stage of education. The Commission has proposed that elementary education shall include six grades and the transition from the elementary to the secondary school shall take place at 12 years instead of at 14. This is based on purely scientific reasons, taking into account the fact that teachers are now better

qualified and that more pupils are ready for secondary education at an earlier age.

It seems clearly evident that the purpose of the Hope Commission was to formulate a plan which would lift Ontario out of its present backward educational condition and allow it to march proudly with the other members of the British Commonwealth. Public school supporters have accepted the recommendation of the Hope Commission in the main and feel that separate schools should accept the proposed change in the same spirit and not allow educational progress to be held back by the dissent of a minority.

Churches Back Food for India

WASHINGTON, D.C. — Dr. O. Frederick Nolde, Director of the Commission of International Affairs has released a telegram forwarded by the World Council of Churches and the National Missionary Council, to President Truman and others. "I strongly urge that the United States speedily give substantial assistance to the Government and people of India, to alleviate suffering from food shortages. Such assistance is prompted by humanitarian factors and by motives of friendship and should not be determined by political considerations. I am confident that United States action of this kind would be viewed with appreciation by the world wide constituency represented in our Commission." (Signed) O. Frederick Nolde, Director.



At the meeting of the Western Section of the Alliance of Reformed Churches, retiring president, Dr. J. N. Thomas, professor at Union Theological Seminary, Richmond, Virginia, (centre) welcomed the new president Allan Meck, of Lancaster Theological Seminary, Pennsylvania (right). The new Secretary at the left is Dr. Ralph W. Lloyd of Maryville College, Tennessee, who succeeds Dr. W. B. Pugh as secretary.

ACROSS THE DOMINION



Weston Presbyterian Church, showing the new Sunday School building in rear.

ONTARIO

Moderator Dedicates Sunday School

WESTON—The Presbyterian Church at Weston dedicated a new Sunday School building on February 11. The hall has eight classrooms with an auditorium, banqueting and recreation hall, and a modern kitchen. The special speaker for the day was Professor the Rev. F. Scott Mackenzie, D.D., Moderator of the General Assembly.

The pledges for the new building have almost amounted to the entire cost. Some of the pledges are not yet paid, and a mortgage has been placed. This church has a very lively youth work. There is a teen-age Bible class held on Sunday morning, the beginners meet during the church service, and there is a good senior Sunday school which meets in the afternoon. Our minister, the Rev. R. Currie Creelman, assisted the Moderator at the special service.

Great Blessings Result from Special Services

MADOC—Two weeks of evangelistic services were held in Trinity Church, Madoc. The evangelist was the Rev. Malcolm N. MacDonald of St. Andrew's Presbyterian Church, Kemptville. All denominations in the town co-operated and at the closing meeting the entire sanctuary of the Presbyterian church was filled to overflowing by eight hundred listeners. Mr. MacDonald's closing theme was "The Promises of God."

Everyone worked most harmoniously to make these special services a rich blessing to the entire community. The choirs of all the churches plus the

Salvation Army bands from Belleville and Tweed, and special soloists, brought the Gospel message to eager listeners.

Madoc and the surrounding community will long bear fruit from these services.

Moderator Preaches at 77th Anniversary

OTTAWA—Erskine Presbyterian congregation on February 18, celebrated their 77th anniversary with Dr. F. Scott Mackenzie, Moderator of the General Assembly preaching morning and evening. Dr. Robert Good, the minister, conducted the services.

Dr. Mackenzie said, "the Presbyterian Church forms a large and noble part of the Christian forces of the world. In Canada our Church has made notable contributions to the life and progress of the nation." The Moderator called for a strengthening of faith and a re-dedication to the service of Christ in order to combat the power of false faiths abroad in the world today.

The following evening, at the anniversary banquet, Dr. Mackenzie gave impressions from his tour of Canada as Moderator.

Minister Receives Gift of Robes

COBOURG—At the close of the annual meeting of St. Andrew's Presbyterian Church, on February 22, Mr. George Forbes, clerk of Session, presented a silk Geneva gown, cassock, and stole, as a gift from the choir to the minister, the Rev. E. W. B. MacKay. Mr. MacKay expressed appreciation and gratitude for the generous gift, and commended the choir for their faithfulness at all the services of worship.

Mrs. Irish, president of the Women's

Association, presented Mrs. MacKay with a bouquet of flowers as a mark of appreciation for the service she had rendered during the past year.

The church is now equipped with a Hammond electric organ and chimes. The mortgage has been decreased each year and now a small amount remains. Budget givings have also increased, and money is being reserved for the building of a manse in the near future.

A Thought for the Month

The real danger of regimentation lies in a people who are becoming a people of big ears and eyes. As a people, we are called upon to listen and to look. There is less time for critical evaluation. Somebody tells the people what to think on the radio or how to feel in the pictures, and even the pictures we see are sent out with little chance for choice in the local community. The nation needs the voices of free men, the editorials of free writers, the genius of free business men, the creativity of free labour leaders, the leadership of a free church.

Big business is turning to the big church to save it from the big threat, blind to the fact that bigness itself may be a destructive force. Technology may demand mass production, but mass production must be democratically controlled if we are to avoid the danger of developing the mass man who, in turn, composes the revolt of the masses. The individual must be brought back into the control of all that affects individuals.

G. Bromley Oxnam.

Sunday School Superintendent Honoured

PRESCOTT—The Sunday School teachers and pupils of St. Andrew's Presbyterian Church, honoured Mr. Edwin A. Cook, on the occasion of his retirement as superintendent. He had spent 35 years and had given devoted service in that office. Mr. Cook was presented on behalf of the scholars, with a floor lamp, by Marjorie Reid and Ted Moore.

Minister Inducted In First Church

CHATHAM—It is over twenty years since the last induction at Chatham. In a most impressive ceremony on February 9, the Rev. Hugh F. Davidson was inducted into First Presbyterian Church, by the presbytery of Chatham.

PRESBYTERIAN RECORD

The Rev. W. L. Newton, moderator of the presbytery, presided.

Others who took part in the induction service were the Rev. William Lawson, Leamington; the Rev. Donald MacInnes, Ridgetown, and the Rev. James Fleming, of Wallaceburg.

At the social evening which followed the induction, Mayor William Donovan welcomed Mr. Davidson on behalf of the city. Mr. Davidson was formerly minister of St. Andrew's, Oshawa.

Anniversary Celebrated and Mortgage Burned

OTTAWA—The 26th anniversary of St. Giles Church was celebrated on Sunday, February 11. This congregation was formed by the merging of three minority groups. The Very Rev. C. Ritchie Bell, D.D., of Montreal College was the guest preacher.

A feature of unusual significance to the charter members of St. Giles was the burning of the mortgage ceremony on the following Monday evening at the anniversary supper, under the auspices of the Women's Association and convened by Mrs. E. M. Donaldson. The Moderator of Ottawa Presbytery, the Rev. George Sparks, brought greetings and congratulated the congregation.

The ceremony of the burning of the mortgage was arranged by the minister, the Rev. J. Logan-Vencta, O.B.E. Also taking part were G. E. Johnston, chairman of the Temporal Board; Alex. Vessie, Clerk of Session; T. J. Somerville, chairman of the Building Committee; Mrs. Charles Morrow, president of the Women's Auxiliary; Mrs. T. M. Mulligan and Mrs. Timothy Bayne, original members of the Women's Auxiliary.

Sixty-eight new members were added to the roll in 1950 and 29 additional communicants were received into the church in January.



Burning the Mortgage at St. Giles, Ottawa. Reading from left: Mr. T. M. Mulligan, Mrs. T. M. Mulligan, Rev. J. Logan-Vencta, minister, Mrs. T. Bayne and Mr. J. T. Somerville

lessons. The plaque was unveiled by Lorna Reid, eight year old daughter of John Reid, one of the four men commemorated.

Officiates at Home Church Anniversary

OXFORD, N.S.—The Rev. Charles H. MacLean, chaplain of the R.C.N., officiated at the 78th anniversary services in his home church, St. James Presbyterian. The Rev. B. A. Nevin conducted the service, which was largely attended. Presbyterian worship services began in Oxford in 1873 under the Rev. W. J. Sutherland. A church was erected and opened in February, 1888. The majority of the congregation voted for Union in 1925 and the minority were compelled to buy back their former church building, where a strong Presbyterian tradition is maintained.

programme followed and greetings were brought by the Rev. Mr. Hall, Moderator of the Chilliwack Ministerial Association, and from the Rev. H. G. Funston, Rosetown, Sask., former minister and under whose guidance much of the project was advanced.

Honoured on Her 90th Birthday

NEW WESTMINSTER—The congregation of St. Aidan's Presbyterian Church was among those who honoured Mrs. E. M. Davis on attaining her 90th birthday. She and her brother, the late Mr. W. J. Malcolm, were largely instrumental in building the present St. Aidan's Church. Throughout the years since she came to New Westminster, she has been an active worker in the congregation.

THE MARITIMES

Memorial Plaque Is Dedicated

FREDERICTON, N.B.—An impressive service was held in St. Andrew's Church on January 24 when a tablet commemorating the four young men of the parish who were killed in the last war was dedicated. The plaque is in bronze, and bears the names of James A. Trites, Waldo MacCausland, Drury Anderson, and John Reid.

The service was conducted by the minister, the Rev. J. D. L. Howson, who also preached the sermon. Assisting in the service was Major the Rev. J. R. Miller, Command Chaplain, Eastern Command, Halifax, who performed the act of dedication and read one of the

BRITISH COLUMBIA

Memorial Projects Are Dedicated

CHILLIWACK—The completion of a two-part memorial project at Cooke's Presbyterian Church was marked on Sunday, February 4, with the dedication of the Memorial Hall, adjacent to the church, by the Rev. J. E. Bigelow, newly installed minister. The project, which was begun in 1944, called for the installation of a new pipe organ, and the building of a memorial hall. The organ was dedicated on December 1, 1946, and the official opening of the memorial hall completed the project.

On Tuesday, February 6, the Ladies' Aid and Ladies' Guild sponsored a congregational dinner in the hall. A

In the Fields

*I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."*

*I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose tonight
If I am to miss you or they."*

*I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your
Guide."*

*Then into His hand went mine;
And into my heart came He;
I walked in a light divine,
The path I had feared to see.*
GEORGE MacDONALD

Adam Clark, the Covenanter of Glenim

FAR in a desert moorland in the clasp of the lonely hills, the little farmhouse of Bellybught stood desolate, apparently as deserted as the vale in which it stood.

But high up on the slope the leader of a band of dragoons reined in his

By **ROBERT SUTHERLAND***

horse and carefully surveyed the lifeless scene below him. At last he turned to the trooper at his side.

"There's maybe a sheep or two down there; but I see no sign of rebels." The soldier shrugged.

"I tell ye, sir, there's a hantle o' them in yonder sheiling, and the Clarks o' Glenim are the leaders. I followed the two o' them through the hills right to the door, and they had enough food tae keep an army a week. And I ken they didnae see me for I was unco canny . . ."

"All right, then. If they are still there we will give them a right good morning." The officer signalled to the men behind him, and the troop moved down the hillside.

THE trooper was correct. For inside the farmhouse that morning were gathered twenty-eight men; desperate, hunted men whose only crime was a desire and a determination to worship God in their own humble, quiet way.

On his bundle of straw in the corner Adam Clark lay sleepless. Through the blackness of the previous night he and his brother Andrew had crept into the village to gather food from sympathetic but more fortunate friends; and then the journey back across miles of hill and heather, with the additional weight of the food and the ever constant fear of pursuit. He was living again through those moments as he lay there, tired, yet unable to quell an oppressive sense of danger.

From far away the baying of a hound came on the morning breezes. There

was a sudden tense silence in the cottage. Adam stirred. His eyes met those of his brother, as troubled as his own. With mutual consent the brothers rose and joined the look-out at the window. At that moment a frightened ewe ran bleating by, followed by a great, slaving brute of

across the moor, the sun gleaming on polished breast plates and plumed helmets. They poured a musket volley after their fleeing prey, and then swords flashed and spurred boots urged the plunging horses on to the kill.

As the last of their comrades fled from the cottage the Clark brothers followed, but Adam saw at a glance that the leader of the dragoons would be on him before he reached the ravine.

With a cry to Andrew to run for it, he turned to face his pursuers, armed with no weapon save his own agility and great strength to match the troopers' sword and musket.

"'Tis Adam Clark!" The trooper spurred to his leader's side, pointing his sword at the solitary figure by the sheiling door.

But the officer waved him off.

"Yonder goes his brother Andrew. After him, and the rest of the rebels. Leave yon rogue to me."

With that he swung his steed at the Covenanter, his sword flashing. But Adam Clark was ready. As the horse reared at him he leapt aside, dodging the threshing hoofs and swishing blade. In one quick motion he grasped the bridle, and with all his powerful strength he pushed the startled beast backwards. With a cry and a curse the officer crashed from the saddle, and lay on the ground writhing away from the snorting animal.

MEANWHILE, at his leader's command, the trooper had spurred forward, thundering down on Andrew Clark. Andrew heard the hoofs behind him, and ran desperately, dodging and weaving. But at the very brink of the ravine the charging beast sent him sprawling. In a trice the soldier was down and standing over him, the sword raised for the death blow.

It never came.

At that instant an arm of steel crushed around his neck. He felt a knee in his back, and then he was lifted bodily and flung into the heather like a bag of meal.

(Continued on page 128)



Robert Sutherland

A Covenanted Shepherd

a dog. Andrew gripped his brother in sharp alarm.

"The dogs!" he breathed. "'Tis Morton's dogs!"

"To arms!" cried Adam. He ran out to the moor and listened into the wind. "To arms! 'Tis Morton's dogs, and the dragoons are no' far behind."

IN a brief scurry of confusion the desperate covenanters snatched up their weapons—a few muskets; axes, pitch forks and other crude implements of a peaceful trade. They ran out then at the direction of their leader to the shelter of a deep ravine which lay a short distance from the cottage.

"Remember we'll no' fight if we can escape it. If ye're quick there's safety in yon bent." Adam stood at the door, urging the men on.

And none too soon were they, for now the troopers were thundering

* The writer, Robert Sutherland of Elora, is a son of the Manse and has two brothers in our Ministry.

Great Gift May Stimulate Others To Give

TWO hundred men and women belonging to the various congregations in the Ottawa Presbytery gathered on February 19, in St. Andrew's Church, Ottawa, at a luncheon in honour of the Moderator, Dr. F. Scott Mackenzie. It was more than an ordinary luncheon, there was an atmosphere of suspense or surprise. In fact, they had been told to come in a spirit of expectancy.

But no one could describe the transformation of faces in that audience when the Moderator broke the news that a consecrated layman had pledged the sum of one million dollars to the Presbyterian Church in Canada. Then there was a burst of subdued and heightening applause before Dr. Mackenzie could proceed further with the balance of his address.

Much of what Dr. Mackenzie said has already been printed in the March issue of the Record. He declared that this "magnificent gift" would be of great practical assistance to the Church, but he went on to point out that this Fund for Ministerial Assistance would be an incentive to younger men in the ranks of our membership.

Dr. Mackenzie said, "Moreover it will

encourage young men of ability and deep Christian conviction who are so sorely needed in the ministry today, to dedicate themselves to this service. It will also, let us hope, stimulate others who may be in a position to do so, to give with similar generosity of their substance for the advance of the Church's Witness . . ."

Dr. E. A. Thomson, Clerk of the General Assembly, also spoke and said, "You are all aware that something substantial has been done. Someone has come forward, whose name I do not know, and has given one million dollars in one lump to benefit the ministers in the lower income bracket. The greatest need in our Church today is consecrated leadership. We need more men of the right type in the ministry of our Church to take advantage of the extension and the expansion of a forward moving Church programme."

Mr. Clarence M. Pitts, prominent layman who was present said, "I am glad to be present at such an atmosphere of rejoicing. That one layman, in a spirit of sacrifice and service should give so freely, ought to stir us all. This generosity," he warned, "is not to keep congregations from doing



Capital Press Service

*Senator Norman MacLeod Paterson
to whom the Church is indebted*

their utmost, but to provide additional opportunities for all congregations to share the great feeling of exultation that this gift has produced. I have seen," said Mr. Pitts, "our beloved Church struggle for many years. We are now on the march." The Rev. George H. Sparks of St. Stephen's Church, Ottawa, presided over the meeting of Presbytery.

Mr. James Dutton, Chairman of the Board of Administration, unable to be present through illness, sent this message: "In the matter of gifts this is the most wonderful thing that has happened in the Church. It will be an inspiration to our ministers and, we hope that all the members of the Church will see that their ministers are adequately remunerated."

The Rev. G. Deane Johnston, Chairman of the General Board of Missions, wrote: "No Board of the Church is so closely related to the ministers whose lot will be made easier by this donor's generosity, than is the Mission Board and we know what this gift will mean. It will make the financial lot of these men easier and it will encourage those who work in lonely and difficult places by showing them that the Church has not forgotten them." ★

Elders Added to Kirk Session

TORONTO — Westminster Church added four members to its Session on January 28, Joseph McGowan, Sydney Holden, William Porter, and James Sayers. The minister, the Rev. R. E. G. Dennys, spoke to the newly inducted elders and to the congregation on their several responsibilities.



Photo by T. V. Little

The Moderator, Dr. F. Scott Mackenzie, receives the Trust Deed of one million dollars on behalf of the Church. Shown with Dr. Mackenzie are, Hamilton Cassels, Dr. E. A. Thomson, and E. W. McNeill.

Strength and Weakness in the Chinese Church

WHAT are the main elements of strength and weakness in the Christian movement in China as it confronts the present situation in that land?

Perhaps the most obvious weakness is that the churches in China are too largely the result of the labours of middle-class missionaries, and represent the interests and concerns of the

By **R. MALCOM RANSOM***

upper or middle stratum of Chinese society. Admittedly it is a thorny problem, but the churches in China have not identified themselves closely enough with the common man. When the communists came to our town and we saw how close they were to the poor and the depressed, we realized how far short of our ideal we in the church had fallen.

Another weakness of the Christian movement is the lack of any adequate program of social action. In this, as in so many other things, the church in China reflects the confusion of the

*The Rev. R. M. Ransom, formerly of Yunnan, China, has been inducted as minister of Fort Erie, Ont.

churches in the West. Much thought has yet to be given to the imperative that is in the Gospel for social reform in such a day as this. Too often scattered programs of community service were hastily organized, not so much from Christian conviction as from a desire to commend oneself in the eyes of the new government.

MOST fundamental of all, however, is the doctrinal weakness of the Chinese churches. They lack a working theology. Perhaps it is in just such situations as the present that theologies are hammered out, but the fact is that the Chinese church faces the present crisis without one. I was dismayed to find the Chinese churches divided by a wide chasm between the two extremes theologically: between "fighting fundamentalists" and "rank liberals." I looked in vain for any considerable group representing the great tradition of Apostolic, Catholic Christianity.

The extreme conservatives have convictions, but they have no point of contact, no meeting ground with the communist, they don't even make sense to him, and he naturally labels them

other-worldly, obscurantist, the opiate of the people. On the other hand, the extreme liberals too often identify communism with the social application of Christianity, become completely swallowed up in the thoroughly unChristian political activity of the party, and their Christian witness is lost.

THE communists are strong in doctrine, and have the most thoroughgoing program of indoctrination I have ever experienced. This, rather than outright persecution, is the real test of the Christian movement in China. Communist propaganda is complete, relentless, irresistible. Since the first day of the liberation our little mountain valley has been ringing with communist songs. Skilfully they have revived old folk tunes with their haunting melodies, and put them to strong, robust communist fighting songs, full of doctrine and inspiration. And they make good singing.

The Army, which is the core of the party and is always recruiting new members, has daily instruction in communist doctrine. They have daily periods of "self-examination" and confession, followed by responsive "reading"—the shouting of fighting slogans back and forth from group to group. They have "litanies" built around certain documents of the faith, as the Eight People's Principles, in which the leader leads off with an ascription of praise, which is followed by an appropriate response from the group. Then a question on the meaning of the First Principle, which is replied to by memorized responses which contain solid explanations of this basic document of the faith. At the end of each section on each of the Eight Principles there is a choral response in which the group burst out into song lauding that particular Principle.

All schools immediately obtained new text-books which taught the truth about the world in which we live. Every organization in town had to have at least two hours a day of political indoctrination by a special commissar, with homework besides. Through proclamations, plays, evangelistic groups and songs, the good news



The Church School at Kunming, Yunnan, China, where Mrs. T. K. Chiu was the head teacher.

is spread, largely by young girls, through the villages of the countryside.

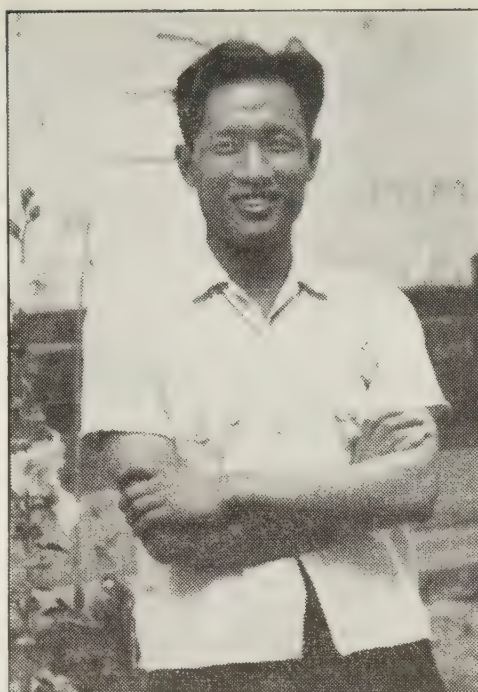
In the provincial capital is the University of the Revolution, attended by several thousand students from every walk of life. Courses last six months or more. And it is sheer undiluted doctrine, starting with one's place in the universe and destiny in history and covering everything down to the minutest detail of one's daily toilet. Public notice-boards are plastered with graphic, if crude, illustrations depicting world events or salient points of communism. Newspapers are undiluted propaganda. Can the Church, weak in its own doctrinal basis, stand up to this "saturation bombing" of communist indoctrination?

OF course, the real strength of the Chinese church lies in the fact that it is a Church, in it the Holy Spirit of God is at work. But since He works through persons it is legitimate to ask, what are the elements of strength in the Chinese church, humanly speaking?

The first of these factors is the very real growth of an indigenous church—or churches—rooted firmly in Chinese soil. More than in any of the other great periods in which Christianity has been brought to China, the Chinese have taken hold of it, and made it their own. And it is there to stay. There is in China today a continuing Christian church, healthy, though struggling, which will maintain its work and worship long after the last foreign missionary has been withdrawn from the land.

Not least among the assets of the Chinese churches is the unusually high calibre of the Chinese Christian leaders to be found at all levels in the churches. The Christian movement in China has produced an unusual group of outstanding leaders. Though numerically not great, yet they have stood high in the ecumenical conferences of the Christian church, and have made substantial contributions to the life and thought of the World Church. Their great sense of partnership in the Universal Church will not easily die and will remain a strength to them through difficult days.

THE strength of any church is in the zeal and convictions of its ordinary lay members. Despite all that has been said in the first half of this article, it is nevertheless true that there are in most congregations throughout the land unobtrusive men and women of strong, sound conviction, deep love, and a sincere desire to



C. C. Lee—Yunnan, Chinese Christian, is recreation director in literacy school — a faithful witness.

see their country through these dark times.

Like the layman in Yunnan who was out of China just before that province turned over, and had the opportunity of staying out, but came back saying, "I am Chinese. My place is in China"—though he knew imprisonment awaited him. Immediately after the liberation he was thrown into jail. When urged to change his thoughts or at least to pretend he had in order to get out, he said "I am a Christian. I'd rather die in jail than pretend I had changed my thinking." After eleven months he was released "on parole" and the next Sunday was found in the most dangerous spot he could go to—sitting humbly among his fellow Christians in the local church at worship.

As long as there are men and women like this the Church in China will endure. ★

Our Church Burned

AT 12.30 Saturday afternoon, September 30, Knox Church, Goderich, Ont., was reported on fire! Four hours later at 4.30 p.m. the Session and Board met in the Manse—the church in which we had worshipped the Friday evening before

By R. G. MacMILLAN

was gone. The ruins still smouldered, but only the charred walls remained of what had been a beautiful edifice.

The purpose of this article is to warn those who still enjoy the comfort

and security of their own church building. None of us expect fire to strike, but none of us should be found unprepared for a catastrophe which might easily overtake us.

We were instructed by the Adjusters to prepare a complete inventory of all our church equipment including, chairs, tables, books, dishes, projectors, table linen, communion vessels, pianos, Sunday-School supplies, choir music, etc., etc. Our list totalled 192 individual items. Then from this complete inventory we had to prepare a statement of loss, in which was listed every item damaged or burned, its replacement value less depreciation, and the amount of damages claimed.

THE inventory had to be made from memory and in some cases justified by old receipts or bills of sale. Every church, large or small, should have a complete inventory of its moveable possessions and that inventory should be reviewed and corrected every three years. Our contents were insured for \$35,000 but until the fire and the stock-taking which followed, we did not know that our contents were actually worth a little over \$50,000.

Fortunately our insurance policies were substantially increased last year and therefore more by good guessing than by good calculation, we were very well covered by insurance. We found, however, that there is often difficulty in establishing a loss on certain items if they are not specified in the policies involved. For example, the pews may be insured as part of the building or they may be insured as contents. This may seem a simple statement, but if our pews had been included as part of the building we would have lost some \$20,000 on the settlement of our claim.

Make sure that the specifications of your insurance policy gives you adequate coverage on all your possessions.

Meeting on January 28, the congregation accepted plans for an edifice to replace their fire ravaged structure. The church has \$206,832 and has pledges payable during the year up to \$34,000. It is believed that the full objective of \$275,000 will be reached by the congregation.

Since the church was destroyed by fire, the Sunday School has been carried on in North Street United Church, with little or no interruption. Missionary interest has increased in the school and \$65 has been forwarded since the beginning of September to the support of Vi-ngo, a fourteen-year-old boy studying for the ministry in Formosa.



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



The Man Who Prayed for More Light

SAMUEL MORSE, inventor of the electro-magnetic telegraph, was also a celebrated artist. He was born at Charlestown, Massachusetts in 1791. After completing his education at Yale College he sailed for England to study painting under the renowned artist, Benjamin West. Two years later he was awarded the gold medal of the Royal Academy for his model of the "Dying Hercules." On his return to America, he established "The National Academy of Design."

It was during a return trip to America that he worked out a plan for employing electro-magnetism in telegraphy. By July, 1837, he had perfected his instrument and in 1843 Congress granted him means to construct an experimental line between Washington and Baltimore. It proved successful! Today the Morse system of telegraphy is used throughout the world.

In the Morse system letters are formed by what are called "Dots" and "Dashes." The Dash is always three times the length of the Dot. Morse messages may be sent by sound—on the telegraph, field telephone, wireless, by bell, buzzer, whistle, light and many other ways.

During the World War II the letter V became familiar to all. V for Victory . . . — three dots and a dash.

The first message sent by Morse was the sentence—"What God hath wrought."

An acquaintance asked Morse the question: "When making your experiments, did you ever come to a stand, not knowing what to do next?"

"Oh, yes, more than once," replied Morse.

"And at such times what did you do next?" his friend asked.

"I may answer you in confidence, sir," replied the famous inventor and painter, "but it is a matter of which the public knows nothing. Whenever I could not see clearly, I prayed for more light."

This was the man Samuel Finley Breese Morse, whose code is used today in so many valuable ways. A ship in distress at sea sends out the message S.O.S. . . . — . . . S.O.S. and to her aid speeds a rescue ship. Lives are saved—thanks to the American inventor and artist who prayed for more light.

A Nature Quiz

1. What animal is noted for building dams?
2. Is coral, animal, vegetable or mineral?
3. What animal lives the longest?
4. What tree is named for one of Jesus' disciples?
5. What bird leaves its eggs to hatch themselves in the sun?

Conscience

"Oh, yes," said the Indian, "I know what my conscience is. It is a little three-cornered thing in here," he laid his hand on his heart, "that stands still when I am good; but when I am bad it turns around, and the corners hurt very much. But if I keep on doing wrong, by and by the corners wear off and it doesn't hurt anymore."

The Wheel

PERHAPS the most useful thing ever invented is just the wheel. From the earliest times wheels have been

a necessary part of many other useful things or the making of them. If you try to write down all the useful inventions you can think of that make use of the wheel, it will amaze you.

They Found The Church There

"THEY found the Church there." That is the title of a book that tells how the American Armed forces discovered for themselves the value of Christian missions. These American G.I.'s wrote letters home telling what they had seen of missionary work in the Pacific. Here are extracts from some of their letters:

"In all fairness I must say the missionaries have done absolutely marvellous work."

"If people could only see, they would understand."

"I wish some of our sceptical people back home could see what their money has done for these natives."

"I must entirely revise my whole attitude to Christian Missions."

"The best cure I can think of for atheism would be to spend a few days with missionaries here."

"Now that I know what missions really are, I'll give freely."

These remarks in letters from the boys testify to the amazing work that the Christian missionaries have done. Wherever they went "they found the Church there." Instead of hostile cannibals, they found devout Christians. ★

The Story of Knots

THOUSANDS of years ago one of the prehistoric men tied the first knot. No historian was there when this distant ancestor of ours discovered that by twisting together the ends of vines he could use them to connect and to bind. But the knot he tied was undoubtedly what we call the overhand knot today. From this he came to the second important knot, the figure-of-eight knot. These two knots were used by the early American Indians to tie the thongs that bound the stone heads to the shafts of their axes and arrows.

As the years passed the needs of man grew. As he learned to weave, build and farm he created many new knots. Probably the square knot was one of the first of these, followed by the carrick bend and the weaver's knot.

Many of our modern knots were in use among the Greeks and Romans, and their forms have been preserved in decorative jewellery and sculpture.

Certain knots were supposed to bring good or bad luck, and wizards conjured spells with knots.

Before the invention of buttons, knots were used to fasten clothing. There were some who believed that if these knots were cursed by a witch, disaster would fall unless the curse were removed by a blessing.

It is fun to tie knots and they can be very useful. Even a life might depend on a knot well tied. That is why sailors, lumber-jacks, Scouts, Guides, Trail Rangers and Explorers study knot tying.

Answers to Quiz

live as long as 200 years. 4. The Judas tree. 5. The Ostrich.

1. The Beaver. 2. Animal. 3. The giant tortoise. It may

PRESBYTERIAN RECORD

ACROSS THE DOMINION

THE PRAIRIES

Hold Annual Meeting of Presbytery

BRANDON, Man.—The annual meeting of the Brandon presbytery on February 14 and 15, were delighted to hear that the local congregation at Cranberry Portage had already organized to rebuild after the destruction of their church by fire. The presbytery was delighted to learn that assistance had been forthcoming from many quarters to aid this outpost of our Church. Plans were also laid before the presbytery for new churches at Flin Flon and Snow Lake.

The presbytery discussed the resolution re the status of catechists, as to whether or not they should be permitted to serve as representative elders. The presbytery decided to recommend "no change" in the status of the catechist as it would only lead to confusion.

New Church Building Dedicated

CARRAGANA, Sask.—Three hundred Presbyterians and their friends gathered on February 18 for the dedication of the new church. The Moderator of the Synod of Saskatchewan, assisted by the Rev. George Johnston of Flin Flon, the Rev. H. K. Caslor of Prince Albert, the Rev. Russell T. Hall of Tisdale and Mr. James Hills of Saskatoon led in the solemn act of dedication. Mr. Johnston preached the sermon on "The Church Unflinching."

The church is of concrete block construction, and the full size basement has a large central hall in addition to the kitchen, choir room, and furnace room.

At the dedication service both junior

and senior choirs took part, and a solo was sung by Mrs. M. M. Lanning. Gifts were received from neighbouring congregations; Rosetown Presbyterian Church donated the pews, St. Paul's Church in Prince Albert gave the pulpit Bible, fall and lamp; the offering plates came from St. James' Church, Melfort; and the pulpit hymnbook from St. Paul's, Kinistino. Cordial greetings were received from the Rev. J. Alan Munro, M.C., associate secretary of the Board of Missions, Bishop S. C. Steer of the Anglican Diocese of Saskatoon, Mr. John Hill of the United Church and from other friends.

The first log church was completed in 1933, under the leadership of the Rev. William Weir, now of Brampton, Ontario, and the congregation has been served since 1931, by a long succession of able students. In 1948 the Rev. George Johnston came to the field as its first ordained missionary. At present the congregation is without a settled minister. It is hoped that one of our ministers may hear the call to serve in this vigorous and attractive congregation.

Minister Honoured By Congregation

SASKATOON, Sask.—The congregation of Parkview Church on January 26, honoured their minister, the Rev. James M. Young, on the occasion of his tenth anniversary in that church. The Rev. R. J. Nixon, principal of Saskatoon Bible College, in presenting Mr. Young with a purse, referred to the latter's faithfulness through the years. Mrs. N. Best presented Mrs. Young with a bouquet on behalf of the congregation. The congregation reports good progress and in 1950 a manse was purchased.

QUEBEC

Congregation Becomes Self-Supporting

MONTREAL — Kydd Memorial congregation became self-supporting on February 1. During the past year the membership has increased. There is a larger Sunday School enrolment and a progressive Young People's Society. The church has been redecorated and the mortgage greatly reduced. This congregation is giving a real witness to this community.

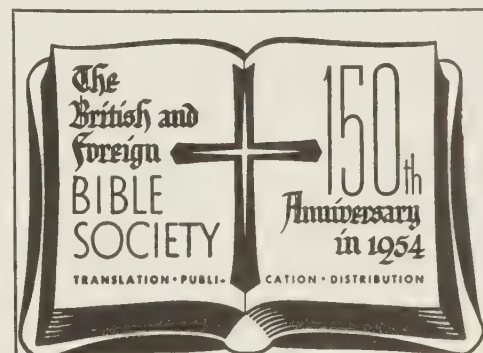
Biblical Illiteracy Discussed at Seminar

MONTREAL—The Sunday Seminar of Kydd Memorial Church had the Rev. A. Lorne MacKay as speaker on February 18. Mr. MacKay spoke on "Biblical Illiteracy," and said "In too many homes the Bible is looked upon as a family heirloom or sacred horseshoe kept for good luck." This lack of



Rev. James Young of Parkview Presbyterian Church, Saskatoon, (at right) was honoured by a presentation on completing his tenth year in the Parkview pulpit. The Rev. R. J. Dickson of Saskatoon Bible College made the presentation.

knowledge of the Bible, Mr. MacKay continued, is the reason for the growth of splinter groups such as the Jehovah Witnesses who found a fertile field for their fantastic claims, among those who boast of being church members and yet do not know their Bible. The Rev. Alistair MacOdrum was chairman of the Seminar.



FOR SERVICE MEN

In 1950 the Bible Society supplied 10,500 pocket New Testaments for the men in our army, navy and air-force.

Chaplains look to us to supply the Book which gives strength and courage by its assurance of God's unfailing presence.

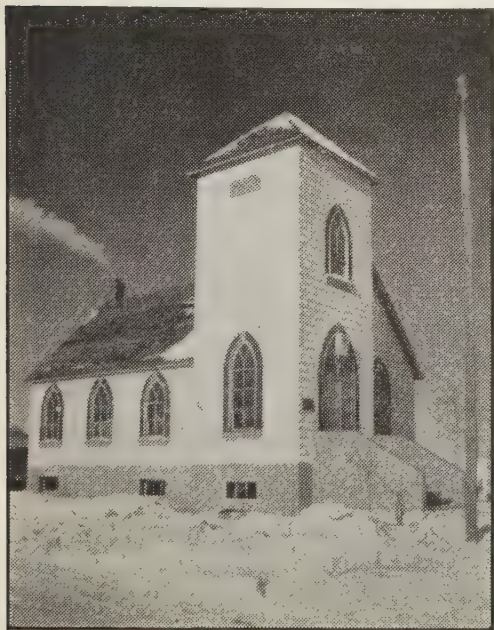
A gift through your nearest Branch or Auxiliary will help to maintain this essential work on behalf of our service men.

THE BRITISH & FOREIGN BIBLE SOCIETY
IN CANADA

National Office

122 Bloor St. West

Toronto 5



The new church at Carragana, Sask.

Letters From a Minister To His Cousin On Another Session

The Restlessness in Pulpit and Pew

DEAR DONALD:

Your welcome letter, with its pressing problem, came on Saturday, and although I was minded to reply right away, your cousin Emily, wise woman that she is, held me back until I had delivered myself on the Sabbath.

Strangely enough Doctor Finethought, who belongs to another denomination, dropped in for tea that afternoon and told us a story that will possibly assist your Session in its problem of selecting candidates. I am not at all surprised that even your historic church has applications from some young men recently graduated, and from other young men who are only fifteen months in their present charge.

Doctor Finethought's story was apropos. In one of our great Canadian cities, Doctor Vision announced to his people that he would retire that autumn after a ministry of thirty years. His officials began to cast around immediately for a successor, and they found some bright young men rising to the fly. But they were a discriminating people, and saw that beneath their presentation the fine realities of religion had not passed through the fountains of their experience.

Nothing was said by Doctor Vision for two or three months, until they chanced to have a social evening for both boards. "Gentlemen," he said, "you know I have not attempted to suggest whom you might call to follow me, but I have watched with interest your experiments with several young men. There is only one thing that I would like to ask you. My very finest efforts have been built into this congregation. You can look at our fine church and Sunday School, please don't gamble on its tomorrow by selecting an immature minister, without reasonable experience." Their deliberate action was to select a successor in the early fifties, with a fine record behind him. And their choice became one day the head of their whole Church.

Your anxiety about the future of our Church in particular respect to restlessness is shared by many. A former Moderator of Assembly spoke trenchant words to one of the large Synods on the restlessness that pervades pulpit and pew today. To the elders, he said, "The congregations nowadays are not looking for a minister, but a playboy, someone to go hiking with their children. The older men are not being chosen because they get down to realities."

Then, this Moderator told a story for

the younger ministers, whose itinerancy out-Herods the itinerant system inaugurated by John Wesley. A very fine Christian farmer, whom he has known for years, spoke to him recently and said, "Moderator, something is radically wrong in the ministry of our day. It used to be that an Induction was a very solemn affair. The relationship of the minister was something like the marriage service, 'For richer, for poorer, for better, for worse, until death do us part.' Now the ministerial relationship is something like the farmer and his hired man. They stay in the comparative ease of summer, but when it comes to harvest, they rise and say: 'I can't remain any longer, there's another job waiting me with better pay'."

So you will have to be wise in your selection, give everybody a fair show and that especially in your consideration of a man's record and experience. One Session Clerk stopped yours truly on the main street of a fine town and pulled out six letters he had received direct from applicants for their vacancy. Five of these were from young men, whose range of service in their present charge was somewhere between nine months and two years. And he wondered if their message had run out in that short period, instead of being like those wells of water that are constantly springing up to everlasting life.

One friend in the ministry, whose hair has thinned since his college days, received an invitation to candidate in a vacant pulpit. It so happened that an elder well known in our Assemblies belongs to that congregation and he wrote my friend "to bring his most youthful haircut as the folks there were all out for a young man." The mistress of that manse has a fine sense of humour and enjoyed the naive hint, but is not such a psychological complex within a congregation unworthy of the Church of Jesus Christ?

So you have asked my advice on this rather ticklish question, and I trust it is written here so that a wayfaring man need not go astray. Even Cousin Emily says, "Whatever you do—choose a minister and not a playboy."

Yours for a sincerer Church,
COUSIN RODERICK.

P.S.—That question about the decay of polity and lapse towards congregationalism will have to wait another letter, should the Editor consent to give this a place in The Record.

A GIFT THAT ENDURES

In your last will
and testament remember
the Presbyterian Church

Her Evangel, and Far-Flung
Missions

Her Colleges

Young People's Work, and
Pension Fund for Ministers or their
Widows

FORM OF BEQUEST

I give and bequeath to the Trustee Board of the Presbyterian Church in Canada, the sum of Dollars, free of Succession Duty, for the general work of the said Church.

Your gift or bequest may be named for any special department or institution of the work of the Church.

The Church needs your gifts

Eventide

By Anne Smyth

Soft through the gathering dusk a
beckoning bell

Sends gently throbbing echoes on the
air

"Abide with me," whose metred
rhythms swell

Or fall, slow borne in stately measures
fair.

"Fast falls the eventide," until the sun
With parting benediction paints the sky
In sunset glory, and e'en earth is won
To deeply drink its beauty — ere it die.

"The darkness deepens" while the
waiting land

Enfolds its own, a homing bird grows
still

The rustling breeze, subdued, stirs near
at hand

A weary traveller passes o'er the hill.

Tis night—and God's own creatures
sink to rest

Through all His earth, to wait whate'er
betide

Till sunrise glory come — at His be-
hest

To bless again. "O Lord with me abide."

PRESBYTERIAN RECORD

THINK TWICE BEFORE YOU SIGN

A Mother's Letter To Her Daughter

DEAR JANET:

Your letters are marvellous, Darling, and give us so much entertainment. We wonder what we, as parents, have done to deserve a daughter who writes so freely to us!

Of course, your letters are all very Janetesque, and, being so, they cause us mixed emotions! Pride, always. Laughter, often, Amazement, sometimes. And yes, let's face it, HORROR, occasionally!

At these horror-filled moments Daddy and I always manage to remind each other that it was always thus. One of the greatest thrills of being at college, even in our day, was to make the Family-at-Home think we were living dangerously. So, go ahead and tell all! We may be in a daze, but we come back for more.

We do feel this time, however, that you have brought in a real problem. We can give you some facts, and, hearing them, we know you will evaluate them according to your fair-mindedness.

You have been taught at home and in your church to be open-minded and tolerant toward all religions. That is your heritage as a Christian American girl. In this situation we point out some truths, and it is your free privilege to decide what your attitudes shall be.

WE ARE GREATLY IMPRESSED with the pictures you sent of Dan. That was what you wanted, wasn't it? And here are the answers to your questions:

1. . . . Yes, he is handsome.
2. . . . Yes, he does have curly hair.
3. . . . No, we cannot tell it is red, but we take your word.
4. . . . Yes, he has a "beautiful grin." (unquote.)
5. . . . Yes, we like red hair.

Then, after all this rhapsodizing, you say he is a Catholic and has asked you to wear his fraternity pin. This brings me to the subject of this letter.

I REALIZE that wearing a fraternity pin does not always mean a marriage after college, but many times it does. The Protestant-Catholic angle would be important if a marriage were

considered later. So, just-in-case, we will talk about it now and not wait till it becomes a Burning Question.

As you know, your church will forever be interested in you and your problems. If you were in danger of making a wrong decision you would be counselled and guided, but no one would ever dictate to you. In the case of marriage your prospective husband would be accepted on his merit as a Christian man and expected to be a good husband and father.

But, if you were marrying a man who was a Roman Catholic, you as a Protestant girl would not receive the same understanding from his church. The Catholic Church has certain unalterable rules from which it does not retreat, and the Protestant member of a contemplated mixed-marriage has many demands and promises to consider.

FIRST OF ALL: A Catholic must be married before a Catholic priest. Any other ceremony is considered invalid. Even if Dan were willing to be married in your own church with your own father performing the cere-

mony, he would be forbidden to do so under the threat of ex-communication.

To a devoted Catholic the thought of being cast from his church would be appalling. Just as it would be to you, if you can imagine such a thing happening in your own church. With that ultimatum being given to Dan by a priest whom he had always trusted, the thought would be devastating. And there would be the first problem for you and Dan.

But because you loved Dan so much, and because your own family and church would cherish you regardless of the decision you made, let us suppose that you agree to be married in Dan's church by Dan's priest. Before the marriage took place you have to undergo a series of instructions from the priest so you would understand Dan's religion. Certainly no one could object to that. But when you might ask that Dan go to your pastor for similar instruction, the permission would be denied. Dan's freedom to make his own decision about going to your pastor would be arbitrarily refused.

In the third place (as Daddy says in his sermons): Before a marriage took place, you would be required, as a Protestant, to promise that all children born of this union would be reared in the Catholic Church, even though the Catholic parent should not survive.

ONE of the facets of our faith is freedom of worship. To promise children, yet unborn, to certain dogmas or ways of thinking or ways of worship is robbing them of their privilege of free choice as Christians and Americans.

SO, HERE ARE THREE WAYS in

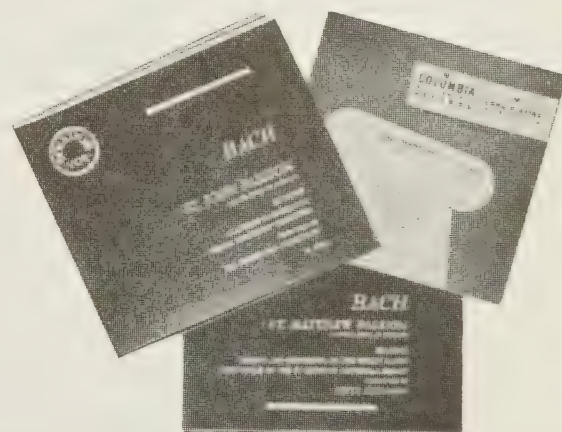
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which your freedom would be endangered:

1. . . . Your freedom to be married where and by whom you chose.
2. . . . Your freedom to ask the Catholic man you might marry to know as much about your faith as you, as a Protestant, are required to know about his.
3. . . . Your freedom to give your children the religious instruction that is within your heart, and to rear them in the faith and church you and your husband might choose.

Many other curtailments of freedom would come later and be insinuated into your family life. Many dogmas you yourself could not accept would be demanded of your children. But these first three are enough to think of now.

SO, Janet-dear, here is wishing you some good quiet hours of looking at the ceiling and pondering. Here is wishing you some frank discussions with Dan. I know you will come out with good decisions and understanding. I have unbounded confidence in youth and the matter-of-fact way they take a problem apart and see what makes it a problem.

I am glad Dan wants to visit us during the holidays. An invitation will be forthcoming, written by your mother on her best notepaper. I like



Courtesy the Record News Press, Smith Falls.

Westminster Church, Smith Falls, dedicated its memorial organ on February 18. This organ is to honour the memory of the men of the church who gave their lives in the two World Wars. The sermon was delivered by the Rev. E. G. B. Foote, Chaplain of the Fleet. Seen in the picture, from left to right are, W. C. Bryant Robinson, A.T.C.M., Director of Music; D. H. Grant, chairman of the Organ Committee; the Rev. E. G. B. Foote, O.B.E., and the Rev. J. Kingston Lattimore, minister of Westminster Church.

Dan already. He looks like good bass for Christmas caroling!

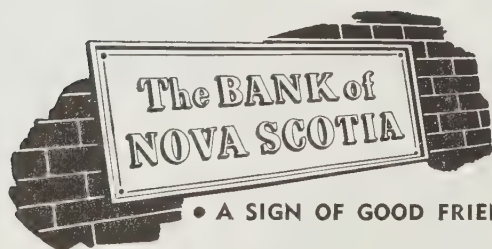
Daddy says, very cautiously, of course, that Dan appears to have good, steady eyes!

See you soon, Darling.

Love,
MOTHER.

—Reprinted with due acknowledgment to *The Lutheran*, Philadelphia.

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a habit
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In Memoriam

JOHN BOWMAN

Parkdale Presbyterian Church lost one of the senior elders, John Bowman, by death on December 22, 1950. He was 93 years of age and maintained to the end a strong and vigorous mind. Throughout his long life Mr. Bowman served the Church in Port Arthur and at Parkdale with great devotion. He was a man of prayer and took an active part in the weekly prayer meetings. Mr. Bowman was a noble citizen and a man much beloved in the congregation by young and old alike.

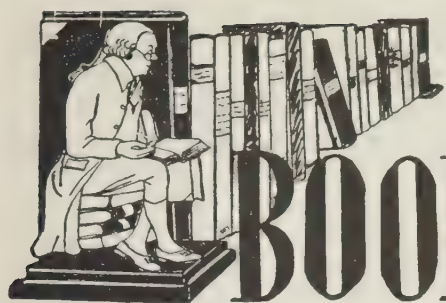
MRS. WILLIAM COATES, SR.

Mrs. William Coates has been a member of Melita Presbyterian Church since 1904 until her death on November 27, in her 77th year. She was a faithful worker, belonging to the W.M.S., and the Ladies' Aid, and attended her church twice every Sunday, until her death. Mrs. Coates leaves to mourn her loss, her husband and four daughters.


ALEXANDER SMITH

Alexander (Sandy) Smith, who served for fifty-two years as an elder in Knox Presbyterian Church, Embro, died on January 15. He was a diligent Sunday School teacher, and in session and synod was a valued member. He is remembered for many kindly deeds in the community and a long and faithful service to the Church. Attendance at the General Assembly was for him a great occasion.

PRESBYTERIAN RECORD



BOOK CHAT



NICOLAS BERDYAEV: CAPTIVE OF FREEDOM. By Matthew Spinka. The Ryerson Press, Toronto. Price \$3.75. 220 pp.

DR. SPINKA, WHO IS the Waldo Professor of Church History at the Hartford Theological Seminary, is well qualified to write with authority on Berdyaev. He reads and writes Russian fluently, has written several books on Russia, and has been studying Berdyaev's works for the past thirty years.

While this book lays no claim to being exhaustive in its treatment of Berdyaev's philosophy, it is an adequate introduction to Berdyaev. Berdyaev, who is undoubtedly the best known Russian philosopher in the English-speaking world, has made a unique contribution to a better understanding of Russian thought and of the meaning of ecumenicity. His chief contribution, however, is his idea of human freedom. This idea dominated his whole life, so that he was truly a slave of freedom.

The book is divided into two main parts. The first part deals with Berdyaev's background, his connection with Marxism, his repudiation of Marxism, and his exile from Russia by the Soviets. The second part is concerned with his basic ideas, which cover a wide range of subjects, such as philosophy, ethics, religion, sociology, and politics.

Berdyaev was a prolific writer, having written some thirty books, and a large number of important articles. Fortunately, his most important books are now available in English. This book is recommended to those who wish to understand the Russian background as reflected in Berdyaev's philosophy. It is hoped that readers of this book will be encouraged to read Berdyaev's books where his philosophy is fully expounded.

LOUIS SHEIN.

Woodville, Ont.

WINTER WEDDING. By Martha Barnhart Harper. Longmans, Green & Co. Price \$2.75. 259 pp.

A CHARMING STORY, refreshing to read, told against the background of American history in the distressing years following the Civil War. Belle Barnhart, desiring change to overcome her sense of loss, undertakes the adventurous journey from Pennsylvania to Iowa to teach in a country school. The

story of how she overcomes the many problems which confront her, both personal and political, is intriguing, revealing as it does, life on the farm, in the schools and in the towns of wind-swept Iowa. Returning home she finds her happiness in marriage with a war-scarred Northern veteran.

JANET McCREE.

Toronto.

THE PICTURE GALLERY OF CANADIAN HISTORY. Volume III. By C. W. Jefferys. The Ryerson Press, Toronto. Price \$2.75. 254 pp.

D. R. JEFFERY'S THIRD volume completes his monumental contribution to Canadian history. The same high standard which characterized his earlier volumes is maintained in his latest work, covering the period from 1830 to 1900.

In each volume the artist has given us drawings that will be indelibly associated with events in early Canadian history. The masterpieces in Volume III are associated with the political events and the development of the country in the nineteenth century.

Two or three of the outstanding pictures are drawn from the religious scene, such as James Evans teaching the Crees, John Black preaching on the Red River, John McDougall meeting with Indian chiefs, and Father Lacombe placating the Blackfeet.

The pictures cover all of early Canadian life and give us a wide and detailed summary of those years when our foundations were well and truly laid.

JOHN McNAB.

THE CHURCH SCHOOL TEACHER'S JOB. By Mildred Moody Eakin and Frank Eakin. Macmillan Co., Toronto. Price \$3.25. 228 pages.

FROM THE FIRST chapter headed, "The Job Has To Do With People", to the last, "Where Do We Go From Here?", the book is stimulating and helpful and the reader is continually laying the book down while he thinks out the suggestions offered.

Here is a typical suggestion. There is a temptation for a teacher to include all her class in a sweeping statement, "They do not like to memorize" when, in fact, this may be true of only one

or two in the class. To obtain a true picture of each individual the teacher is encouraged to keep a record on each child, of his weaknesses, his strong points, his gains or losses in his work, and to check back on the records regularly. The teacher will be surprised at the progress the children are making.

There is an excellent chapter on "The Church School and the Public School" which merits close study as well as the chapters linking the Church School with the home and the Church. A degree of haziness as to what is 'distinctively Christian' is balanced by an excellent section on 'Reading Suggestions.'

It is a weakness of our Church that so few Sabbath Schools have working libraries for the teachers and officers. There are now available many excellent books for this purpose and it is recommended to superintendents that where there is no library this book could well be the initial book of a useful library.

—W. S. SUTHERLAND

West Hill, Ont.

MORNING JOURNEY. By James Hilton. The Macmillan Company of Canada. Price \$3.50. 345 pp.

● MORNING JOURNEY is the fast-moving story of actress Carey Arundel and her devotion to Paul Saffron, dynamic producer of plays. The author of "Good-bye, Mr. Chips" has done a fine job in characterization but the story, in my estimation, does not touch the heart-warming tale of the lovable schoolmaster.

James Hilton lives in Hollywood where he is a director. From his experiences there he has presented a story woven around the lives of actors and producers. The many devotees of the theatre will enjoy the story which is deeply moving in parts. The scenes are laid in Ireland, Switzerland, Broadway and Hollywood.

A. NORMAN McMILLAN.

Caledonia, Ontario.

WHAT WOULD JESUS DO? By Glenn Clark. Macalester Park Pub. Co., St. Paul, Minn. Price \$2.25. 286 pp.

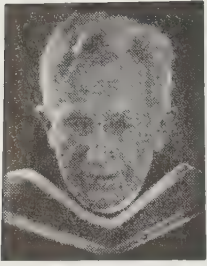
THIS IS A sequel to Charles M. Sheldon's story "In His Steps" and the chief characters are the grandchildren of the characters in Dr. Sheldon's book. We are confronted with all the problems of the world today and while we do not always agree with the solutions presented, it should make us more sure of our own convictions.

CHRISTINE B. FERGUSON.

Toronto.

A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.

—John Milton.



C. E. SILCOX

Sparks from a World Aflame

By CLARIS EDWIN SILCOX

WHEN the Hon. Lester Pearson, Minister of External Affairs, succeeded in persuading Alistair Stewart, M.P., to withdraw his resolution introduced into the House of Commons and which looked to speeding up the transformation of the Atlantic Union into an actual federation, he pointed out the dangers of any such premature move and claimed that it might only retard, instead of hasten, the end desired.

World Federalists have been very active in many countries in their efforts to transform the United Nations into a World Federation. Now that the fulfilment of such a purpose in the future seems remote, some are urging, as Clarence Streit did in the interbellum years, a partial federation of the democratic countries associated in the Atlantic Union.

But even this partial federation will be difficult to obtain for some time. It would not be easy to incorporate monarchies such as the United Kingdom, Holland, Belgium, Luxembourg and Norway with republics such as the United States and France. It might create other difficulties if some members of the British Commonwealth like Canada were in such a federation while other members of the Commonwealth, e.g., Australia and New Zealand, were out of it. The integration of the countries of the Atlantic Union will therefore have to proceed somewhat slowly and along functional lines. With a common foreign policy, there will have to be evolved common military arrangements sufficient to implement that policy. All that in turn may eventually create economic adjustments and perhaps a certain freedom of trade and/or a common currency. One also wonders what role, if any, would be that of the traditional political parties in such a federation. So, although such a partial federation of relatively like-minded countries might be established more readily than a universal federation, it is well to "hasten slowly."

ONE of the greatest problems in constructing either a partial or a universal federation—even if communism ceased to be a vital force in the world—is in securing proper and workable criteria for determining the allocation of power, for weighing the due influence of the component nations in any deliberative or executive organs

of government which such a federation might set up.

Mr. Pearson pointed out, for instance, the great difference between some of the already associated countries, e.g., between the United States and Luxembourg. Luxembourg is, to be sure, a very significant and relatively prosperous little country, and strategically located. It is an important producer of steel and also of champagne. It has had a fascinating history of cultural development, and an interesting political significance well described in "*Le Luxembourg Indépendant*" by Pierre Majerus. Nevertheless, its role in modern life is hardly comparable with that of the United States while, in such a federation as is proposed, its entity would have to be duly safeguarded.

ONE doubts if there is yet sufficient wisdom in our mad world to know how such problems can be solved. Even when the United States was formed, it was necessary to create as the legislative arm of the government a bicameral congress, in which the lower house was elected in districts on a basis of approximately equal population while the Senate was composed of two representatives from each state, irrespective of size. Thus, the great Empire State of New York has 45 members in the House of Representatives and only two in the Senate. Little Rhode Island has only two members in the lower house, but it has its two senators. Nevada and Wyoming have only one representative each in the lower house while they have two members in the Senate.

That type of equality was designed to protect minorities and the reserved rights of the component states. But it does often lead to governmental instability, which is difficult for any who have fought for and achieved Responsible Government to understand.

It is true that the political difficulties confronting world federalists are at present almost insuperable. The formula of representation by *population* is quite inadequate, especially when some of the most populous countries in the world are the least progressive and the least literate. But *literacy* itself is a dangerous criterion for determining the right to political power since the ability to read and write is no necessary prerequisite for the capacity

to understand many situations within the immediate experience of the local voter, and often in larger matters it is the so-called intelligentsia who wander farthest and "most hopelessly are lost." To grant power in proportion to *military strength* might destroy the very hope of supplanting the reign of force with one of law, but so long as force is required to make law effective, due consideration must be given to the capacity and willingness of any component country to provide military power. It is also difficult to assess with accuracy the *economic significance*, actual or potential, of a component nation.

To stress these baffling difficulties, however, is not to repudiate an honest effort to find an ultimate solution. If the world is to attain universal peace and to substitute law and cooperation for war and conflict, we must, sooner or later, create political institutions adequate to the challenge. And our response to that challenge, to use the phrase popularized by Toynbee, will determine the capacity of our civilization to survive.

THOSE who are inclined to be pessimistic over the world situation will do well to remember many grounds for encouragement. Russia may be giving us many headaches, but she probably is receiving quite as many. Much is said of her 150 or 175 divisions, but she has a huge frontier to defend and with the passage to the Black Sea possibly open this time to the democratic countries, with the patent unrest in her satellites and many evidences of dissension within Russia itself, she may have little desire to roll westward, and the longer she delays, the less inviting will such an undertaking seem. If we refuse to grow hysterical, follow a policy of "peace through strength," avoid inflation which would cause internal dissension within our countries, preserve a discreet silence regarding the morality or immorality of the use of the atomic bomb, and preserve unbroken the front of the non-communist powers, we stand a good chance of averting World War III. Then, in a more understanding mood, we may pick up again the task of the political reconstruction of the world, and perhaps, even essay the obligation to realize the "federation of the world." ★

Letters To Editor

Vision of Stewardship

Dear Editor:

From the Record, and other church literature, members are learning of the leadership being given by the Presbyterian Church in Canada, and other denominations on "Stewardship;" and that money "making" activities in churches are being questioned.

The minutes of Boards of Management and of various societies, can not help but reveal when, how, and why money "making" schemes entered the life of particular churches, and the waves of approval they have experienced.

Do the "crests" indicate "sensational clergymen," "retiring office-bearers," "astute fathers, husbands and brothers," or "women, stirred by eloquent pleas to give their minds, emotions, and hands to do what leaders felt women could and should contribute to the life and work of the church?"

For a long period, women have been patted on the back for their ability to "make" money as well as "gather" it, to administer the fields allotted to women by church bodies. Will it not take faith in prayer, love to Christ, reverence to God, and just, sympathetic, humble, leadership, as well as press expositions, pen illustrations, and other educational aids of our day, to unite men, women, age, youth, in a more common vision of "Stewardship"?

(Mrs. T. D.) JENNIE F. COWAN.
Galt, Ont.

From Former Mission Supt.

Dear Editor:

May I be included with the great number of Presbyterians who express hearty approval of your work in giving us a publication which can be thoroughly enjoyed and of which we may be justly proud. If I had recorded the enthusiastic comments which were picked up during my travels in Western Canada they would add up to a long list, and I am sure you would be delighted with them.

Most people would agree with the remark made recently by a man in the publishing business, that the new Record is the greatest single item in the Presbyterian advance.

Sincerely yours,

(Rev.) M. A. MARK.

The Manse.

Note of Thanks —

Lethbridge, Alta.

Dear Editor:

A few months ago you kindly printed a letter setting forth the physical needs of the two churches in this northern

mining area which we completed and dedicated last October. In response to that appeal, members of our Church from British Columbia to the Maritimes have sent us articles for our use, or money to pay for certain needs of the sanctuary or for general building costs.

From Ontario came an organ for our Perron Church; from Montreal, the cost of our Communion Table was provided, and linen from a friend in Ontario; from the West came a donation to help our growing children's and youth work in Val d'Or; and a New Brunswick Society donated towards our Perron venture. These are but indications of the gracious help extended to us in this difficult foundational stage of mission work.

Without taking more of your valuable space, therefore, I should like simply to say, "Thank you" for the cooperation of the Record and for the kindness of these friends, and to mention their action as an example of Christian stewardship within our Church.

Sincerely,

(Rev.) J. C. McLELLAND.

Perron Gold Mine, P.Q.

The Early Scottish Church

Dear Editor:

I was considerably intrigued by the suggestion of Mr. Sutherland, writing on The Rural Church in the February Record, that the Columban Church was Presbyterian.

It was on Iona, he says, "that Presbyterianism (as we know it here in Canada) had its beginning," and not in the Book of the Acts, as we had imagined.

The conventional and monastic form of the Columban Church may have been democratic in its government, but it certainly was not either Presbyterian or Protestant. "Protestantism" had not come into existence, nor indeed did Romanism as we know it, prevail among the Celts in Columba's time.

To induce the Columban Church to conform to Rome, involved a long and arduous battle after the arrival in England of the first bishop of Canterbury. The matters in dispute seem trivial and superficial to us, but they were the symbols of subjection. They were the nature of the tonsure and the method of calculating Easter.

In 664, about a hundred years after the landing of Columba, Coleman, bishop of Whitby, and a disciple of Columba, in resisting Canterbury and Rome, said, "The Easter which I keep, I received from my seniors. All our forefathers, men beloved of God, are known to have celebrated Easter as we do, and it should not be rejected for

it is the same which the blessed John the Evangelist, the disciple specially beloved of our Lord, with all the churches over which he was set, is recorded to have celebrated." He was but following Polycarp, a few hundred years earlier, who said, "I myself, in celebrating the Pascal festival adhere to the usage followed in Asia when I was along with the Apostle John."

But it is incorrect to say that it was in Columba's time that Christianity first established itself in Scotland (apart from infiltration). A few years ago, the Dean of York said, "As everybody knows or should know Christianity was first established in Scotland by St. Columba." He, too forgot that one hundred and fifty years before Columba, St. Ninian, a pupil of St. Martin of Tours—another nonconformist—had established himself at the Candida Casa in Whithorn, Galloway, and St. Ninian's name is found all over Scotland especially in the East; and as early as 398, the Christian symbols Alpha and Omega and the Chi-Rho derived from St. John, were inscribed on a monument in Galloway. The ruins of St. Ninian's chapel can still be seen near Whithorn, and the Manse there is still known as St. Ninian's Priory.

I must not extend this letter to contest the statement that the nature of the Columban Church was a mixture of Romanism and Presbyterianism. Romanism was not supreme in Scotland until Queen Margaret's time — about 1066, and it lasted only for five hundred years until the Reformation in 1560.

DAVID NOBLE ROBERTSON.
Beauharnois, Que.

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Letters to Editor

Ministerial Recruits

Dear Editor:

The Presbyterian Record has many interesting and thought - provoking articles, I find it so much so that I have taken courage to do a little criticizing, if a layman is permitted to do so by our Presbyterian Church.

Recruits for Ministry: I am shocked to continually hear this expression "We must do something to induce our young men to enter the ministry."

At this time may I state my own firm conviction regarding this and all our Church problems.

Our Church has only one mission or should have, and at present it is sorely neglected, our work of the Church is salvation. If our ministry has not had that great experience how can they hope to bring others to that knowledge? Our young men must first be born again into the saving knowledge of Christ Jesus, then and then only will there be fit candidates for the Ministry. I have never yet seen a man or a Church that was truly evangelical suffer for want of funds to carry on this work. You are quite correct when you state the Church has a vacuum and the spirit is lacking.

The question of whether or not to ordain men to ministry who have had neither arts or theological training, the question is will a theological degree better enable a man inspired by the saving knowledge of Jesus Christ to save his fellow men?

Once again you are right "Better an empty pulpit than an ignorant Ministry." That is, you can be highly educated but still ignorant if you haven't had the great experience.

Re Liquor and Politics: A prominent medical doctor, who is giving his all to help the alcoholic, stated to me a few weeks ago, "We, the medical profession, recognized that an alcoholic is a sick person and we have made strides in the treatment of these cases to the point where we can take away the craving but it is only by leading these people and teaching salvation that we can hope to make new men." (Can we hope to have examples set by our Church leaders, is it too much to ask that they all be strict abstainers or asked to resign their position?)

The people of all nations are looking and I hope praying for a revival, can we look for something along these lines from our Grand Old Presbyterian Church or will we leave this work to

the Pentecostal, Salvation Army or Jehovah Witnesses or some other sect?

As a staunch Presbyterian I feel that I have the right to voice my opinion on these lines, but I may get an invitation to go where the preaching and fellowship would be more accepted.

Having been a Presbyterian all my life I feel confident that I will yet find this salvation in our own Church.

I would like to go into missions and finance but feel I have voiced myself enough at this time.

Wishing you and the Presbyterian Record every success in spreading the Gospel.

JOHN RAE.

Westmount, Que.

The Moderator's Message

Dear Editor,

I was very much interested in Dr. Mackenzie's Christmas Message, and also the criticism in the March issue of the Record, William A. Henderson.

It was my good fortune to be assigned as my Greek exercise, by Professor Ross of Queen's, an analysis of the last chapters of John's Gospel, with references in the other Gospels.

Two difficulties confronted me, first, the Greek for, "I am the Resurrection," and second, the text Matthew 16:28.

Dr. Ross only said "Be true to the Greek." First, the Greek for our word Resurrection is not 're' back, rather 'ana' forward—a going forward into a new life.

Second, then I read Matthew 16:28. A modernist who held apparently the same view as Mr. Henderson, said that verse is an interpolation, an easy way to dispose of Scripture.

STUART WOODS.

Beamsville.

Winter Wonderland

Dear Editor:

Your cover picture, "Winter Wonderland," is so fitting for the Presbyterian Record, the fir trees, like church spires, pointing heavenward, the tip of every branch the sign of the Cross. And the snow—"So God giveth His snow like wool, fair and white and beautiful."

Those who would wipe out the Christian faith, would have to destroy every fir tree in the world, and there are great numbers of these in America. Then the seeds in the soil would keep sending up new fir trees! It is a beautiful cover picture.

Sincerely,

MYRTLE L. PLANT.

Hastings, Ont.



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In Memoriam

VERY REV. J. S. SHORTT, M.A., D.D.

A former Moderator of the Presbyterian Church in Canada, the Very Rev. James Sinclair Shortt died on March 5 of a heart attack. He had served as a Presbyterian minister for more than forty years, both in eastern and western Canada and died in his 76th year.

Born at Walkerton, Ontario, where he received his early education, he was enrolled in the Kingston Collegiate Institute. Dr. Shortt was graduated with first class honors in classics at Queen's University and spent two years in the mission fields of western Canada before he returned to Queen's to take his Master of Arts. He was graduated in theology in Queen's with the distinction of the Leitch Memorial scholarship, under which he spent two years post-graduate study at the University of Edinburgh and the Free Church College.

The work in western Canada made a very strong appeal to the young minister and from 1902 to 1924 he served various Presbyterian churches in the province of Alberta. His charges were, Davisburg, Alta.; Innisfail and Olds. Besides he was for three years assistant minister of Knox Presbyterian Church, Calgary.

Dr. Shortt returned to Ontario to become minister of St. Andrew's Church, Barrie, in 1924 and remained in this parish until 1941. He assumed the pastorate of High Park Presbyterian Church in that year and retired from the active ministry in 1944.

Throughout his life Dr. Shortt gave of his time and strength to the larger work of the Church. Prior to 1925 he had served on the Church Union Committee and, along with the Rev. W. G. Brown of Red Deer, was known as one of the strong opponents of organic union from western Canada.

He also served on the Board of Education, the senate of Knox College, and the Board of Administration. Dr. Shortt was a most enthusiastic curler and was for many years a familiar figure as skip of a chaplains' rink at different bonspiels.

A man of strong and incisive mind and genial disposition, he was a great friend of his fellow ministers. In 1932 Queen's University conferred upon him the degree of Doctor of Divinity. He afterwards delivered the Robertson Memorial lectures at Knox College. In 1934 he was elected Moderator of the General Assembly.

He leaves his wife, the former Christine McLeod of Ripley, Ontario, a daughter, Mary, and a son, Edward.

REV. E. LLOYD MORROW, M.A., Ph.D.

There passed away at his residence in Toronto on February 13 the Rev. E. Lloyd Morrow, M.A., Ph.D., a former professor of Knox College.

Dr. Morrow was graduated from the University of Toronto in 1910 with first class honors and a scholarship in oriental languages and literature. He spent three years in post graduate studies, receiving the degrees of Bachelor of Divinity from the University of Edinburgh, and the Doctorate of Philosophy from the University of Chicago.

Dr. Morrow served as minister in the Presbyterian Church at Warkworth, Ontario, and then at St. John's Church, Brockville. He was called from Brockville to become minister of Knox Church, Ottawa, where he laboured with great distinction for four years. He was appointed by the General Assembly of 1926 as Professor of Systematic Theology at Knox College. Professor Morrow was the author of several books and one that he will be particularly remembered for is his volume on "Church Union in Canada."

He was married to Janet Thom Cringan and they had two children, John Alexander and Joyce. The passing of their daughter in Mexico City last summer was an occasion of great grief to both parents. He is survived by his widow, son, and two brothers. Interment took place in Mount Pleasant Cemetery.

HENRY BAULD GORDON

There died in Toronto one of the elders of Knox Church, Henry Bauld Gordon, at the age of 96 years. Mr. Gordon was an architect and entered partnership with Grant Helliwell. He was appointed to Korea and North China under the auspices of the Presbyterian Mission Board and during his three years' stay he built a number of churches on the mission field. Mr. Gordon was a great student of the Bible and contributed material used in the International Sunday School lessons. He served for 27 years on the Trustee Board of Knox Presbyterian Church

and was treasurer of the trust fund for a period of 19 years. With his wife, the late Dr. E. L. Skinner Gordon, he founded the Merton Street Gospel Mission and the Baraca Club at the end of the last century.

A. R. FLOCKHART

Alexander R. Flockhart, former Clerk of Session of Westminster Presbyterian Church, Sault Ste. Marie, Ontario, died on February 23. Mr. Flockhart was a staunch Presbyterian and was a member of the Board of Managers of St. Andrew's Church from 1894 to 1916, when he was elected to the Kirk Session. Following Church Union he helped to establish Westminster Presbyterian Church. He became Clerk of Session and served faithfully for many years. For a time he was Superintendent of the Sunday School.

MRS. A. S. SMITH

Mrs. Smith had reached the age of eighty-five years when she died at her home in Moosomin, Sask., on February 20. She was a great missionary worker and taught in the Sunday School for over fifty years, besides acting as superintendent for fifteen years. Mrs. Smith was blessed with a wonderful memory and to the very end kept up her interest in public affairs and world wide missions. She was a daughter of the Rev. Charles and Mrs. Ross of Cape Breton, Nova Scotia, and never lost her devotion to the Church.

DERMIT MacNAB

The Kirk Session of Jubilee Presbyterian Church, Stayner, Ontario, records its deep appreciation of the life and work of one of its members, the late Dermot MacNab, who died on January 11.

Ordained to the eldership in 1935, he served faithfully in this office. The funeral was held in Jubilee Church with the Kirk Session

acting as pall bearers. The service was conducted by the minister, the Rev. J. D. C. Jack.

JAMES CUTTELL

Westminster Presbyterian Church, Toronto, lost by death an esteemed elder, James Cuttall, on February 23. Mr. Cuttall had been an elder for 35 years and was looked upon by the congregation as one of God's own gentlemen. He was in his 78th year and is survived by his wife.

MRS. JAMES B. SMITH

An active worker in Knox Presbyterian Church, New Denver, B.C., Mrs. James B. Smith died at the age of 78 years. She was a native of Crossgar, Northern Ireland, and has been zealous in the cause of Presbyterianism in this community for the past 49 years. Her husband, who was an elder in Knox Church, predeceased her.


MISS JESSE CAMERON

Glencoe Presbyterian Church lost a highly esteemed and faithful member on January 24 in the death of Miss Jessie Cameron. For more than 35 years she was a teacher in the Sunday School and also active in W.M.S. work, holding the office of treasurer of the W.M.S. at the time of her death.

AITCHISON CLARKE

The congregation of St. James' Church, Malagash, N.S., records with deep regret the death on December 31, 1950, of one of its oldest and most loyal members, Aitchison Clarke, in his ninetieth year.

The funeral service was conducted by a relative of the family, the Rev. Lloyd McLellan, minister of the Presbyterian Church, New Glasgow, N.S.

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YOUTH IN THE NEWS

(Continued from page 103)

was "The Man in the Street." The Rev. D. P. Rowland spoke in the evening on "Jesus Christ, Our Life," after which there was an interesting period of questions and answers. From the moment that Carl Ingebertson welcomed us until the closing fireside on Sunday evening there was a splendid spirit of Christian Fellowship.

NEW MANUAL FOR YOUNG PEOPLE

THE Board of Sabbath Schools and Young People's Societies, working closely with young people of the Church, has prepared and published a new Manual for Presbyterian Young People's Societies. It will serve a great need for newly organized Societies and for the strengthening of all youth work.

The statement of "Purpose" and the "Function and Activities" of the Young People's Society gives to the youth work in the Church a Christ-centred programme and the character of active and aggressive Christian discipleship. Young people will receive not only inspiration, but much practical assistance in the organization, programme and activities of their Society through the use of the Manual. It contains a valuable source of information, suggestions and instruction in the total work of the

Young People's Society. Unity and strength of faith for Christian young people as well as effectiveness of organization and fellowship, is the aim of this Manual.

THE COVENANTER OF GLENIM

(Continued from page 114)

In a daze he struggled to rise, groping for the sword that quivered point down in the bracken. Then his attacker was leaping towards him, snatching up the sword and standing over him. In horror he recognized the face of Adam Clark scowling down at him. Despairingly he rolled, but the evil point of his own sword flickered at his breast.

Death stood over him then, waiting to clasp him in cold, unknown arms; the sweat stood out on his forehead, his hands clawed at the heather and black terror clutched his heart.

Then the point was raised, unstained from his breast, and Adam Clark was leaping down after his comrades into the shelter of the ravine.

Happier times came to Scotland within a few years, and Adam Clark was one of the wanderers who lived to see his dreams come true.

One day when he happened to be in

Edinburgh he was suddenly accosted by a stranger.

"Adam Clark?" The stranger looked closely into the Covenanter's face, then nodded, satisfied. "Perhaps you'll no' remember me, but ye mind the onslaught at Bellybught Farm?"

At this Adam nodded, but he looked puzzled.

"Aye, I do, but you were no' one of our company that day."

"No," admitted the other. "But you'll remember the trooper who was about to slay your brother. You remember ye flung him in the moss and had him at your mercy wi' his ain sword?"

At last Adam's face cleared, and he looked into the other's countenance, and felt a gladness in his heart.

"Aye," he said. "Are you that man?"

"Aye, I am. Adam, it was a worthless life ye spared that day. But praise the Lord, nae heart's too black but He can cleanse it."

And as the sun sank and cast rosy shadows over the grim face of the castle on the rock, the two men clasped each other by the hand, and in their hearts praised God. ★

PERSONALS

Mrs. James Dickson of Formosa has been home to spend a few weeks with her children. She spoke in several Toronto churches during her brief visit . . . Geneva Presbyterian Church, Chesley, Ont., has unanimously called the Rev. William Sutherland of Dutton, Ont. . . Dr. Kennedy Palmer, of Avon-ton, Ont., is enjoying a winter holiday in Florida . . . the Rev. William Reid, formerly of Cape Breton, was inducted into St. Paul's, Winchester, on February 10 . . . St. Columba's Hall, Kirkhill, extended a call to the Rev. A. O. Thomson, formerly of Grand River, N.S. . . the Young People's Societies of the presbytery of London, sponsored a visit of the Knox College Quartette to different churches in the presbytery. The quartette consisted of Wayne Smith, Tom Cunningham, Don Warren, and Alex. McDonald, and they spoke in Knollwood Park, London, at eleven a.m., in Glencoe at three p.m., and in St. Thomas, at the evening service.

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IRISH LETTER

A FACSIMILE of the famous Book of Kells, the original of which is in Trinity College, Dublin, has been on view in the Central Library, Belfast. It has been published in Switzerland and is an admirable reproduction of the eighth century manuscript.

Should ministers be members of Parliament? Since 1947 the answer to this question in the Presbyterian

By A. F. SCOTT PEARSON

Church in Ireland as set out in its Code has been as follows: it shall not be permissible for a minister or professor on active duty to accept the position of member of any House of Parliament. The first case to come under the new rule was that of the Rev. G. H. Millar, of Killead, who was willing to stand as Unionist candidate for the recent vacancy of Mid-Antrim in the Northern Ireland House of Commons. His Session and Presbytery gave their consent but the Business Committee of the Church refused theirs. Mr. Millar, like a true Presbyterian, submitted to the Church Committee's ruling and remains loyal to his spiritual calling. His decision has given general satisfaction.

How different is the case of the Rev. J. G. McManaway, a clergyman of the Protestant Episcopal Church of Ireland. Last year he was elected representative of West Belfast in the Westminster Parliament, but his eligibility was

questioned and the opinion of the Judicial Committee of the Privy Council was asked and given. This opinion was that under the Clergy Disqualification Act of 1801 he was debarred from sitting and voting in the Imperial House of Commons on the ground that he was episcopally ordained. Accordingly he resigned a seat to which he could not legally be elected. This has been followed by his resignation of his position in the Northern Ireland Parliament as a representative of Derry City. It is generally held that the situation is anomalous and anachronous, and that specific legislation, omitted when the Church of Ireland was disestablished, is required to deal with the problem.

Nominated by a large majority of Presbyteries, the Moderator Designate of the Presbyterian Church in Ireland is the Rev. Hugh McLlroy, of Ryans, Co. Down. The Rev. J. K. L. McKean, of Comber, was runner-up. There were eleven nominees altogether. Mr. McLlroy was born in 1888, is the son of a Newtownards medical practitioner, and was educated at the Royal Belfast Academical Institution, Queen's University and the Presbyterian College. He has been in Ryans since 1915, and has proved himself a competent and assiduous committee-man and an authority on Church law.

The Central Ministry Fund Committee of the Presbyterian Church has declared the minimum stipend for 1951, £425, an increase of £25 over last year's. The Retired Minister's Fund Committee has declared a retiring allowance of £265, an increase of £15. ★

The Sacrificial Nature of the Christian Life

DR. JOHN BAILLIE, of the University of Edinburgh, pointed to the derivation of the Greek word "martyr," and showed how its meaning of "witness" had gradually assumed a more sacred connotation. Then, he spoke of "the great burden of responsibility" imposed upon all who had been "ordained to the preaching office in the Church." The difficulty of the preacher's task was that "he must pass on the piece of good news which ran through all Judea, beginning from Galilee, in a way which both keeps quite intact the original burden of it and is likely to make the very different generation of men which he is addressing understand its true meaning and relevance.

Dr. Baillie argued that "the defective Christianity of His followers has indeed in every age been the most difficult hurdle Christ has had to overcome in reaching the souls of men; yet there have been ages and places in which faith and charity walked hand in hand, in which profession

was so matched with practice that men said not only 'Hear what these Christians believe!' but also, 'See how these Christians love one another!' I believe that the limited success of evangelism in our time is due to the fact that multitudes of our contemporaries think of us not as folk who enjoy greater peace and joy in our own hearts, and love and serve their fellows with a greater devotion than other men do, but as folk who believe a large number of things at which the minds of other men baulk."

Ministerial Exchange

Ministers who would like to exchange with ministers in the Old Land during the summer are invited to write to the Rev. W. S. Robertson, 23 Park Ave., Hull, England. Mr. Robertson is the secretary for the Alliance of Reformed Churches in Great Britain.

The Rev. Colin F. Miller, 164 Clemow Ave., Ottawa, would be glad to hear from any minister who would like to exchange with a Scottish pastor for June, July and August, or July, August, and September.

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I. Q. ON JEWS AND JUDAISM

By Rev. M. Zeidman

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RABBINICAL JUDAISM INADEQUATE FOR THE WORLD

Q.—Is Judaism adequate as a world religion?

A.—No, indeed, for by far the larger part of the Jewish people in Israel today find it impossible to adhere to Rabbinic Judaism. The following despatch from Jerusalem, January 23rd, illustrated the religious struggle that is going on in Israel:

"A group of religious zealots revived the struggle over the Sabbath observance in Israel by attempting to burn automobiles, trucks, and a bus parked in the streets of Jerusalem Saturday and Sunday nights. Persons who have driven into Mea Shearim inadvertently on the Sabbath have been stoned in their cars. The municipality has posted signs at the boundaries warning against driving farther on the Sabbath."

Q.—Do the Rabbis still emphasize the national character of Judaism, and by what means?

A.—Yes, chiefly by means of the dietary laws, strict prohibition of intermarriage, and prayers. On the eve of Sabbath and on Feast days the following prayer is recited: "Blessed art Thou Lord our God, King of the Universe, Who hast chosen us from all people, and hast exalted us above all tongues, and sanctified us by Thy commandments, etc."

Q.—What is the New Testament teaching in regards to the "People of God" and those chosen by Him?

A.—Those who believe in Jesus as Messiah, whether Jew or Gentile, are "chosen of God" (I Peter 2:3-4). They are therefore "a chosen generation, a royal priesthood, an holy nation, a peculiar people". (I Peter 2:9. See also Exodus 19:5-6.) "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek . . . for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3: 27-29.)

Q.—What is the message of the Scott Mission?

A.—We preach "Christ and Him crucified", "A light to lighten the Gentiles, and the glory of my people Israel"; Christ "the Desire of all nations" (Haggai 2:7); Christ "our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us". (Ephesians 2:14.) "All have sinned and come short of the Glory of God". (Rom. 3:23). And that the Gospel of Jesus Christ is "the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek". (Romans 1:16.)

The Scott Mission is proclaiming the message of Christ — the Gospel of Love, in many countries of Europe, in Israel, and in Canada. For further information write to Rev. M. Zeidman, Scott Mission, Inc., 502 Spadina Ave., Toronto, Canada.

NOTE—The Scott Mission ad is a prayerfully prepared announcement,—not for high pressure solicitation of funds; but for the edification, information, prayer and stimulation of interest regarding the evangelization of the Jewish people.

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CBC—4.30 p.m., April 15, Rev. J. D. L. Howson, St. Andrew's Presbyterian Church, Fredericton, N.B., (E.S.T.).

CBC—2.30 p.m., Religious Period, April 22, Wg./Cdr. Rev. James Dunn, R.C.A.F., Edmonton, Alta.

National Sunday Evening Hour—Over CBC Network 7 o'clock p.m. Every Sunday Evening.
CBC—World Church News—Every Saturday 1.30 p.m.

CBC Network—1.30 to 2 p.m. each Sunday, "The Way of the Spirit."

CBL—April 22, 11 a.m., Dr. K. M. Glazier, Glenview Presbyterian Church, Toronto.

CBL—Morning Devotions, 8.15 a.m. Week of April 9, Rev. H. D. Stewart, Victoria Presbyterian Church, Toronto.

CBM—Montreal, Que., 11 a.m. CJAD — 7.30 p.m., April 15, Stanley Presbyterian Church.

CFAB—Windsor, N.S., 11 a.m., (Every Fifth Sunday), (A.S.T.).

CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday, (C.S.T.).

CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.

CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.

CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month. (A.S.T.)

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.

CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's and Third Sunday Paterson Memorial each month.

CJAT—Trail, B.C., 9 p.m., Every Sunday. "Quiet Hour" from First Presbyterian Church. (P.S.T.)

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month. (M.S.T.)

CJBC—Toronto, "Prelude to Worship." Every Sunday at 10.05 a.m.

CJDC—Dawson Creek, B.C., Every Sunday 5 p.m., "Light at Evening Time" conducted by Rev. George Dobie, Fort St. John. (P.S.T.)

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays. (P.S.T.)

CKBB—Barrie, Ont., St. Andrew's Church. First Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's, Second Sunday each month. (M.S.T.)

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.

CKNB—Campbellton, N.B., Knox Church, 11 a.m., Third Sunday each month. (A.S.T.)

CKNX—Wingham, Ont., 11 a.m., Second Sunday 7 p.m., Fourth Sunday each month.

CKNX—Goderich, Ont., 5.00 p.m., Knox Church, Every Sunday.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month. (P.S.T.)

CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church, Third Sunday each month.

CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday, each month.

CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.

CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month.

CBN-CBNX—St. John's, Nfld., 11 a.m. (Nfld. time), April 29, St. Andrew's Kirk.

VOWR—St. John's, Nfld., 11 a.m. (Nfld. time), April 1, St. Andrew's Kirk.

CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time), St. Matthew's. Every Fourth Sunday.

All times given are Eastern Standard Time except where otherwise stated.

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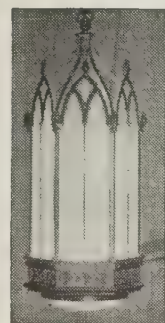
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Church Calendar

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INDUCTIONS

Ailsa Craig, Ont., Rev. Samuel H. Hill, February 2 1951.
 Chilliwack, B.C., Rev. J. E. Bigelow, January 16, 1951.
 Kincardine, Ont., Rev. William Mitchell, March 2, 1951.
 Kirkhill, Ont., Rev. A. O. Thomson, February 26, 1951.
 Winchester Ont., Rev. William Reid, February 10, 1951.
 Fort Erie, Ont., Rev. R. Malcolm Ransom, Th. B., March 13, 1951.

DEATHS IN THE MINISTRY

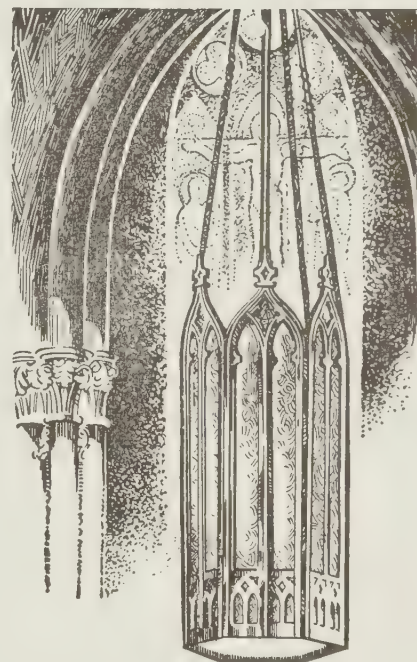
Very Rev. J. S. Shortt, D.D., Kincardine, Ont., March 5, 1951.

CLERKS OF PRESBYTERY

Newfoundland Presbytery—Rev. Iver D. MacIver, 3 Bideford Place, St. John's, Nfld.
 Winnipeg, Man., Rev. J. D. Marnoch, 67 Luxton Ave., Winnipeg.

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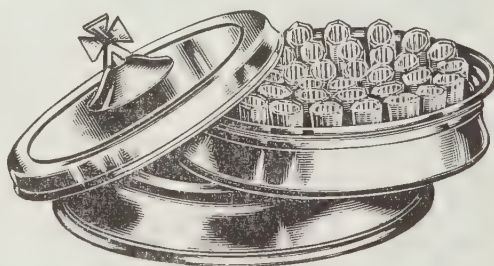
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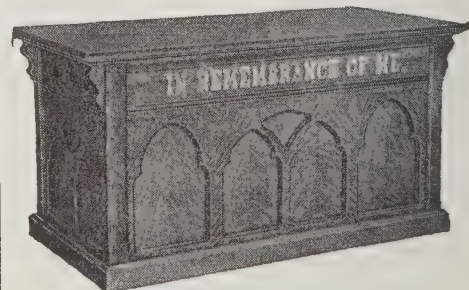
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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

EACH one of you is a part of God's unrepeatable handiwork. No one with just your combination of capabilities has ever lived before or will ever live after you. You can do a work for Christ that no one else can do and that will never be done unless you do it. Begin where you are to live victoriously. Begin with the time that is yours.

Ruth Schroeder

Our Father, when we long for life without trials and work without difficulties, remind us, please, that oaks and diamonds are made under pressure.

Peter Marshall

The college gets to be a Christian college in consequence of its atmosphere, its tone, its ideals; it exalts learning and enthrones Jesus Christ. It sets before itself as an ideal the highest culture, godliness, knowledge, piety, morality, and learning.

Bishop William F. McDowell

Jesus is not the door into a little life. He leads us into the largest, fullest life. The Christian sees the King in His beauty in the land of the far distances. And what is our life for but to make it sacred to Jesus, a life like His, laid down for the good of men?

Maltbie D. Babcock

It does not take great men to do great things; it only takes consecrated men.

Phillips Brooks

All worldlie strength (yea even in things spiritual) decayeth, and yitt sall never the worke of God decay. . . . In earth there is no stabilitie, except the Kirk of Jesus Christ, ever fighting under the Crosse.

John Knox

As to whether or not the Bible is kept at the centre of Protestant worship depends not so much on the position of the lectern but rather on the manner in which the Bible is read and preached.

Charles L. King

The Church should be among the farmers' most ardent champions in the struggle for economic and social justice.

W. A. Minor

Biologists can tell us of countless species which died out because they did not learn to co-operate with life or with other species. We are now learning the hard way that nations must learn to co-operate or commit suicide.

Chas. F. Wishart

Use the great powers you can tap through faith in God and the hidden energies of your soul.

Henry J. Kaiser.

Why do we permit ourselves to be guided by the lights of each passing ship, when we might be guided by the stars?

General Omar Bradley.

There is a fight; there is a foe; there is a victory.

Bishop E. Berggrav.

A Prayer of Spring

ETERNAL God and Father, who has created the beauty of this earth and poured Thy love into the soul of man, accept our praise for all Thy gracious benefits. Thou hast placed us in a rich and fruitful land and endowed us with heavenly wisdom and boundless opportunity to serve Thee.

Anoint us, O God, with that sacrificial spirit that may cause us to pour out in rich abundance to all peoples the treasures Thou hast given. Grant that by our gifts and by the consecration of our least and our greatest talents we may become co-workers in extending Thy Kingdom.

As the wayside flower brings new pleasure to our eyes, and fresh life bursts upon the land, so create within us a new heart and a new spirit, to the glory of Thy Holy Name. Through Jesus Christ our Lord. Amen.

PRESBYTERIAN RECORD

A Dollar On the Red Side

THEY were just two ordinary, crumpled dollar bills when Mrs. Watson took them out of her purse one Sunday morning. One of them she tucked into the black side of her church envelope, the side that said "CURRENT EXPENSES". The other she folded and slipped into the red side, with its label "BUDGET". And from that minute on, though they looked so much alike, the two dollars had different adventures—and different jobs to do.

The "black" dollar was a home-town type. The church treasurer soon took charge of it. Divided up into 100 cents,

By O. MARY HILL

that dollar helped to heat the church and keep it clean and tidy; it did its share in paying the minister and the organist; with other dollars, it bought things like hymn books, and coal, and carpets for the aisles, and electric light bulbs. The black dollar did an important job—right in its own church.

But the "red" dollar, the dollar with the BUDGET label, was a roamer. First of all, it travelled up to Toronto by train, to the head offices of the Presbyterian Church in Canada. The treasurer counted that dollar and put it in the bank, where it joined other dollars which had come from churches across Canada. But it didn't stay in the bank very long. It too, like its black brother, was broken down into 100 cents and set to work in many different ways. Suppose I tell you a few of the jobs that the red dollar tackled.

FIRST of all, 80 cents of that dollar was kept here in Canada; the other 20 cents went far afield—to countries like India, Formosa, Japan, and British Guiana. In fact, it was something like the old rhyme about the one little pig who went to market and the other little pig who stayed home. The stay-at-home was labelled "Home Missions" and the traveller, "Foreign Missions."

The 80 cents called "Home Missions" didn't cross the ocean, but it did plenty

of travelling in Canada. For instance, 22 cents of it helped to pay the minister's salary in many different churches. You'll probably say: "But that's the black dollar's job!" And so it is. But in many places where the churches are small, there just aren't enough dollars on the black side of the envelope and the red dollar must help out. In fact, it helped out in about 225 congregations last year.

Do you remember reading last fall about John Grant and how he became a minister? That's all part of the red dollar's service; about nine cents of that dollar went to the two colleges, one in Montreal and one in Toronto, where our ministers are trained. For women who want to serve the church as deaconesses, there's the Missionary and Deaconess Training Home in To-

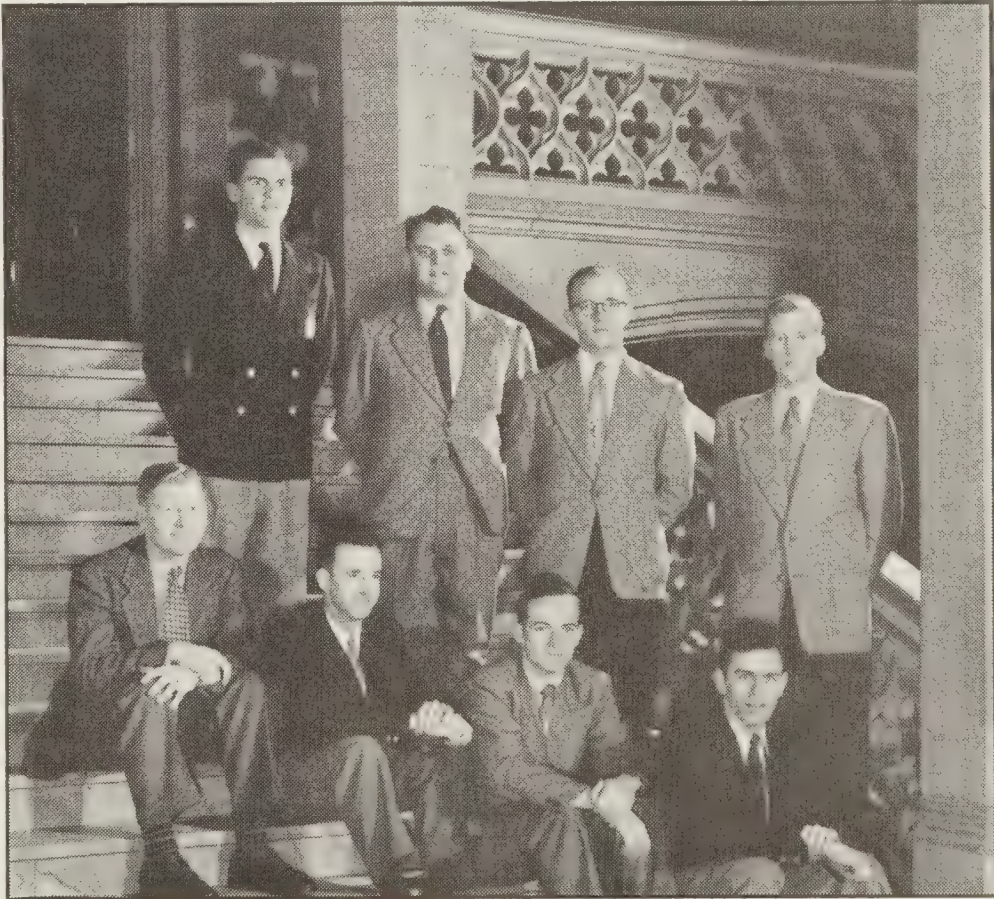
ronto. The BUDGET dollar shared in that too.

THE next 17 cents had a particularly busy time of it. A part set off for what we call "mission fields." Mission fields may be small settlements in far-off regions of Canada like the Peace River; they may be new districts on the fringes of large cities; they may be lonely outposts in any province. On those fields the red dollar played its part in building new churches, paying ministers or students to preach and teach, and setting up Sunday Schools for the children.

There's just as big a job to be done for people from other countries who have come to live in Canada — the Chinese, the Ukrainians, the Italians,

(Continued on page 161)

STUDENTS GRADUATE TO SERVE THE CHURCH



Pringle & Booth Photo

Eight of this year's graduating students of Knox College are shown on the steps leading to the chapel. Front row from left: Max Putnam, Dick Ritchie, Malcolm Blackburn, George Hopton. Top row: Wayne Smith, Lachie Royal, Dick Moore and Laurie Sutherland.



Lake Louise, Banff National Park

Canadian Government Travel B

THE FAMILY ALTAR

A Garden Inclosed

IN these radiant and vibrant Spring days when "the flowers appear on the earth and the time of the singing of birds is come", either a poet or a prophet would be tempted to write of God and gardens in the literal sense, for

"A garden is a lovesome spot, God wot,

The veriest school of peace:

*Yet the fool contends that God is not,
Not God in gardens when the eve is cool?*

Nay but I have a sign;

'Tis very sure He walks in mine."

It is true of course that the world's greatest tragedies occurred in gardens, the garden of Eden and the garden of Gethsemane. But it is also true that some of the greatest inspirations came from them. It was in a garden that the heart of Isaiah thrilled with hope for the world, seeing the green things shooting up, a witchery of beauty where but a few weeks before all was

brown and bare, he was moved to exclaim, "It must come true with such

By H. BEVERLEY KETCHEN

a God working His miracles of Grace!" Some day "the wilderness and the solitary place shall be made glad." The riotous loveliness of spring gardens is God's objective for the world and although with Him, "a thousand years are as one day" nothing can stay His hand.

BUT here we have this lovely, significant metaphorical description of the Church. (I think it is so regarded by all but cavilling critics.) "A garden inclosed is my spouse," says the Song of Solomon. That naturally implies a gardener who cares enough to give it the protection of a wall or hedge. Of

course we have to assume a little liberty in our interpretation of the poet's mind. We cannot be sure of all that such a garden suggested to him.

But would not *variety* be one thing? A garden "all to one dead likeness blent" would not be "a thing of beauty" though it were a blaze of colour. I once saw an acre of tulips but that was not in a private garden. Monotony of type or colour would indicate an eccentric gardener, at least a one-line specialist, which God is not. In a well ordered garden you will find stately plants that arrest attention but there will be also little unobtrusive ones, "wee modest, crimson tipped daisies."

So is it in the garden of the Church. There always will be, and it is well that there should be, conspicuous members, men and women of outstanding ability, and influence, qualified to give leadership, but there will also be modest unobtrusive members,

not less important though their voices are never heard in its courts. And of course there are the children who perhaps give the Gardener the greatest joy as He walks in His garden.

When the Psalmist said "Strength and beauty are in His sanctuary" he may have been thinking of "the Temple not made with hands," but is it not true of the Church as a *garden inclosed*? There are the strong members with their intellectual or financial force, upon whose sacrificial generosity the rank and file depend so much; there are the young people with their lovely dreams, and there are those gracious souls, whose very presence "sheds a fragrance through the place." Then too, if we think of the Church universal, "the holy Catholic Church," we naturally find variety. There are those who like the dignity of an elaborate ritual; those who are most impressed by the mysteries of symbolism, and those who feel nearer to God amid the simplicities of a plain Gospel Hall. That inevitable variety was and is my chief argument against organic Church Union.

THEN, too, in a garden there is the cooperation of the Divine and the human. Paul may plant and Apollos water but it is God who brings about the miracle of growth and colour. There is of course a great deal of beauty in the world with which human hands have nothing to do — the glory of sunsets, the fascinating upholstery of clouds, the breath-taking grandeur of Scottish mountains and lochs, so inimitably described by Walter Scott or H. V. Morton.

But in a garden there must be the combination of human effort and Divine ministry. All our toil would be vain without the mysterious aid of sunshine and showers. On the other hand, the place would be a wilderness without human thought and care. And that is where the Church differs from every other kind of organization. Unresting ambition and incessant effort with executive capacity may build up a prosperous business but it always grates on my ears when people say that the Church should be run like a business.

I dare say that in our intensely materialistic age we have put too much emphasis on the human side. We have gone in for organization as never before in the history of the Church. And of course organization is all to the good so long as we do not depend too much on it. But the church is a "garden inclosed," not a mere private or public enterprise in the ordinary sense, and no amount of human effort can bring about the miracle of growth or "the beauty of holiness" without

cooperation with God, while consecrated prayerful Christian endeavour combined with the mysterious ministry of God can and does achieve results over which "there is joy in the presence of the angels."

As He spake the parable of the Sower, Jesus no doubt pointed to a farmer or gardener, as if to say "that man you see is cooperating with God. He has nothing to do with the chemical properties of either the seed or the soil, but he is planting in faith that his labour will not be in vain." So when we work faithfully in the garden of the Church, or "the vineyard of the Lord" we put ourselves in touch with all the miraculous forces of the Almighty. That should be encouragement enough for all devoted workers.

FINALLY, it is *inclosed*. No ancient or mediaeval writer would think of a garden without a wall or hedge about it. Why the inclosure? Is it not the indication of care for something precious? No one would go to the trouble of building the wall or planting the hedge unless he wanted it to be

a *sanctuary*. There is protection and there is peace in an old walled garden.

Have you never felt that about the Church after the fever and fret of the week, the distractions of the world, the noise and rush of modern life? Have you never been grateful for the word of Him who said "Come unto Me and I will give you rest"? Surely the writer was thinking of God's protecting care because of His love for the Church.

When Jeremiah said "God hath hedged me about" perhaps he did not realize what a blessing it was. Children who are not hedged about are not to be envied. It means that they are not cared for as they should be.

In a sense God hath hedged us all about by eternal laws. These cannot be broken with impunity. As Church members however we are hedged about in a very special sense because the garden is very precious to God whose one loving purpose is to cultivate the beauty of holiness.

"The commandments of the Lord are gracious and in keeping of them there is great reward." ★

Letter To Our Readers

ALLOW me to give you a preview of the forthcoming report of the Record Committee to the General Assembly. A matter that has been discussed by the General Assembly Committee, time and again, is the fact that many of our correspondents in the different congregations only send their material to us when it is too late to be printed on account of its news value.

In consequence, the Committee in this report to the General Assembly makes the following statement, which I would like you to ponder: "One of the difficulties still present is the fact that news items and obituaries are unduly delayed from some congregational sources so that they lose their news value. It is imperative that information concerning the Church activities for publication be forwarded immediately after the event. The effectiveness and timeliness of each issue of the Record can thus be enhanced and no single congregation be disappointed because its story has arrived too late to be deemed newsworthy."

DURING the last few days, I have received two obituaries and both of them were almost six months old. There would seem to be something wrong when only after such a long period a person is remembered, although we are aware that sometimes

mistakes are made due to some misunderstanding.

However, we would like to state clearly that obituaries should reach us within thirty days of the death of the person whose In Memoriam you desire to have printed. If longer than this period has elapsed, please refrain from sending such obituaries forward. Always mention the age of deceased and the date of the death.

We are most anxious to have news, as we express it, immediately after the significant event that you wish to report has occurred.

The major purpose that I have in writing you is to get your cordial cooperation in this matter. We want to make the news that is being read in the Record fresh and up-to-the-minute. This is only possible when our correspondents from all sections of the Dominion keep sending us the news immediately after the event.

Let me say that many are co-operating cordially in this matter. I received on the day before our "deadline" this month, three special deliveries and two air mail letters from different parts of the Dominion. All these items were in time for inclusion, but please do not wait for the day of the "deadline." Send it at once.

Very faithfully yours,

The Editor.

Religious Drama At The Festival Of Britain

LONDON, England — Religious drama bids fair to come into its own during the Festival of Britain. A church has been rebuilt and named the "Festival" Church (St. John's Parish Church, Waterloo Road). This church is located at one of the entrances to the festival exhibition, and Trinity Congregational Church, Poplar, which is inside the area of the architectural exhibition will also be used for the purpose of staging religious drama.

Of very great interest is the fact that Dorothy Sayers' "The Man Born to be King" will be presented each lunch hour in St. John's. Christopher Fry has written "A Sleep of Prisoners," which will be produced by the Religious Drama Society in association with the Pilgrim Players. These players will be touring England and Scotland and will play in cathedrals and churches between its metropolitan presentations.

Germany has been stepping up exportation of strategic products to China and Czechoslovakia.

West Germany statistics show that the exportation of sheet iron to Mao Tse-tang increased from \$347,000 in October, 1950, to \$1,438,000 in December. Independent nations like Sweden and Switzerland find it very difficult to enforce economic sanctions that are more rigid than those of either the United States or Britain, or even the Western portion of Occupied Germany.

Some of the independent newspapers have replied with some bitterness to the lecturing of the Atlantic Pact Council.

"Food Ahead of Liquor" Say Chilean Workers

SANTIAGO, Chile—Maritime workers in the northern ports of Chile recently refused to unload shipments of liquor. There was a scarcity of food-stuffs which required transportation from the centre of the country to many

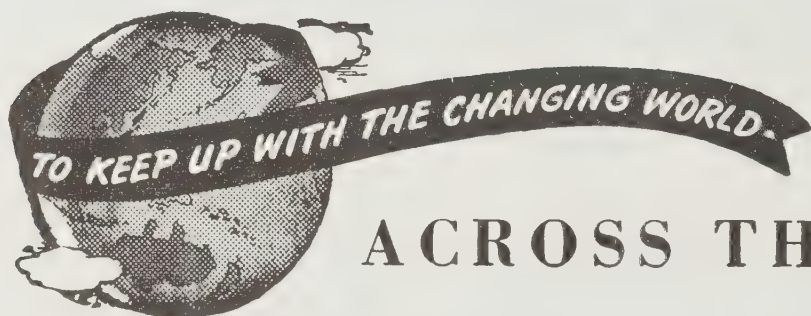
conditions, and not resist violence, is inviting aggressive war."

Bible Pictures For Children Overseas

NEW YORK—Gifts from children in the churches of Canada and the U.S.A. have underwritten the sending of 32,086 sets of coloured pictures of Old and New Testament scenes to Sunday schools overseas. Each set contains 12 by 17 inch reproductions for use in teaching, with 117 small ones for distribution to children. This project was sponsored by the World Council of Christian Education.

Biblical Illiteracy

TAIPEH, Formosa—One of the weaknesses in the Formosan Church is Biblical illiteracy among the young people. The elder Formosans have often shown a high degree of biblical knowledge. They often speak in parables and in the terminology of the Word of God. This illiteracy is,



*God hath made of one blood
all nations of men*

ACROSS THE SEVEN SEAS

The Congregational Union Dramatic Club will be responsible for four plays: "Cloud of Witnesses," "Plan Overboard," "I will arise," and "Boy with a Cart" by Christopher Fry. The Baptist Union will present "Hearts Ablaze," and a special bulletin is being issued on the "Church and the Festival of Britain" by the S.P.C.K.

The world premiere of a new opera by the English composer Dr. R. Vaughan Williams will be a feature of the festival. This opera is based on John Bunyan's "Pilgrim's Progress" and will commence on April 26, with subsequent performances, seven in all during May and June.

Pot Calling The Kettle Black

PARIS, France—The Atlantic Powers have joined in lecturing Sweden and Switzerland and other neutrals on exports to areas under Soviet control. The United States has been lecturing Great Britain about their exports. At the same time this criticism has been going on between the powers, West

distant points. Chilean shipping companies wanted to carry the wines and liquors because they get a larger income from that source than from transporting medicines or food. The action of the Chilean labourers won widespread acclaim from the general public.

Pacifist Pronouncements May Invite Aggression

LONDON, England — When the Archbishop of York, Dr. Cyril Garbett, spoke at the British Council of Churches, he urged the International Department not to be led into Pacifist pronouncements. "We should pray that dictators and statesmen in all parts of the world may be led by God into the way of peace. Many call for a day of International Prayer in a great crisis. Days of prayer should not be a substitute for the regular, faithful, persistent prayers of millions. On both sides of the Iron Curtain Christians should be united in this continuous prayer for peace."

The Archbishop said that, "the nation that pledges itself that it will undergo

doubtless, due to the fact, that young Formosans speak the Japanese language, but the Scriptures in Japanese are no longer available. They only have the Romanised Chinese Bible.

Bibles in the Chinese Mandarin pour into Formosa like a cloudburst, the Pocket Testament League has assured thousands of copies of the New Testament, the Gideons brought 20,000 copies recently on a huge truck, but the people do not understand the meaning of the Word except someone leads them.

Christian Education Ensured By Evangelical Church

BERLIN, Germany—The Evangelical Church of Berlin-Brandenburg has opened an evangelical high school. Its purpose is to resist the danger of leaving education completely in the hands of any totalitarian state authorities. The co-operation of parents is enlisted by bringing them into the school community where they join in public discussions concerning the relevance of the Christian Gospel to the challenge of present-day life.

At the Evangelical Church Training College where many pastors from all parts of Germany receive their theological training, the registration reports an increase for the winter term 1950-51, from 60 to 419 students, in addition to 22 guests attending particular lecture courses. A close relation liaison is maintained between this theological college and the theological faculties of the universities.

Korean Delegates Speak Of Refugee Difficulties

PUSAN, Korea — Dr. Kyung-Chik Han, head of the largest refugee church in Seoul has reached the United States. He was accompanied by Dr. Hyung-Ki Lew, president of the Methodist Seminary in Seoul. Dr. Han had been working with the refugees both in Seoul and Pusan, even prior to the North Korean invasion. He stated to a press conference that there are four and one half million refugees in South Korea. In addition to this there are many refugees on the adjoining islands, and some 300 Korean clergymen and their families who were compelled to flee before the advancing hordes.

There are one million Christians in Korea. These are a minority who learned the processes of democracy in their churches (which are largely Presbyterian.) These Christians will be important in building a democratic nation in Korea. The Christians have been the most persecuted minority by the Communists. Almost three million people had fled from North Korea to South Korea to escape the Communist domination. Many of the ministers serving the various churches of North Korea have either been killed or have disappeared. Many of their churches have been burned or destroyed.

Churches to Observe Whitsunday

NEW YORK—Whitsunday falls on May 13 and will be celebrated in many churches throughout Canada and the United States. Whitsunday was so-called (White Sunday) from the white garments worn in the early church, at this favoured period for baptisms.

Dr. Henry Smith Leiper of the World Council of Churches said, "What happened at Pentecost is often presented from the exclusive angle of personal experiment by the Spirit of God. It is that — but it is more. It represented in a dramatic way, the first dawning of the consciousness of the world mission of the Church. When the Holy Spirit descended upon that little band of 120 people on that first day of Pentecost, they went out and "turned the world upside down". So, today, we are members of a Christian fellowship that extends around the world. At Pentecost, Christians will be praying that the Holy

Spirit may descend anew upon the Church and all people, filling them with the courage and zeal to carry forward the Lord's Work in all this world."

India Struggles Toward Broader Democracy

NEW DELHI, India — India will spend twenty-five million dollars during 1951 for a new experiment in democracy. This will be the first application to the sub-continent of universal adult suffrage. Every effort is being made to prepare for balloting by 174 million men and women of twenty-one years or over, during the months of November and December. Each voter will be given one ballot and, since many of them are illiterate, they

general and total disarmament. The World Council stated its opposition to the false doctrine of totalitarianism, and said that "Reduction of armaments is not an arithmetic proposition, but a political and, above all, a moral problem," presupposing that "the recognition of the interdependence of nations is steadily banishing isolation and distrust" and that also "nations and governments firmly adhere to the principles of peaceful adjustment of their needs and wants and peaceful regulation of common interests across frontiers."

"We feel," the letter continued, "that international security must rest upon a mutual and completely open confidence, accompanied by an internationally combined force of the United



R.C.N. Photo

Chaplain Horatio Todd conducts Divine service on board the Canadian destroyer, H.M.C.S. Nootka, in Korean waters.

will be allowed to use symbols to express their preference for a party.

These symbols will be easily recognized animals or objects, and the ballots will be numbered serially to protect against forgery. Some provinces of India will finish their balloting in one day, but others like Madras are expected to take ten to fifteen days.

World Council Sends Reply to "Peace Council"

GENEVA, Switzerland — Dr. O. F. Nolde, director of the Commission of the Churches on International Affairs sent a reply to Professor F. Joliot-Curie, president of the "World Peace Council." The Peace Council letter had proposed the reduction of armed forces, as the first step on the way to

Nations, to safeguard any state against aggression of any kind and to enforce international law."

Mexicans Use Magazines To Teach Indians

MEXICO CITY—One of the hardest problems in the Mexican fight for literacy is to teach the undeveloped Indian population to read and write. An educational periodical has been circulated in both Spanish and Indian. During the last year the circulation of this magazine has risen from 1,000 to 3,000 copies per month. It contains general world news and international news, educational pages, and pages of games and pieces of fiction. It is attracting the interest of young Indians who want to know the world outside.

Our Future As Protestants

By JOHN A. MACKAY*

PROTESTANT CHRISTIANITY in our time faces three major challenges. The first is the challenge of religious syncretism. Syncretism denies that Jesus Christ is the truth. It makes him one single aspect of a larger truth to which all religious faiths will make their contribution. The second challenge is Marxist Communism. Communism rejects Jesus Christ as the god-man and substitutes for him a man-god, the proletariat, as the savior of mankind. The third challenge is political Catholicism. Romanism patronizes Jesus Christ. In Christ's name it has created an institution which holds Jesus Christ under severe control.

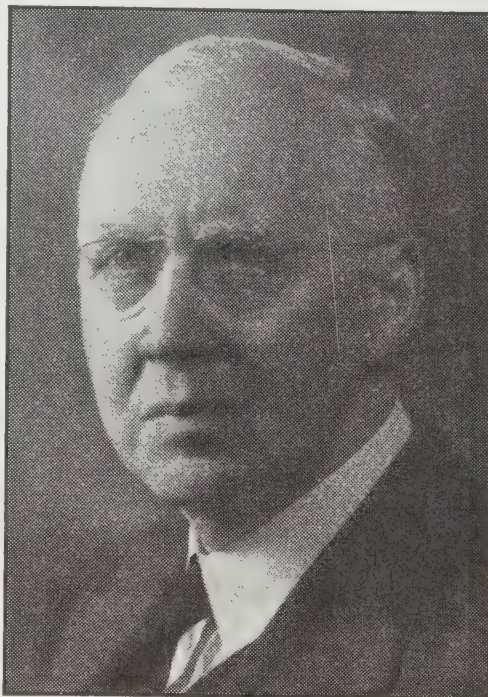
The challenge of political Catholicism is the most subtle challenge of these three. This portent provides the context within which I wish to formulate some fundamental principles of a Protestant strategy. Let what follows be a contribution, however inadequate, to a master plan of evangelical Christianity in dealing with a contemporary peril.

The spirit of Protestant strategy must not be negative. It must be marked by no mere blistering denunciations or abusive negations. It must spring directly from a Christianity which glories in the Gospel. It must apprehend in the light of the Gospel the nature of the Roman error. It must see clearly the perils which this error entails to the Christian religion and democratic society. A true Protestant approach to the problem must demonstrate the superiority of evangelical Christianity by the thought and life of its members, and show the way in which Protestants should function in the present crisis.

The first requisite of a Protestant strategy is an intelligent understanding of the Christian faith. We Protestant Christians must grasp more fully than we now do what the Christian faith means, and, in particular, what it means to be Protestants today. We must be prepared to give "a quiet and reverent answer" to any man who enquires about our faith. We must un-

derstand what the Bible is, what salvation is, what the Christian Church is.

WHAT IS THE BIBLE? The Bible is the record of God's self-disclosure to man, for man's salvation. It is the supreme authority upon all matters of Christian belief and behavior. In the Bible, and only in the Bible, do we learn authoritatively about God and his redemptive will. The Bible is, moreover, the chief and



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permanent medium of the Christian's communion with God. It is in his word that God speaks to us and where we meet God face to face.

In the Roman Catholic view, tradition—the beliefs and practices which have grown up in the church, and have been officially sanctioned by the church—is equal in authority to the Bible. Moreover, the church itself, under the leadership of an infallible pope, is ultimately more authoritative than either the Bible or tradition. Thus

the latest Roman dogma, that of the Assumption of the Virgin, does not profess to be rooted in either Bible or tradition. And not only that, the Bible, when not annotated and controlled by the Church, is held to be a dangerous book for ordinary people to read. While it may be recommended to the faithful for their information and inspiration, it is not regarded as essential reading for the development of their Christian life. Christians, it is maintained, are nurtured in their faith not by Holy Scripture but by the Sacraments.

Salvation

WHAT is salvation? Salvation for the Protestant Christian is this: man is delivered from sin and all its consequences through faith in, that is, through commitment to, Jesus Christ, God's supreme gift to man. As the crucified one, Jesus Christ died for our sins; as the risen one, he is accessible to the approach of the meanest human sinner. He becomes the life of every true Christian; He is the living head of His body, the Church; He is the supreme ruler of the nations.

In the Roman view, Jesus Christ has virtually abdicated. He has handed over to the Church, and particularly to the pope, his vicar or viceroy, all things relating to the affairs of his Church upon earth. No direct appeal to Jesus Christ is possible. A direct relationship of Jesus Christ to the Church, or to people in general, is regarded by the Roman hierarchy as an intolerable intrusion, which violates the terms of an alleged pact. This is the substance of the Grand Inquisitor legend in Dostoevski's famous novel, *The Brothers Karamazov*. The Roman Church, to all intents and purposes, patronizes and controls Jesus Christ, whose life and influence it mediates to the faithful through the sacrament of the mass, and in other ways. The living Lord Jesus Christ is thus not a sovereign presence who guides our pilgrim way. He is merely a sacramental presence who comes to us through the mediation of a priest. The Roman system dreads the living, untrammelled

Christ. In Hispanic Catholicism, the most logical expression of Romanism—when the Roman faith is allowed, unhampered by any religious rival, to express its native genius—there is not found any artistic representation of the Resurrection. In all Catholicism, however, the saints and the Virgin have far more significance for the common life than the living Lord Jesus Christ. Why? The Virgin and the saints are safe and pliable. As objects of devotion they are creations of the church itself and as such are subject to its patronage and control. But the living Christ none can control; therefore, the Roman system fears him.

The Christian Church

WHAT is the Christian Church?

For the Protestant Christian, the Church is basically a fellowship of believers which has been created by the Holy Spirit. Its ministers, chosen by the Church and set apart by the authority of Christ, are servants of the Church, not its masters. In the Roman Catholic view, Jesus Christ did not found a fellowship but rather an organization. The hierarchs of this organization belong to the Church in a sense that ordinary Christians do not. In the evangelical view, "where Christ is, there is the Church." In the Roman view, "where the Church is, there is Christ." The pope, as the supreme hierarch, exercises absolute control over the organization. He determines what is truth and what is error. Inasmuch as error—that which is contrary to Roman Catholic ideas—should never enjoy equal rights with truth, it becomes the function of government in any state where the Roman Church predominates to suppress error and prosecute those who propagate it.

Clericalism

THE Roman Catholic view of the Church gives birth to clericalism, which has been the bane of the Latin lands of Europe, and of many countries in the western world. Clericalism means the pursuit of power, especially of political power, by a religious hierarchy, carried on by secular methods and for purposes of social domination. Clericalism constitutes the greatest spiritual menace in the western world of today.

Marxist Communism rejects God. The Roman Catholic hierarchy for ordinary purposes becomes God. Communism despises religion and believes that, under the influence of historical forces, it will ultimately disappear. It, therefore, as a general practice, allows religious people to carry on their worship. The Roman Catholic Church, playing God and assuming the author-



Bettman Archives

Martin Luther burns the Papal Bull of excommunication.

ity of deity, proceeds to do what the Almighty does not do or demand, namely, to judge and suppress those who hold wrong religious ideas or engage in wrong religious practices. Therefore, wherever the Church of Rome finds itself sufficiently strong, it demands that the state shall do its bidding and deal in a summary way with all heretics.

A second requisite of a Protestant strategy is evangelical maturity. It is necessary that Protestant Christians live their faith as well as understand it.

This means a new emphasis upon personal religion. Protestants must rediscover what the New Testament means by "saints" and "sainthood." In the New Testament, a "saint" is not a starry-eyed ascetic of the cloister or the desert, who has no sense of social responsibility and knows nothing of the hurly-burly of life where most men and women live. "Saints" are people whose commitment to Jesus Christ has made them "Christ's men and women." They belong no longer to themselves, nor to the world, but to him. He lives in them; they live in him. They spend their days amid life's problems and perplexities, but their light and their strength come to them from a spiritual order of which Christ is the center.

IF we Protestant Christians are going to meet the fanaticism which is generated by Romanism, and not suc-

cumb to the new form of pessimism which is rife in contemporary Protestantism and which sees no hope within history for the triumph of Christ or his Church, we must explore and express in dynamic Christian living all that the New Testament means by "the new man in Christ." Christians are needed whose minds are illumined, whose lives have a contagious glow, who act together as brotherly enthusiasts under the leadership of Jesus Christ himself. Cold, conventional Protestants are incapable of meeting any challenge, least of all the challenge of political Catholicism.

A glowing personal faith must lead to vocational responsibility. All Christians, besides enjoying the fullest access to God through Jesus Christ, have an equal responsibility to be utterly Christian in their approach to life, and in the several spheres of life. They must act as responsible members of a Christian community and not merely as benignant but detached alumni who have graduated from its ranks. They must recover the meaning of Christian witness. The greatest task to be done today is that to which Christian laymen and laywomen are called. It is theirs, of course, to witness to the claims of Christ, so far as personal character is concerned. It is theirs, also, by individual and corporate action within the several vocations and professions to which they belong, to instill the spirit of Christ into business and in-

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dustry, into law and medicine into school and college teaching, into national and international affairs. The moment Protestant Christians take seriously the call of Christ and the responsibilities of the new life in Christ, both within the Christian community and within the secular community, they will have nothing to fear from any foe of our holy Christian faith.

Evangelical Catholicity

THE third requisite of Protestant strategy is Evangelical Catholicity. Roman Catholicity puts the whole emphasis upon a single, world-wide institution to which all Christians are required to belong. It must be confronted with Evangelical Catholicity. Evangelical Catholicity puts the emphasis upon the living, world-wide, ecumenical fellowship of all those churches which give their allegiance to Jesus Christ as Saviour, Lord, and God. Evangelical Catholicity, starting from the Gospel and personal allegiance to Jesus Christ the Saviour, seeks to establish a world community of Christians who love one another and desire to work together. To that end our congregational life must be transfused with an ecumenical outlook. Denominational loyalty must be overshadowed by the one Church of Jesus Christ which is greater than all the churches.

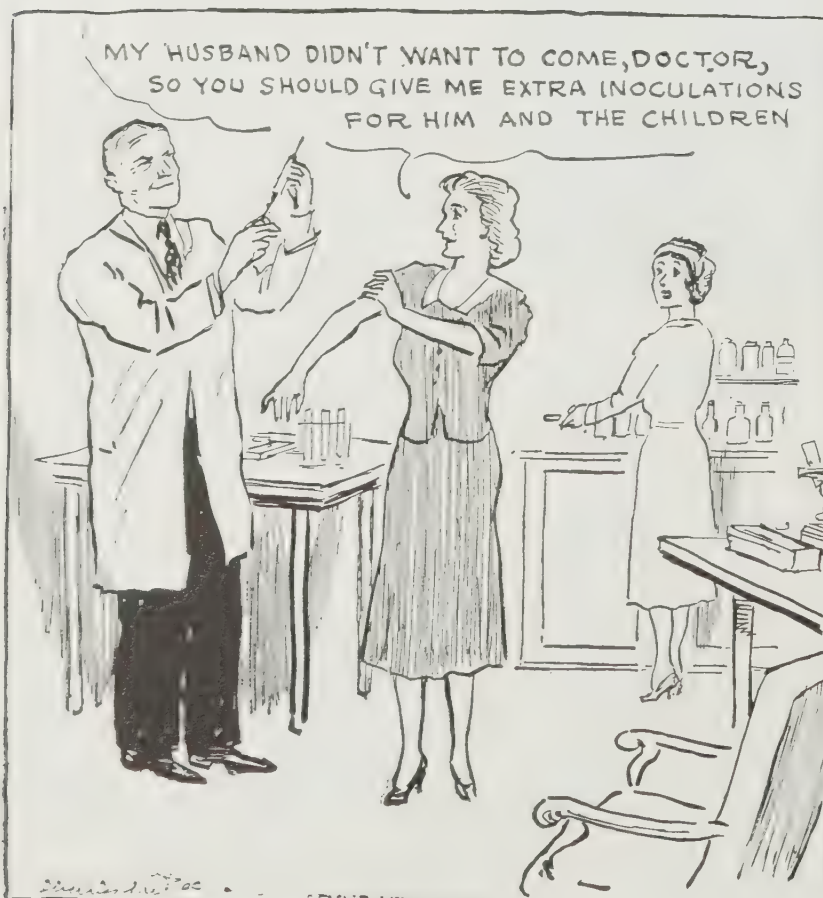
But no attempt must be made to romanize Protestantism. The New Testament and the genius of the Christian religion require that room shall be made for valid and necessary differences among Christians within the great unity of common allegiance to Jesus Christ as the head of the Church. May Protestantism never be lured by the glamour of a single ecclesiastical authority! When evangelical Christians become fully committed to Christ and dedicated to the consummation of a holy community, co-extensive with the inhabited globe, where Christian love and freedom shall prevail, then Roman Catholicity, with its hierarchical control and its totalitarian spirit, shall begin to wane in its contemporary influence.

The fourth and final requisite for a Protestant strategy is appropriate action in the social and political realm. Protestant Christians, as responsible citizens, must do everything in their power to counteract those activities of the Roman Catholic Church in the secular order which threaten religious freedom and seek to control the institutions of society. The menace of Roman clericalism must be met with wisdom and decision. In the early thirties of the present century, clericalism began to appear for the first time as a potent public phenomenon in the United States of America. In the

intervening years, not only Protestant churchmen have become awake to the peril, but also American liberals who are interested in freedom of thought and the maintenance of free cultural institutions. The recent book by Paul Blanshard entitled, *American Freedom and Catholic Power*, is the first literary manifestation of the reaction of liberalism against the threat of clericalism.

PROTESTANT CHRISTIANS may expect to witness in this country the traditional rhythmic cycle of clerical action and popular reaction. The attempt to dominate the institutions of society will be followed by a violent reaction on the part of liberals. But, in the meantime, the highways and byways of our national life may become strewn with wreckage, as has frequently happened in Latin countries. This is a contingency which must be avoided at all costs. For that reason, all North American citizens who are committed to that kind of freedom which is the fruit of evangelical, Biblical Christianity must unite together to preserve those freedoms which are now being menaced in strangely subtle but decisive ways.

If these four fundamentals of Protestant strategy are clearly envisaged and soundly implemented, we Protestant Christians will have much to do—but nothing to fear. ★



YOU CAN'T DO IT WITH RELIGION EITHER

By CHAS. A. WELLS

There are many homes where only one member of the family, often the mother, is trying to keep the beneficial influences of a Christian faith alive within the household. Yet often, after years of such earnest effort, evil influences overcome the good—a child becomes delinquent, a hasty marriage plunges towards a soul-scarring disaster or some other failure comes to blight the happiness of the fireside. The astonishing thing is that we know that mother can't go to the doctor and there absorb the inoculations to protect the rest of the family from disease, although, brave heart that she is, she would if she could. But many of us stupidly try to do that very thing with religion, expecting one loving member to keep the whole family spiritually secure. But one member of the family cannot protect all from evil; spiritual health is like physical well-being, — each must do his part.



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



Baden-Powell's Mother

LORD BADEN-POWELL suffered the loss of his mother in the year 1914. The loss meant a great deal to the late Chief Scout, and the message which he sent to scouts asking them to appreciate their mothers showed how deeply he felt about it.

In his message he said that every scout and guide should try to realize just how much they owe to their mothers. "There is only one pain greater than losing your mother, and that is for your mother to lose you—I do not mean by death, but by your own misdeeds."

This message was a memorable one and will long be remembered by those scouts who read it.

How proud the mother of Baden-Powell must have been of her famous son!

What Do You Know About Flags?

1. What flag consists of three crosses?
2. When should the flag be draped?
3. What do we call the light, woollen material from which flags are made?
4. With what have red flags and black flags been associated?
5. What does the Union Jack symbolize?

God Claims You!

WHEN Earl Cairns was a little boy he heard three words which made a great impression upon him. The three words were—"God claims you." Then came the question, "What am I going to do with the claim?" He answered, "I will own it and give myself to God." He went home and told his mother, "God claims me."

At school and at college that was his motto. Later, as a member of Parliament and as lord chancellor, it was still, "God claims me." When he was appointed lord chancellor he was teacher of a large Bible class, and his minister, thinking that now he would not have time to devote to that purpose, said to him, "I suppose you will give up your class?"

"No," was the reply, "I will not. God claims me."

God claims each one of us. What are we going to do about it? How fine if we could say—

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come."

Your Garden

FOUR rows of P's: Presence, Promptness, Preparation, Perseverance. Three rows of Squash: Squash gossip, criticism and indifference. Five rows of lettuce: Let us be faithful to duty, unselfish and loyal, true to our obligations, obey rules and regulations and love one another.

Four rows of turnips: Turn up for meetings, with a smile, with new ideas and with determination to make everything count for something good and worthwhile. (And don't forget to weed your garden now and then.)

The Fuzzstick

ON your hikes this Spring start your fire with a fuzzstick. This is a piece of pine or other soft, dry wood about a foot in length and an inch in thickness, whittled into

the likeness of a shaving brush, but with the end extending below the shaved part and sharpened. The sharpened end is stuck in the ground, and kindling piled about it tentwise. When all is ready, light up. Remember to put out your fire when you have finished with it. Never leave hot ashes.

Name These Colours

1. Once in a . . . moon.
2. Every cloud has a . . . lining.
3. Don't tell even a . . . lie.
4. She has a . . . thumb.
5. The baby is as good as . . .

Stalking

LEARNING to stalk is part of the training in many youth movements. It is splendid training as well as being fun. When stalking it is important to remember two things.

First—Take care that the ground behind you is the same colour as your clothes. If you are on top of a hill be careful not to show yourself in the sky-line.

Second—If someone is looking in your direction and you don't wish to be seen, remain perfectly still. Any quick movement on your part will give you away.

Walk quietly. True outdoorsmen always walk lightly on the flat of their feet and not on their heels. Watch out for branches and twigs that snap under your feet.

Try tracking rabbits and other wild life. It is most interesting to study the habits of nature's little people.

Stalking might even prove useful. During the second world war a Polish Girl Guide escaped to England. At a Guide Rally she said: "I am a Polish Ranger and that is why I am here. In the Guides I learned the things that helped me escape. I learned to stalk, to move quietly. In that way I crossed three frontiers in the snow, wrapped in a white blanket. I finally reached Rumania whence I came to England."

Learn to stalk! It is a fascinating outdoor activity.

The Boy Who Got the Job

A MAN wanted a boy for the job of junior clerk in his office. Many boys brought letters of recommendation. But the boy who was hired brought no letters and had a very short interview with the boss. Someone asked the merchant for an explanation.

"Well," said he, "the boy I engaged wiped his feet on the mat as he came in, closed the door quietly, picked up a book I had placed purposely in his way, waited until I spoke, and answered my questions promptly. His hair and clothes were brushed, his shoes were shiny, and his hands and face were clean. I think these were the best recommendations he could have brought, so I hired him."

ANSWERS TO FLAG QUIZ

1. The Union Jack. 2. Never except on a coffin. 3. Bunting. 4. Blood red flags are associated with revolution and black flags with pirates. 5. The union of England, Scotland and Ireland. The first two countries united in 1606. Ireland came into the union in 1801.

ANSWERS TO COLOURS

1. blue. 2. silver. 3. white. 4. green. 5. gold.

THE PRAIRIES

Honour Members With Over 40 Years Service

MELFORT, Sask.—St. James' Presbyterian Church honoured at their annual dinner those who had been members of that congregation for forty years or more. Mrs. Durnin, Mrs. Tate, Mrs. Mahoney, Mrs. Maharg, and Mrs. Hugh Stewart were among those who qualified and were honoured guests at dinner.

The Ladies' Aid were congratulated on the purchase of a new organ for the church. The Rev. Alexander F. MacSween is minister of this congregation, and a hearty vote of appreciation was extended to him for his continuing good work.

NEWFOUNDLAND

Boys and Girls Participate In Fortieth Anniversary

GRAND FALLS—The 40th anniversary of St. Matthew's Presbyterian Church brought a record crowd to hear the guest speaker, the Rev. Hugh Jack. Mr. Jack gave two thrilling sermons on, "I am the Way," and "Ye shall know the truth, and the truth shall make you free."

Two Bibles were offered as prizes for the boy and the girl who could find the most verses in the Bible with the word "forty". Parents were allowed to help and at least three families read the Bible through inside a week. The winning girl found 137 references and the winning boy, 157 references. The Board of Managers provided a cake with forty candles for the children's party of the Sunday School and the Dr. Meek Mission Band.

The anniversary concluded with a church banquet on the Monday evening, and about 110 people, including local ministers sat down to dinner. The oldest member of the congregation present entertained the gathering by his vivid memories of pioneer days when the first Presbyterians met in a partially built house in the year 1905. A happy evening was completed by the showing of the film, "Second Chance".

BERMUDA

St. Andrew's Completing New Session Room

HAMILTON, Bermuda—The voice of St. Andrew's is heard daily over the local broadcasting station. The daily broadcast is an exposition of the



Burning the mortgage at St. Lambert, Quebec. Reading from left, M. A. Milne, Miss E. Aitken, Mrs. J. Smith, Mrs. R. Heughan, and Mr. J. J. Calder.

Scripture readings that are carried in the Presbyterian Record, plus an appropriate poem and closing prayer. Many Bermudians in every walk of life are listening in and writing of blessings received. The donations of listeners have up to the present maintained the cost of the broadcast.

The Bermudian Gazette describes a beautiful new marble floor which has been placed in the session room. The work was designed in Italy of Italian marble and shows the Cross of St. Andrew in red against a white background. In the centre is a circular panel showing the Burning Bush. This is carried out in a mosaic pattern of red and gold, the flames intertwining with the branches and twigs of the Bush. The session room, which is in the memorial tower, is not yet fully completed.

QUEBEC

Mortgage Burning Ceremony Held

ST. LAMBERT — At a mortgage burning ceremony held in the church hall of St. Andrew's Presbyterian Church on February 23, a \$6,000 mortgage assumed in 1927 when the present church was built, was completely discharged. Annual payments by the congregation, which now has 343 members, resulted in the completion of payment. The minister, the Rev. J. A. Koffend, officiated at a brief religious service preceding the burning. The chairman was Gordon B. Baxter, a former chairman of the Board of Managers. The mortgage was held by W. L. Duncan and W. T. Maize and those lighting the mortgage were Miss Emily Aitken, Mrs. Johnston

Smith, Mrs. R. G. Heughan, M. A. Milne and J. J. Calder, Clerk of Session.

Service Held of Ordination of Elders

SHERBROOKE — Donald Bornhold, George Jobel, Thomas Oakes, and Hugh Rose were ordained to eldership in St. Andrew's Church on March 11. The minister, the Rev. W. Ross Adams, delivered a sermon on the duties and responsibilities of the elders and church members. The new elders were warmly received by the congregation at the close of the service.

THE MARITIMES

Memorial Window Dedicated

HALIFAX, N.S.—At the Easter morning service held in St. David's Presbyterian Church on March 25, a beautiful memorial window, presented by Mrs. Finley, was unveiled by her in memory of her late husband, Mr. Russell Y. Finley, who was a valued elder and beloved by all. The Rev. Frank Lawson accepted the window on behalf of the congregation and offered a prayer of thanksgiving.

New Glasgow Churches Hold Special Easter Services

NEW GLASGOW, N.S. — Special services were held in Westminister Presbyterian Church the week preceding Easter. The three ministers of the city, the Rev. W. L. MacLellan, the Rev. A. E. Morrison, and the Rev. R. R. Gordon conducted the services which were well attended. An offering was taken each evening for the Robert Johnston Memorial Bursary Fund to aid ministerial students. In addition to these services, the choir of Westminister

Church presented the sacred cantata, "The Passion of Christ" by Arthur Somervell, on Good Friday afternoon.

Largest Communion Service Celebrated

LUNENBURG, N.S.—St. Andrew's Presbyterian congregation celebrated its largest Communion service on record on Easter Sunday, when the minister, the Rev. Alexander Allen, offered the right hand of fellowship to 26 adult members joining the church on profession of faith, sixteen of whom were men.

ONTARIO

Greek Minister Received by Presbyterian Church

BRACEBRIDGE—The congregation of Knox Church, Bracebridge, has as its minister, the Rev. Christos G. Vais, who came from the Greek Presbyterian Church into the ministry of the Presbyterian Church in Canada. Mr. Vais served in the first World War with the Greek Army, and after completing his theological studies was called to Berea in Macedonia. At the beginning of World War II, he was in the Greek Presbyterian Church in Jannina, the capital of Epirus, and suffered imprisonment in the second World War at the hands of the Germans and Italians.

Mr. Vais says that Greece, during the Occupation, was beset by three great enemies: famine, fear, and aerial warfare. His last ministry was in a suburb of Athens not far from Mars Hill where he served the Church for five years. Mr. Vais is delighted at the opportunity to serve the Presbyterian Church in Canada.

Rededication of Renovated Sanctuary

ST. CATHERINES—St. Andrew's Church was dedicated after remodelling on January 28. Pews were presented by Mrs. Cluny MacPherson on behalf of the Knox Church Ladies' Aid. A memorial plaque to the late Dr. George H. Smith, for many years minister of Knox Church, was unveiled by Mrs. G. H. Smith. Dr. Smith was the pioneer of St. Andrew's Church and west St. Catherines, and the work is now in charge of a catechist, Mr. James Macartney. Participating in the service were the Rev. H. H. Scott, interim-moderator, and the Rev. H. M. Coulter, minister of Knox Church who conducted the dedication.

Moderator Preaches At 149th Anniversary

NIAGARA FALLS — The Rev. F. Scott Mackenzie, D.D., paid his first official visit as Moderator, on March 4. Drummond Hill celebrated its 149th anniversary with Dr. Mackenzie as the special speaker. Dr. Mackenzie



Niagara Falls Evening Review

The Moderator, Dr. F. Scott Mackenzie, receives the Freedom of the City of Niagara Falls, Ont., from Mayor Ernest Hawkins.

said: "Today the world needs a faith to live by. Man either has a God or a Devil. There are certain ideologies that are bent upon destruction. Only the faith of the Christian Church can save the world."

At a dinner given by the session and managers of Drummond Hill, Mayor Ernest Hawkins presented the freedom of the city to the Moderator. He pointed out the importance of the life and witness of the Church in the community. The Rev. W. J. McKeown, minister, presided at all services. Lundy's Lane United and Chippewa Presbyterian joined with Drummond Hill at the evening service.

Laymen Organize In Niagara Presbytery

ST. CATHERINES—The Laymen's Association of the Niagara Presbytery, met for a dinner meeting on February 22. Two or more representatives from each church in the presbytery convened in Knox Church, St. Catherines. Mr. A. G. Mackenzie who presided stated that there were many fields where laymen could help in the work of the church, and urged all men present to take a deeper interest in the affairs of the church.

A lively discussion followed the dinner with regard to the Budget of the Church. It was pointed out that Budget revenues are approximately \$180,000 greater than they were four years ago, and that the increase in 1950 over 1949 was close to \$82,000. It was felt that there was a deep need for educational work in each congregation and it was agreed that the Laymen's Association could do its best work by having its members co-operate with their own session and board of managers to accomplish that end.

The matter of minimum stipends was discussed with interest and enthusiasm, and it was recognized that the present

minimum is quite inadequate. The million dollar gift which came to our Church from a prominent layman was quoted as an example for all and an incentive to press forward to a satisfying solution of this most urgent problem. It was agreed that the Laymen's Association meet four times per year.

Congregation Says Farewell to Minister

DUNDAS—The congregation of Knox Church said farewell to the Rev. W. B. and Mrs. Mitchell on March 8. The clerk of session, Mr. W. J. Mulligan, on behalf of the congregation presented a gold watch and a purse of money in token of their esteem. Mrs. Mitchell received a silver tray and flowers. There were several speakers from the various churches in the town and all spoke highly of the contribution which Mr. and Mrs. Mitchell had made to the community life in the 17 years they had lived in Dundas.

Estimate of Current Motion Pictures

By THE CHRISTIAN SOCIAL COUNCIL

- Judged suitable for family showings (all ages):
 - David Copperfield (Re-Issue)
 - Blue Blood
 - Ma and Pa Kettle Back on the Farm
 - The Mating Season
 - Up Front
 - Three Guys Named Mike
 - The Magnet
 - Royal Wedding
 - Air Cadet
- Judged suitable for adults and young people:
 - Bird of Paradise
 - Teresa
 - A Yank In Korea

The Canonization of St. Bingo

MANY honours have been heaped upon the hydra-headed Bingo. Some will ask who has wrought mightier miracles, for by his money-raising schemes he has brought new life into broken-down parishes, cleared off mortgages, and turned deficits into surpluses—but at what a cost!

If the Church had not kept elevating this so-called Saint by its manifold games of chance, he would have been forsaken by the charities, legitimate or spurious, that are still observing their homage in many, many communities.

Doubtless, the great curse of gambling that has spread its tentacles throughout this fair land has been helped along by the attitude of many non-Protestant churches, although today the ramifications of this vice has been recognized by outstanding prelates of the Roman Catholic Church. The Roman Catholic Archbishop of Quebec has strongly spoken against games of chance or bingo throughout his diocese. Other prelates have previously spoken against such games of chance but unfortunately the practices have continued and church mortgages have been liquidated. Again, we ask, at what a cost?

RECENT crime probes in the United States, and the investigation by a Committee of the Senate under Kefauver has shown that the gambling evil is widespread and is not confined to the cities of New York and Cleveland, where complete investigations have been held. It has been admitted that billions of dollars every year have been poured into the coffers of the underworld because of the gambling mania. Unscrupulous and clever gangsters have headed the underground organizations until they have become rich and indeed, no one knows how much wealth they hold. The Costellos and such men as the late Al Capone have been able to maintain a nation-wide organization only by bribing men in authority and police officials. In the city of New York, an eminent judge estimated that over twenty million dollars was spent last year in bribes. One gangster admitted that he alone had given \$1,000,000 to the police.

The great issue of public morals is before the people of Canada and the United States. In the province of Ontario, the inquiry into the situation in the city of Windsor has revealed that the racketeers somehow or other prospered under political protection. A Royal Commission has been appointed by the province of Ontario to investigate the gambling evil and the vice that prevails in the environs of Windsor. We have noted that the new liberal leader for the province of Ontario believes that this Commission will only "white-wash" the officials of the city of Windsor. We trust, however, that this Commission may have a free hand and in the interest of public morals penetrate to the innermost sources of the cancer that is blighting not only Windsor but many other Canadian cities.

ONE of the perils that faces our North American continent is the fact that these gamblers are

making inroads into legitimate business with the substantial capital that they have gathered. This will mean that the same immoral attitude that they have shown in their handling of politicians and officials by bribes will be carried into business. In order to curry favour for themselves, the most notorious of the gamblers have been giving over 15% of their acknowledged income to churches and charities.

While the spotlight of publicity has fallen upon certain evil-doers, undoubtedly, there are many more rogues who ought to be exposed or punished. At the present moment, in the United States one party is rejoicing in the uncovering of so much vice, which may be a hindrance at the elections to the other party. But it is necessary for Governments to probe to the utmost, every alliance between crime and crooked politics that is to be found within the nation.

THIS brings us back to the first paragraphs. The Church is to blame for the present low moral standards in our society. "The so-called 'innocent' forms of gambling, such as, race-track wagers, betting on basketball and other games, lotteries, bingo, and the like, all contribute to the weakening of the moral fibre of the individual and lower the moral tone of the community."

We must be unafraid to take part in cleansing the moral life of our nation. Such revelations as took place at Windsor proved the failure of Christian education, family life, and the Church to do their important tasks. Unified action against criminals and tighter gambling laws will not in themselves wipe out criminality. Nevertheless, organized gambling, even by stock promoters, should be outlawed.

Bishop Henry Knox Sherrill, president of the National Council of Churches declared that we need a stricter standard of moral integrity which is achieved only under the grace and guidance of God. What the world needs today is high moral leadership and noble example. The ethical teachings of Christ and Christ's plan for salvation must be made so clear to the people that a fearless and enthusiastic Church will go forward to cleanse every evil from our democratic way of life.

Behind the Bamboo Curtain

THERE are often occasions when it is unwise to divulge sources of information, particularly in these days when statements with regard to a source might endanger lives in another part of the world. Last week it was our privilege to listen to two outstanding speakers who spoke on the situation that is taking place "Behind the Bamboo Curtain."

This Bamboo Curtain is becoming more opaque with the passing weeks. There are fewer channels of information and fewer people being allowed to pass out of a nation like China so that many avenues of information have been almost closed. The question has been asked, why have the missionaries left China,

and has possibly been very ably answered by the article of Bruce Copland in our present issue (see page 148). The missionaries belonging to the many denominations that were working in China have been leaving not because of any withdrawal by their Mission Boards but largely because Chinese Christian leaders have advised them to leave lest their presence might endanger the Chinese congregations. Many Chinese Christians have been recognized not as Christians any longer but as Canadians or Americans, because they belong to a local Christian church.

WHAT is happening to these Chinese leaders? From different sources it has been learned that many have been put in prison, that some of the most brilliant scholars have disappeared and others, without doubt, have been martyred. Fear, like a nightmare, hangs over the Chinese people. Some Christians have reacted favourably to the new regime. This has been for some of them a matter of conscience, or conviction, and others reacted under duress. It can be understood how some have reacted under duress because of the "weasel words" of propaganda that have been constantly used by the present Chinese communist leaders. However, those Christians who have been inclined to side with the government have found that the communists, being masters of the art of infiltration, have looked with suspicion upon Christians who were ready to accept communism. Some of these have suffered as greatly as those who were bitterly opposed to the new regime.

The institutions in China have largely been taken out of Christian control. There has been a gradual suffocation of Christian direction both in colleges and in the hospitals. Yet in spite of the tragic circumstances that surround the Church in China today, the Church in its essence is amazingly alive. Some Chinese leaders who have a knowledge of Church history believe that the crisis in China will evaporate if the Christians demonstrate courage and faith.

THE editor of Presbyterian Life, Robert J. Cadigan, has returned from a three months' visit to the fighting fronts in North and South Korea. Mr.

Cadigan believes that the fellowship of the Christian Church in Korea is more like the early Church than it has ever been in any point of history. The seminaries in North Korea have all been closed. Pastors who refused to sign complete allegiance to the governing body have either been imprisoned or have lost their lives. In the seminaries the students have refused to sign the same documents that were presented to the pastors. Public school teachers have punished the children who went to a Sunday School. No boy or girl was allowed to graduate from a grammar school if they attended a Christian Church.

During the fierce struggle that has taken place in Korea since last June, the missionaries in that country have been of great value in directing policy and through their liaison refugee work with the United Nations Forces. The missionaries have gone around without fear and without thought of self-preservation. But they have left their posts in North Korea, since it would only have meant "martyrdom without a purpose."

The Korean congregations are still meeting everywhere. They have been meeting daily at five o'clock a.m. and at seven o'clock p.m. for prayer. These prayer meetings have not been small meetings attended by the elders or the deacons but sixty to eighty per cent of the congregations have been regular in their attendance. One of the astonishing things has been the response of the Christians to the refugees and others who have lost everything. The more the people have lost, the more they have been ready to give. The more their members have been destroyed, the harder the others have worked. Throughout all of the Christian fellowship of North and South Korea, their great passage from Scripture is Romans 8:35, "Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Such is the spirit of Korean Christians. ★

John MacDonald

PERSONALS

The Hamilton Presbytery met with St. Columba's, which up until March had been a mission field. They have now reached self-sustaining status and a call was issued to the **Rev. S. Moore Gordon, B.D.**, who has laboured in this congregation for several years . . . the Huron-Maitland Presbytery inducted the **Rev. W. H. T. Fulton** of Co. Donegal, Eire, into Melville Presbyterian Church, Brussels, on April 27 . . . two Ontario congregations, Dutton and Morrisburg, issued calls to the **Rev. John Hardwick**. Mr. Hardwick accepted the call to Morrisburg and has since been inducted there . . . the **Rev. J. Eldon Andrews**, formerly of Kunming, China, has reached Canada and told the story

of his work to the Board of Missions . . . two of our senior ministers, **Dr. H. R. Horne**, formerly Superintendent of Missions in western Canada, and **Dr. C. H. MacDonald**, a former Moderator of Assembly, have been laid aside by illness . . . inductions have taken place of the **Rev. J. K. Ross Thomson** at MacVicar Memorial, Outremont, and the **Rev. William B. Mitchell**, into Knox Church, Kincardine . . . St. Matthew's Presbyterian Church, Montreal, has extended a call to the **Rev. C. L. Mitchell** of Elmira. Mr. Mitchell has stated his intention of accepting this call . . . the **Rev. William Sutherland**, minister of Largie and Crinan, has declined a call to Geneva Presbyterian Church, Chesley . . . Montreal Presbytery accepted with regret the resignation of **Dr. W. Harold Reid** from his pastorate at Fairmount-Taylor. Dr. Reid contemplates taking a smaller

How Honoured We—

How honoured we whom Christ has called

*To tend His fold, His trust to keep,
To lead His little lambs to know
The loving Shepherd of the sheep.*

*How honoured to be called to teach
And labour in Gods harvest field,
The good seed sow in youthful hearts
And watch it come to fruitful yield.*

*Most holy is the sacred task
That He has trusted to our care.
How honoured we, who, called to teach,
His message of salvation share.*

*Fear not to venture, nor to fight,
Though great our weakness, great our
fear!*

*He will not leave us all alone—
He's always present, always near.*

T. B. Gleave.

The Problems That Face Chinese Christians

THE Church in China lives in a period of very acute difficulty. The year 1951 has signalized the withdrawal of nearly all the Protestant missionaries who had remained in China. Chinese Christians, because of their membership in a Church which from the first had very close connections with the West, are naturally under the suspicion of a government which is engaged in hostilities against the United States and other United Nations countries. Western Christians should try to realize that if the present situation is puzzling and disturbing to us, the aim has always been to establish an indigenous Church and eventually to withdraw all foreign missionaries.

The results have on the whole been gratifying. Nearly all who have laboured in China have been fascinated by the land and its people and many still hope to return.

By E. BRUCE COPLAND*

Since the Boxer Rebellion of 1900, missionaries have come to China in great numbers, limited only by the resources of missionary societies. Prior to 1927 approximately 8,000 Protestant missionaries were working in China. This was reduced to about 6,000 follow-

China. But it became more and more evident that missionaries from abroad might prove a hindrance rather than a help in the work of the Chinese Church. As furloughs came due, missionaries were not given a visa to return. The withdrawal by the end of 1950 of most missionaries brought to an end one chapter in the great missionary enterprise but it is not the end of the story nor should it be the end of our Christian concern about China.

ALTHOUGH missionaries have withdrawn from China, the Chinese Church remains. It was to establish a Church in China that missionaries came in the first instance. This Church is weak but it could never become strong while remaining dependent in any important measure upon financial support and missionary personnel from abroad. It is possible that the withdrawal at this time may prove that drastic measures will bring the Church in China to genuine self-reliance.

The Standing Committee of the General Assembly meeting in October, 1950, addressed a manifesto to the Christians of China. It calls upon the people to make the Church self-supporting, also to support the Common Programme of the Peoples' Government and to oppose imperialism, feudalism, and bureaucratic capitalism. The pastoral letter lays the main emphasis upon specific Christian tasks and upon universal Christian truth in the following memorable words.

"The older churches of Europe and America, inspired by the love of Christ and regardless of difficulties and hardships, brought the Gospel to China. The pioneers of our own Church of Christ in China with well thought-out plans laid the foundations of a Chinese Church. Today we cannot shirk our responsibility; we must bravely take up the responsibility of the Church. We cannot always be dependent upon financial aid and personnel of western missions and throw away the opportunity for growth as an indigenous church . . . we have carelessly let matters drift; we have temporized and delayed for months and years. Although we can point to some accomplishments on every side, yet we are still far away from our goal. If we truly examine ourselves can we but



Ewing Galloway Photo

A river family of the better class eating rice on a Canton houseboat.

The Church in China, like the Church in all ages, cannot be preserved from error, or even from heresy, but now, as never before, it needs our prayers and our sympathy.

CHINA has been the largest "mission field" in the world for over a century. Many thousands of Protestant missionaries have laboured in a country that has the largest population on the globe. Christian work in China has appealed greatly to those who have dedicated themselves to the task as well as to millions of Christians in the churches of Europe and America.

ing anti-foreign agitations in 1925-27. The withdrawal of western personnel, due to communist control in China, began in 1948. Only a small number remained. These have found a way to continue their work within the Chinese Church and its institutions, and possibly some who will be held by the government may not be granted exit permits.

It may not be possible to explain fully to the satisfaction of Christians in the West why missionaries have left

* The Rev. E. Bruce Copland is the missionary liaison secretary in Hong Kong—in which place this article was written.

be ashamed? Moreover, the situation today enables us to see that unless the church speedily achieves self-support it cannot possibly maintain its existence . . .

"Let history be our teacher. The Christians of the apostolic Church were far poorer and weaker than we are today. And yet with unwavering faith and firmly united fellowship of love each gave what he had and each received what he needed . . .

"Christ is eternal truth. He is the Gospel for the world. He is the central object of our faith. He is the symbol of justice and peace. By His death and resurrection the barriers between man and God, the hatreds between race and race, the pressures between class and class, can all be removed. He points the true and shining way to "one family under heaven," and one world brotherhood. We worship Him with all our hearts. We would preach Him and manifest Him to the world. This is the greatest contribution which our Church must make in the New Age."

These are really noble words, rooted in Christian conviction. Soon after this message was issued, the situation became much graver. It is possible that grants from abroad must soon cease, perhaps entirely. In several instances Chinese Churches have asked the missionary societies not to send in any more funds. So the venture of faith, already forecast in the above message, is well on the way to becoming a reality.

AN intensification of anti-American propaganda has taken place in Russia and in China during the past few months. The speeches in the United Nations by the Chinese communist delegation last December illustrate the kind of propaganda which is common in times of crisis. Those who follow developments in China closely became aware of the violent anti-American propaganda in the Chinese secular and sometimes in the religious press.

We are well aware that a measure of misunderstanding between Christians in the West and Christians in China can easily arise. This may be inevitable because we cannot understand the circumstances in which our Chinese Christian friends live and act and they cannot fully understand our circumstances. This is because we and they live in areas of propaganda. We and they can only know part of the truth. The writer believes that responsible Christians in China thoroughly merit our confidence and urgently need our prayers and other forms of support at this time.

Chinese Christians have been going through a period of strain and difficulty,

which it is impossible to describe, but nothing that has happened has caused me to change in any degree the statement made above relating to my confidence in my Chinese Christian friends.

NOTHING is to be gained by minimizing the seriousness of the situation for the Church in China. Several facts must be faced. The missionaries that have withdrawn were not wanted by the Chinese government and could not at present be helpful to Chinese fellow-Christians. The Church is weak and it is subject to opposition and to difficulties of many kinds. But the Church lives. In a few places there are signs of new and vigorous life in the Chinese Church and a clear understanding of the basic issues among an



Ewing Galloway Photo

A Chinese boy begins early as a professional beggar.

increasing number of lay Christians, accompanied by determination to avoid compromise. There is, therefore, no reason to despair.

Christian effort in China has not been mistaken — it has been limited by the unavoidable failures of human beings and hindered by the sin of Christians and the opposition of non-Christians. Let us not dwell overmuch on failure, rather let us give thanks for the missionary pioneers and remember that no task undertaken in faith and for the love of God is ever in vain.

Let us also remember that at this time the Church and Christians in China, with Christians in all the world, are not removed from either the mercy or the judgment of God. If in China, or elsewhere, there is error, heresy, unfaithfulness, apostasy — God will be the eternal judge.

Let us therefore contemplate the past and the future in China in the light shed by the cross of Christ. Many may

feel that our efforts in China have been wasted and that there is lack of appreciation and even ingratitude for the generosity of Christian people in the West. Missionaries who have spent a lifetime in China have never considered that they were making any sacrifice and have moreover enjoyed recognition, gratitude, and deep affection. It is because "while we were yet sinners Christ died for us" that we have sought to preach his Gospel in China.

What of the future? If the missionary must turn from China, where can he continue his vocation? Where can the western Christian use the money which God has entrusted to him? There is no simple answer to these questions. But the sincere Christian, as he contemplates the world in which we live, must be more and more aware that sin is as active as ever in the heart of man and that needs at home or abroad, or of rich or poor, can only be met by the love of God at work in his Church. This task must be continued wherever the way is open or closed, with new devotion, ingenuity and spiritual imagination. ★



YOUR WILL

should remember some of the projects and charitable causes dear to your heart. It should testify to the saving faith which is yours in Jesus Christ.

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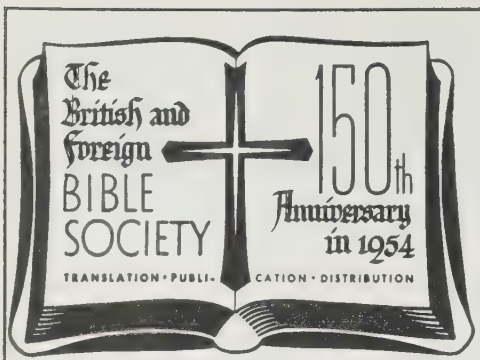
The Church needs your gifts for its missionary work at home and abroad, for its colleges, for Christian education among our youth.

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Presbyterian Church
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Philadelphia Letter

ALTHOUGH the event is a year and a half away, preparations have begun with a view to celebrating the completion of the Revised Standard Version of the Bible. The New Testament appeared in 1946, and its publication has often been referred to as the most important religious event of that year. In 1952 the Old Testament will be presented to the public, and it is expected that national

By NORMAN F. LANGFORD

and community observances will mark the occasion. Advance publicity announces the theme of the observances as "The Word of Life in Living Language."

It will be interesting to see how vigorous is the effort to replace the King James translation by the Revised Standard Version. The publicity stresses the status of the new Version as an *authorized* translation, "for use in public and private worship." I recall that in 1946 there was some ambiguity at this point: on the one hand the sponsors of the Revised Standard Version denied that they were out to supplant the King James rendering, and on the other they urged experimentation to discover if the Revised Standard would not be equally effective in public services.

My own observation has been that there is no widespread tendency to introduce the new translation into regular church services, but that there is an increasing use of it by individuals presiding over less formal occasions of worship. This is particularly true of religious educators, among whom it often seems to be a point of honour to read from the Revised Standard even when the King James would be just as lucid and vastly more eloquent. A strong partisanship has developed, in which the recent translation appears to be received in some quarters with a respect similar to the reverence which the King James Version elsewhere inspires. It is frequently assumed that the enlightened look to the new translation, while more obscurantist minds lean upon the product of the 17th century.

UNDoubtedly the preparation of the Revised Standard Version has offered an instrument for effective Bible study, in clearing up many of the obscurities which exist in the older translations. One question, however, the claim that this is, as the publicity

describes it, "a historical moment in the great tradition of translating the Bible into the people's language." What is the people's language?

That is a question which bears upon more than Bible translation. It is relevant to all preaching, teaching and religious writing in the Anglo-Saxon world today, and acutely so in the United States. The American language has been remarkably creative and resourceful in every sphere except religion. When the subject matter is Christian faith, American speech somehow loses its savour and takes on the flat, unimaginative character which mars the Revised Standard Version. Dullness is taken for simplicity, banality for clarity.

I have before me a copy of a covenant which young people in this country will presently be asked to make. As a product of interdenominational youth leaders, it presumably answers to the accepted language of youth when expressing religious themes. In part it reads:

"Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and the power of the Christian fellowship.

"For us there is no alternative but to serve God in every moment of our lives, to treat all men as brothers, to work toward the day when suffering and strife will be replaced with cooperation and love and when peace shall abide in place of war."

Here I discover neither simplicity nor uniformity of style. It is language without terseness and without drama; language which by no stretch of the imagination could be called vivid. It is simply a conventional expression of conventional thoughts. Yet, because that is what it is, this message will doubtless be considered an example of "the people's language."

The people's language in radio and motion picture scripts, in short stories and novels, in newspaper columns and even comic strips, can do immensely better than this. It is reserved for religious leaders to "demonstrate the significance" and reject "alternatives." It would be a grave error to suppose that we had really come down to earth with the commonplaces that pass for "popular" religious communication. In the Church we are still searching for the people's language; and one suspects that we will not find it until we begin to traffic more boldly in thoughts that create their own style of expression. ★



The General Assembly of the Korean Church in Japan. The Rev. Paul Rumball is seen in the centre of second row.

The Korean Mission In Japan

THE General Assembly of the Korean Presbyterian Church in Japan met last autumn in Kyoto Church, which is one of the largest Korean churches in all Japan. Representatives were present from the fifteen Korean churches and many of the preaching stations. For the first time, the two little groups at Kanazawa and Miyoshi were represented at the Assembly, and were officially recognized. The Miyoshi group through its own efforts has erected a tiny church and now this congregation is the sixteenth church in the General Assembly.

This was a very important Assembly in the history of the Korean Church in Japan. When the old order changes giving place to a new, there is always opposition. Up to this time the Church had a General Assembly but no presbyteries. To many of us the future growth of the Church depends to a great extent on the formation of presbyteries. Although there are only six pastors and myself, it seemed advisable to us to form three presbyteries because of the location of the churches. These presbyteries were formed in the north, central and southern areas. We

acknowledge that there is much to be done before the system will be entirely satisfactory and for this problem we solicit your prayers.

Towards the close of the Assembly, a memorial service was held for the late Dr. Luther L. Young, whom many of the Christians looked upon as their

By PAUL RUMBALL*

father in the faith. I was asked to give a brief tribute to his life and work and spoke on the text, "Well done, thou good and faithful servant . . ." He was indeed a faithful and loyal servant of the Master, and has earned a place of honour among the pioneer missionaries of our Church.

IMMEDIATELY following the General Assembly, two pastors from Korea were inducted, one at the Osaka North church, and the other at Nagoya. These Korean pastors had planned to come for many months, but it seemed as if their passports would never be granted. However, they arrived by

* The Rev. Paul Rumball is our missionary among the Koreans living in Kobe, Japan.

plane with their families just before hostilities began in Korea.

I was able to be present at the induction of Pastor Cho at Osaka. The little church was filled with delegates from the Assembly and from nearby congregations. The service proved a real stimulus to the Osaka congregation. Their temporary structure is filled to capacity each Sunday, and they have now decided to build a new church in a more central area.

Nagoya church where Pastor Kin was inducted, has received quite a stimulus from the missionaries of the southern Presbyterian Church (United States) who are working in that area. They also have purchased a new site and soon will have plans ready for the new building. Our Church in Japan has been greatly strengthened by the addition of these two young men.

The Kansai Presbytery was organized early in December and this includes the churches at Osaka, Kyoto, and Kobe. We have three pastors and two evangelists in this presbytery, one of whom may be ordained during 1951, and the other in 1952 on the completion

(Continued on page 158)

Burning Faith Needed To Meet Communism

WASHINGTON, D.C.—President Truman laid the cornerstone of the New York Avenue Presbyterian Church where President Lincoln once worshipped. The President said, as he tapped the cornerstone into place, "There is strength in religious devotion. Our religion must live in our hearts, not as a set of dull rules, but as a burning faith. Only such a faith, only a living allegiance to such a faith can carry this country through the trials which lie ahead. The present struggle against Communism to maintain justice and peace includes a defence of religious principles and freedom to worship as each person chooses.

"Our young men are offering their lives for us in the hills of Korea, and yet too many of us are chiefly concerned over whether or not we can buy a television set next week or make the profit we expect to make this year, or how we can turn the situation to our own advantage.

"This is a failure to understand the moral principles on which our nation is founded, and it is a faltering in our allegiance to the moral faith we have inherited from our fathers."

The New York Avenue Presbyterian Church where eight presidents of the U.S.A. have worshipped during their term of office has had a long and distinguished succession of eminent preachers including the late Dr. Peter Marshall whose name became a household word through the nation. The new church will cost \$1,000,000, much of which has been raised through the efforts of the Wells Fund-Raising Organization of the United States and Canada

Braille Alphabet To Serve Middle East

BEIRUT, Lebanon—A standardized braille alphabet to serve the five million blind persons in India, the Middle East, Africa and south east Asia was agreed upon at a UNESCO Conference held at Beirut. Delegates, some of whom are blind, came from eleven nations to work on the alphabet which will replace twenty varied previous alphabets that have caused disunity and confusion.

Ministers Called Upon To Face Race Issue

PORT ELIZABETH, South Africa—Ministers of different denominations were called upon to "come and lead the nation to safety," in an address

given by the Rev. A. L. Mncube on race relations. Mr. Mncube is president of the Interdenominational African Ministers Federation of South Africa.

"Let us," he said, "as ministers of different denominations, come back to the fundamentals. . . Christ started by gathering together the members of His Church and bound them to Himself and then to one another. . . This unity had a compelling force on the outside world. This unity we have lost today. . . This lack of fellowship is the most serious hurt to the Church's witness to the world."

strong international police force and the staying in Germany of a moderate garrison of international troops.

World-Over Press

College Students Plan Second Recruiting Tour

The students at Knox Presbyterian Colleges are starting out on their second Campaign to recruit young people for full-time service in the ministry of our Church. They will be



St. Paul's Manse, Bartica, British Guiana. At the front, study and living quarters. At the rear, church hall to be completed by the congregation — a beautiful property on a commanding site.

Germans Continue Fighting Against Re-Militarization

ESSEN, Germany — Dr. Gustav Heinemann, who up to Hitler and later became a key figure of the Evangelical Church, and who resigned from the Cabinet of Chancellor Konrad Adenauer over the issue of re-armament, is recognized as one of the spiritual authors of General Eisenhower's report to President Truman counselling caution in the re-armament of Western Germany.

Dr. Heinemann had learned that German militarism had caused the world untold grief and must be permanently shelved. It is believed that his moral courage and that of his associates has perhaps saved the United States and its allies from a step which would have thrown the Czechs and all the Slav peoples of Eastern Europe more firmly into the Russian embrace.

However, Dr. Heinemann's view of Germany's future is not isolationist.

He is in favour of maintaining a

led by the Rev. Finlay G. Stewart of St. Andrew's, Kitchener, convener of the Committee on Recruits for the Ministry.

The choir will be conducted by Carman H. Milligan, Mus. Bac. organist and choir leader of St. Andrew's Church, Ottawa. The itinerary of the choir is as follows:

April 30, Knox College Convocation, Toronto. May 1, Presbyterian College Convocation, Montreal. May 2, St. Andrew's Church, Sherbrooke, Que. May 3, St. Andrew's Church, Huntingdon, Que. May 4, First Church, Verdun, Que. May 6, 11 a.m., Church of St. Andrew and St. Paul, Montreal, Que.; 3 p.m., Kydd Memorial Church, Montreal, Que.; 7 p.m., Knox Crescent & Kensington, Montreal. May 7, Dunvegan, Ont. May 8, Cornwall, Avonmore, Ont. May 9, Brockville, Ont. May 10, Smiths Falls, Ont. May 11, Arnprior, Ont. May 12, Winchester, Ont. May 13, 11 a.m., St. Andrew's Church, Ottawa, Ont.; 7 p.m., City Wide Service, Ottawa, Ont.

Mission Board Reports Expansion

THE Annual Meeting of the General Board of Missions was held from March 27 to 30. The Board discussed the work at home and abroad in sections, but met together for all matters affecting policy.

Almost a full day was spent in consideration of the causes leading to the resignation of three British Guiana missionaries. A committee considered the report and the decision was reached unanimously to accept with regret the resignations of these missionaries.

The report on Immigration, by the Rev. H. R. Pickup, was received with much enthusiasm. Progress was also reported in the work of our Church among Hungarians. Indications of the advance were shown in the appointment of more missionaries, the building of new churches and increased givings. Four Hungarian congregations are now self-supporting. The Chinese Church in Montreal is doing more effective work in their new building. Twelve hundred members of Chinese families have entered Canada under the new Immigration Act. The Italian Church in Montreal reported continued gains.

The need for closer supervision of mission fields, east and west, caused the Board to recommend to the General Assembly the appointment of four additional Synodical Superintendents.

In the foreign section, Dr. Thomas Draper was reported as proceeding to assume his duties as superintendent of the Jobat Hospital. Jhansi Council asked for the full-time appointment of Dr. T. Norton Stirrett as principal of the Bible School. An additional missionary couple may be appointed to work among the Koreans in Japan.

Although our missionaries have been forced to withdraw from Yunnan, China, the work in Formosa presents greater opportunity than ever before. The Council calls loudly for more workers.

In Memoriam

GARFIELD G. A. MURRAY

Garfield G. A. Murray, a valued elder of St. Matthew's Presbyterian Church, Bartibog Bridge, N.B., died on March 3. He was in his 61st year. Mr. Murray was also a member of the Board of Trustees and had been treasurer of the congregation for 18 years. At the time of his death he was representative elder of the pastoral charge of Tabusintac, New Jersey and Oak Point.

THOMAS MARSHALL

Thomas Marshall, a beloved elder of Knox Church, Dunnville, died on March 10, in his 87th year. Of Northern Ireland stock, he attended the University of Toronto and was graduated in 1886. He served that year with the University Company of the Queen's Own Rifles in the Riel Rebellion. After teaching he entered the hardware business and was elected member of the Legislative Assembly from 1911 to 1923.

A fine Christian gentleman, a devoted churchman, and a public spirited citizen, he won for himself a large place in the community and province.

PETER MCFADYEN

St. Paul's, Duntroon, lost by death on March 5, Peter McFadyen, a faithful elder for 25 years. A bright and cheerful personality, Mr. McFadyen was an active, interested Christian in all the work of the congregation. He is survived by his widow and two daughters.



The Canadian Memorial Church at Vimy, France, which has been redecorated after World War II. There is still a debt of \$2,500 on this church, and it is hoped Canadian sympathizers will assist in the liquidation. This is a strong, Reformed witness in the midst of Communism and Romanism.

*It isn't far to Bethlehem town
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place
The road to Bethlehem runs right
through
The homes of folks like me and you.*

A Thought for the Month

John Hutton was once preaching in Yorkshire and in the middle of his sermon a man got up from his pew and said in a loud voice, "Let us sing, 'Praise God from Whom All Blessings Flow.'" It completely took the wind out of Hutton, and the rest of his sermon was a nightmare. Afterwards the man came and apologized: "I just couldn't help it; I've been converted just three weeks, and it is all so exciting." Then he went on to describe his new life in Christ. He was a fireman and the only man in his squad who made any Christian profession. "The other fellows in the squad give me a time of it, but it's good for me." "What do they do to you?" asked Hutton. "Well," answered the fireman-Christian, "yesterday one of the fellows asked did I believe that silly story about Jesus Christ turning water into wine." "What did you say?" "I said I did not know about whether Christ turned water into wine, but I know that in my house he turned whiskey into furniture, and that is a good enough miracle for me." All talk like this is meaningless if there is no living, risen Christ in the world who gets inside a person and lifts him up and sets him aglow with new life and strength.

—S. Carson Wasson
(in Presbyterian Life)

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ACROSS THE DOMINION

ONTARIO

Growth Noted In Christian Fellowship

UXBRIDGE—Holy Week services culminated in this community on the morning of Good Friday, when members of five churches gathered in Chalmers Presbyterian Church for worship and the Lord's Supper. A fine spirit of Christian fellowship and Spiritual unity has been growing in this town and many more are participating in the combined services than formerly. The Sacrament of the Lord's Supper was conducted by the Rev. J. K. L. McGown, minister of Chalmers, according to the usage of the Presbyterian Church. He was assisted by the clergy and laymen of Baptist, Free Methodist, Presbyterian, Salvation Army and United Churches. The Rev. G. F. Gorman, Baptist pastor, delivered the sermon and the Rev. B. Eyre of the United Church assisted in the devotions. This fine spirit of cooperation was demonstrated last fall when 25 Protestant churches in this district came together in a joint evangelistic effort. It included nightly meetings, a door to door community visitation, and children's meetings both in town and in the surrounding area.

This crusade had an important effect on the growth of the spiritual life in all denominations.

Congregation Receives Gift of Scriptures

CORNWALL—Three hundred copies of the New Testament and Psalms

printed in one volume were presented in memory of the late J. G. Harkness, K.C., an outstanding worker for many years in this church. The gift came from Mr. and Mrs. Walter M. Rom-bough.

The Rev. G. S. Lloyd who dedicated these gifts to their uses, said that the congregation had been most fortunate in receiving so many gifts from interested members. The books will be used Sunday by Sunday and will be much appreciated by the worshippers.

CALLING NURSES!

URGENT need for two nurses with Public Health Training for clinic work in India.

IF YOU are interested in being where the need is greatest and the help scarcest, come to India! Would consider five-year term.

Apply: Candidates Department,
Women's Missionary Society,
Presbyterian Church in Canada,
Room 800 - 100 Adelaide St., W.,
Toronto 1.

Pipe Organ and Chimes Dedicated

ELORA—Extensive renovations have taken place in Knox Church, which included the installation of a new pipe organ and chimes. A complete renovation has taken place in the interior by the construction of a new chancel,

choir loft, and dais, panelled in oak. The beauty of the interior now matches the architectural beauty of the exterior of this church.

Sundays, March 4, 11, and 18 were set aside for special thanksgiving. The first service was dedicated to the forefathers in the faith who settled in this district in 1834. The ancient form of service was used, even the long-handled offering box was in evidence. This Covenanter's service paid tribute to those who had installed the first organ in the church in 1902. The minister, the Rev. P. G. MacInnes was assisted by several laymen. A grandson of one of the original settlers, Mr. Charles Allan, acted as precentor. The new organ was dedicated in loving memory of James, Andrew, John, and Jennie Cameron.

At the evening service the local branch of the Canadian Legion attended, when the chimes were dedicated as a memorial to the men of the church who fell in the Second World War.

The congregation welcomed back on March 18, Dr. E. A. Thomson, Clerk of the General Assembly, who was pastor in Elora for 16 years. The junior choir in white surplices assisted the senior choir in the service of praise.

During the past year, 48 members have been welcomed into the fellowship of the congregation. The Budget allocation has been exceeded and in addition to the renovation of the church sanctuary, improvements have been made on the manse.

Elders Ordained At Easter Service

CARDINAL—St. Andrew's Presbyterian Church took another step forward on Easter Sunday, when four elders were ordained by the minister, the Rev. Wm. Fitzsimons. Previous to the act of ordination the minister addressed the elders elect, on the sacred duties and obligations of an elder, taking the text from 2 Timothy, "Study to show thyself approved a workman unto God." Robert D. Murphy, James E. Amell, Robert B. Melville, and Horace A. Smith were the elders elected by the congregation. Holy Communion was observed and several persons were received into the membership on profession of faith.

Moderator Speaks at Anniversary

PEMBROKE — Anniversary services held on March 18 had a special quality for the congregation of First Church. The Moderator of the General Assembly was the special preacher at both services, and his visit and powerful preaching made a lasting impression on the large congregation that gathered to greet him. In the morning Dr. Mackenzie emphasized our place and position in the great household of faith in a way that encouraged and adjusted our more immediate responsibility. In the evening, when the congregation of



Cornwall Standard Freeholder

The Rev. G. S. Lloyd, minister of St. John's, Cornwall, Ont., is about to dedicate the Scriptures presented. Left to right are shown members of the Session, A. C. MacHaffie, Alexander Caldwell, Walter Rombough and H. C. McLean.

Calvin and Wesley United Churches joined in the worship, he laid the claim of God for men to live by greater faith upon the hearts of a deeply impressed congregation. Special music was rendered by the choir under Mrs. Paul Pick A.T.C.M., with Mrs. H. Capp and Miss Ruth Millar as soloists. At the evening service the Rev. R. H. Wylie and the Rev. R. A. Prosser assisted the minister, the Rev. A. R. Ferguson.

Glenview Church Opens New Hall

TORONTO—Another edifice in the extensive building programme which has taken place in Toronto and district, was dedicated on Sunday, March 11, when Glenview Presbyterian Church opened its new Sunday School and Church hall. This building is of stone and brick construction in harmony with their Gothic church. The new addition was erected on the lot west of the church and provides much needed additional facilities. In the large addition are Sunday school classrooms, church parlours, a kitchen, and a study for the minister.

The sod was turned last May and the building was completed at a cost of \$125,000 including furnishings provided by the Women's Association. A very large portion of this sum has already been paid. Mr. George McRae was chairman of the Campaign Committee; Mr. George Moir was chairman of the building committee, Messrs. K. M. Hunter and J. E. Smart have been chairmen of the Board of Managers during the term of building.

Two outstanding social gatherings have taken place since the building was opened. On March 14, the congregation assembled to enjoy a splendid programme of music in the new auditorium. Then, on March 19, the KEO (Know Each Other) Club which is a very live men's organization, held the first dinner in the new hall. The Women's Association provided a suitable repast which was followed by a musical programme. The Rev. Finlay Stewart of St. Andrew's, Kitchener, who had conducted successful anniversary services on Sunday, March 18, gave an inspiring address to the men. It is 22 years since the church was opened on March 17, and now the building has been completed by this addition. Mr. Allan George, of George and Moorhouse, was the architect. Dr. Kenneth M. Glazier is the minister.

Hamilton Presbytery Voices Appreciation

HAMILTON — The presbytery of Hamilton is fully conscious of the difficulty in framing an appropriate resolution concerning the talents and services of the Rev. Dr. S. Banks Nelson, who has been uniquely gifted of God; but would like to say that for brilliance of intellect, and clear presentation of his material, he has had few equals in the Church or other professions.

Further, presbytery would be remiss



James Rose Photo

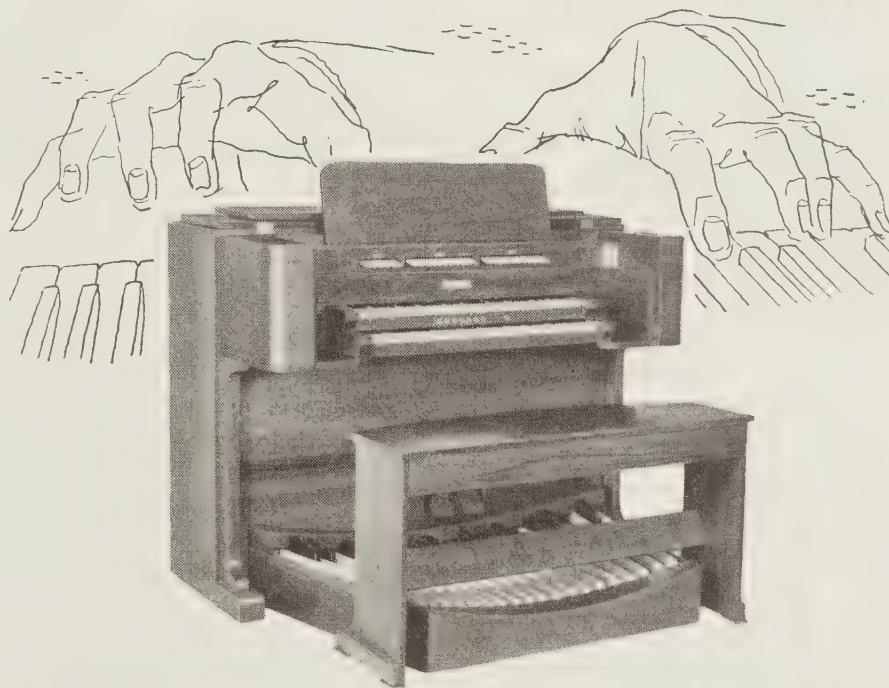
The KEO Club, Men's Organization, in Glenview Presbyterian Church are shown at dinner in the new church hall.

in its responsibilities on the occasion of Dr. Nelson's resignation, if it did not recall the unstinted service he gave during the time of difficulty in 1925, for which this generation, too, should be grateful, and which the Church at large should not soon forget. The services of such men as Dr. Nelson in this regard are as difficult to assess as to record. This presbytery is aware that the minister of Knox Church vigorously presented certain policies that created strong opposition, but time has done her work well and

softened any feeling that may have been engendered.

Naturally, presbytery would like to go on record regarding his pastorate, extending nearly forty years. This, we believe, shows qualities in his preaching and pastoral devotion that merit commendation by the Court. It is a great pleasure to be assured of Dr. Nelson, now over eighty years of age, that his "bow abides in strength." The prayer of the presbytery is that he may be spared to enjoy many years of happy retirement.

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Ottawa Presbytery Plans for General Assembly

WHEN the General Assembly meets in St. Andrew's, Ottawa, in June, it will be honouring one of the oldest Presbyterian churches in Eastern Ontario and one of the best-known in Canada.

Situated in downtown Ottawa within a block and a half of Parliament Hill, St. Andrew's has been a landmark to tourists, to parliamentarians and to year-round citizens of the capital city since 1828. The first church was built on land purchased from Nicholas

have given worthy leadership not only in their congregation and the courts of the Church but also in the city's educational and philanthropic activities. The present minister is the Rev. A. Ian Burnett, M.A., who came to Ottawa from Springburn Parish Church, Glasgow, in 1943. (He will be Dr. Burnett before the Assembly meets by virtue of an honorary degree of Doctor of Divinity to be conferred by Queen's University in mid-May.) Mr. Burnett is assisted by the Rev. E. Powell Aikins, M. Th., formerly of Merigomish, N.S.

By DONALD HERRON

Sparks, founder of the village of Bytown, and was constructed by stonemasons made idle by a halt in work on the Rideau Canal. At that time the little settlement was developing into a busy lumbering centre with no premonition that Queen Victoria's whimsy was one day to make it a national capital. The present St. Andrew's Church was erected between 1872 and 1874 on the same site and remained virtually unchanged until 1949-50 when additional vestry and office space was added.

When the French town-planner, M. Jacques Greber, drew up his plans for the Ottawa of the future, St. Andrew's Church was left undisturbed on its ancient site although Wellington street, on which it faces, will ultimately be devoted almost entirely to government office buildings. Directly across the street, for example, is the new Supreme Court Building — symbols of faith and law in friendly juxtaposition!

St. Andrew's has numbered among its members many men and women who have made outstanding contributions to Canadian political, economic, legal and social history in Parliament, the civil service and business. Particularly noteworthy among these are the late Lord Tweedsmuir, who served as an elder of St. Andrew's during his term as governor-general, and the late Rt. Hon. W. L. Mackenzie King, O.M. Over the years St. Andrew's has been a church home to a host of parliamentarians during the sessions of Parliament, and during the summer it welcomes a large number of visitors. Its communicant membership is approximately 900.

St. Andrew's has been served by a series of outstanding ministers who

PREPARATIONS for the meeting of the General Assembly have been under way since last November when an executive committee, chaired by Mr. Burnett, was set up by the Presbytery of Ottawa. The vice-chairman is Mr. Justice C. A. Cameron and the secretary the Rev. E. P. Aikins. Chairmen of the sub-committees are: reception and billeting, Mr. F. A. McDiarmid, Mr. F. F. Burpee (vice-chairman); entertainment, Mr. C. M. Pitts; pulpit supply, the Rev. Dr. Robert Good; catering, Miss J. Crannell and Mrs. M. M. Farnham (joint chairmen); publicity, the Rev. J. Logan-Vencta, Mr. D. M. Herron (vice-chairman). Ex-officio member of the committee is the Rev. George Sparks, moderator of the Presbytery of Ottawa.

Although the General Assembly met in Knox Church, Ottawa, in 1937 and in St. Andrew's in 1929, this will probably be the first visit to the national capital for a considerable number of commissioners. Accordingly, the entertainment committee is arranging for a drive which will give all visitors an opportunity to see the scenic and historical points of interests in the city. This drive will be followed by a tea at the home of Mr. Norman and Senator Cairine Wilson.

RAIL ARRANGEMENTS 77th GENERAL ASSEMBLY

The 77th General Assembly of The Presbyterian Church in Canada will meet in St. Andrew's Church, Ottawa, on Wednesday, June 6, 1951 at 8.00 p.m. local time.

Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to avail themselves of the following arrangements:

Holders of Canadian Passenger Association Clergy Certificates are requested to purchase round trip tickets at single fare: such tickets will be counted to make up the required minimum for the reduced fare plan.

All others are requested to purchase a single ticket to Ottawa and to secure from the Station Agent at the place of departure a Standard Convention Certificate.

Tickets and Certificates will be issued on all Railway Lines as follows and this cancels all previous notices on the subject:

From British Columbia—May 28 - June 7, inclusive.

From Alberta—May 29 - June 8, inclusive.

From Saskatchewan—May 30 - June 9, inclusive.

From Manitoba and all points east—May 31 - June 10, inclusive.

From Newfoundland—May 28 - June 8, inclusive.

Properly validated Certificates will be honoured for tickets for the return journey up to and including June 20th.

Return tickets will be limited to reach original starting point thirty days in addition to the date of sale of going trip as shown by the selling agent's stamp in the Certificate.

Validated Certificates however must be presented to the Ticket Agent for purchase of return ticket on or before the final honouring date shown.

Rates for others than those holding Clergy Certificates: single fare and one-half for the round trip, plus 25c. (on condition of a minimum of 75).

Travelling expense of Ministerial Commissioners will be paid on the basis of the rate available to holders of Canadian Passenger Association Clergy Certificates. In order that the reduced fare may be secured on behalf of those not holding Clergy Certificates, the co-operation of all attending the General Assembly is requested.

Commissioners are advised to make reservations as early as possible.

E. A. THOMSON,

Joint Clerk of Assembly.

Scriptures



- May 1—Exodus 14: 9-16.
- May 2—Exodus 14: 19-26.
- May 3—Exodus 14: 27-31.
- May 4—2 Timothy 4: 11-18.
- May 5—Psalm 121.
- May 6—Psalm 23.
- May 7—Exodus 15: 1-10.
- May 8—Exodus 15: 11-19.
- May 9—Exodus 15: 20-27.
- May 10—Exodus 16: 4-15.
- May 11—Exodus 16: 16-26.
- May 12—Exodus 17: 1-6.
- May 13—John 6: 28-35.
- May 14—Exodus 18: 1-10.
- May 15—Exodus 18: 13-27.
- May 16—Exodus 19: 1-9.
- May 17—Exodus 19: 18-25.
- May 18—Exodus 20: 1-11.
- May 19—Psalm 119: 97-104.
- May 20—Psalm 19: 7-14.
- May 21—Exodus 20: 12-24.
- May 22—Luke 10: 25-37.
- May 23—Exodus 23: 14-16.
- May 24—Exodus 24: 12-18.
- May 25—Exodus 25: 1-11.
- May 26—Exodus 29: 38-46.
- May 27—Matthew 19: 13-22.
- May 28—Proverbs 14: 26-35.
- May 29—Exodus 32: 1-8.
- May 30—Exodus 32: 15-20.
- May 31—Exodus 32: 21-24.
- June 1—Exodus 32: 26-29.
- June 2—Exodus 32: 30-25.

President Mackay Lectures On Christian Community

"A MISSIONARY World Church would be an object lesson for angels and archangels as they see the Divine purpose working out," said Dr. John Mackay, president of Princeton Theological Seminary, New Jersey, during his delivery of the annual Cody lectures on March 14-16. His series entitled, "From Missionary

an example of Chile where, as the result of one missionary's effort to establish an indigenous church there has developed a strong Christian community of hundreds of thousands in all walks of life.

In the totalitarian state, Dr. Mackay said, "We find an insistence on the absolute regimentation of the people in thought, word and deed." The rulers in this state require absolute allegiance,

as in pre-war Japan or Germany. The tend to fascism today is still a very real danger in many countries.

The ecumenical Church, on the other hand, he said, is coterminous with the inhabited world, and is a direct result of the missionary movement. It is bound together by the common allegiance of its members to Christ as Lord. Where Christ is, there is the Church.

The lecture series was held in Sheraton Hall, Wycliffe College, Toronto, and was given under the auspices of the Canadian School of Missions. Large audiences were present at the three lectures.

By ADA E. ROSS

Pioneer to Churchly Partner," included "The Encounter Between the Ecumenical Church and the Totalitarian State", "The Church's Goal and A World Missionary Community."

In his third lecture Dr. Mackay recalled a slogan, "Let the Church be the Church." He asked, "When is that?" and replied, "When it is trying to become and is becoming a World Missionary Community." Fellowship and community, he said, are more important than organization. The Church should be a community whose members know who they are and who accept their Christian status and calling. Such persons live according to Christ's mandates. They live for His praise and accept the responsibility.

Christ's men and women must lead others to Him and must see that every detail of their thinking and the sphere in which they live are pervaded by Christ's spirit. Recalling that Lenin's ideal for Communists was a militant, monastic order, Dr. Mackay stressed that a Christian community must always be living on some frontier of action. He remarked that Dr. Frank Laubach had just left with one of his colleagues to extend his literacy programme to Afghanistan. This is on the invitation of its government. The bars of iron are indeed yielding.

IN his first lecture Dr. Mackay paid tribute to the missionary pioneers and the foundations that they laid. He felt, however, that missionaries in the beginning had thought that they were indispensable and desired to confine themselves to evangelistic work, whereas, the missionary's true aim should be the establishment of an indigenous Church.

In this fusion, the national Church on the field and the mother Church at home become Churchly partners in obedience. The workers and funds that are sent from the supporting Church are at the disposal of the national Church, on the field. He gave



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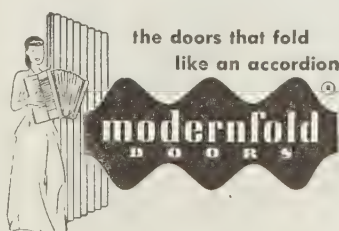
It's difficult to speak before a scattered assembly—so it helps the minister when groups are perfectly congregated by "Modernfold" accordion-type doors. Balconies and alcoves are quickly and easily shut off; but on crowded Sundays the doors are just as easily and quickly folded to the walls—making the entire chapel available.

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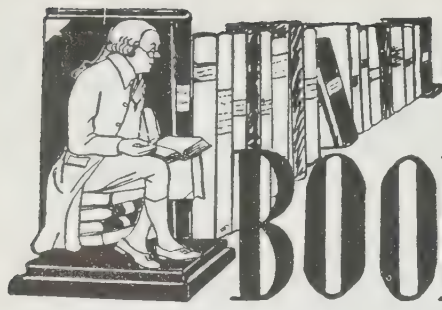
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BOOK CHAT



THE DAZZLING DARKNESS. By Guy Bowden. Longmans, Green & Co., Toronto. Price \$2.00. 200 pages.

FOR A LONG time I have been desiring a book dealing with spiritual matters that would feed my mind and soul. This book provides just that penetrating treatment of prayer that satisfies such an inner craving. I am sure that it will be of great help to mature Christians who wish to dwell deep in meditation upon the basic principles of spiritual power.

S. MOORE GORDON.

Hamilton, Ont.

THE FOUR GOSPELS IN ONE STORY.

By Freeman Wills Crofts. Longmans, Green & Co., Toronto. Price \$2.00 344 pages.

ONE MIGHT CALL this book an abridgement of the Gospels, for the writer has endeavoured to condense the four into one continuous narrative. He has omitted certain portions in order to gain this end, but his notes at the end of each chapter and records at the foot of each page touch on the Gospels as complete. He has tried to reword the passages in order to clarify their meaning to modern readers. He admits a limitation in this. The book is very well done and would be of value to study groups, especially young people.

W. J. WALKER.

Galt, Ont.

THE SECEDERS IN IRELAND. By the Rev. David Stewart, D.D. Presbyterian Historical Society, Belfast, Ireland. Price \$3. 443 pp.

CANADIAN PRESBYTERIANS interested in the Union of the various branches of their Church in 1875 will find the story of the Seceders in Ireland of particular interest. The Scottish and Irish Seceders, both Burghers and Anti-burghers, became an important strand in the thread out of which Canadian Presbyterianism is spun. We read of the Scottish persecution under James VI; the Plantation of Ulster; why the Seceders in Scotland and Ireland split into two wings; the eventual union of the Synod of Ulster and the Secession Synod into the General Assembly of the Presbyterian Church in Ireland. The history of the various congregations of Seceders is fascinating to those with Irish Presbyterian background.

R. T. RUTHERDALE.

Port Colborne, Ont.

KOREANS IN JAPAN

(Continued from page 151)

of their theological courses. There are 100,000 Koreans in this presbytery and if we are going to reach them we must have the consecrated leadership that a presbytery can give. Pastor Cho was elected the first Moderator and because of his experience in the Presbyterian

Church in Korea he should give good leadership. The other two presbyteries are likely to be organized in early spring. There is much to be done before these presbyteries will be functioning as they were prior to the outbreak of war in 1940.

This has been a time of great anxiety for the Korean people with their homeland in such danger. The future of the cause of Christ both here and in Korea depends on a favourable conclusion to the hostilities. We have been conscious that God is here in prayer, but there is still a great need of prevailing prayer on the part of God's children everywhere. Will you continue with us to uphold this Korean Church before the throne of Grace, that the Gospel may have a free course and bring glory to His name? ★

MINISTERS WANTED

Kensington, Malpeque and Freetown pastoral charge. Comfortable modern manse in the attractive town of Kensington. Stipend \$2,500. Write Rev. D. A. Campbell, New London, P.E.I.

For Streetsville and Sixteen, an old established charge in a growing area sixteen miles from Toronto. Stipend \$2,000 plus car allowance with manse, one month's holidays. Fine opportunity for active minister. Write Rev. D. S. Jackson, Port Credit, Ont.

Guthrie Church, Alvinston, etc. Good manse in progressive village. Sunday evenings free. Fine opportunity for right man. One month summer vacation. Stipend \$2,400 plus \$300 travel expense allowance. For particulars apply to Rev. A. J. Preston, Watford, Ontario.

Cranbrook and Ethel, Huron County, Ontario, five miles apart, morning and afternoon services. Good manse and garden. Good public school and bus service to High School at Listowel. Stipend \$2,300 with manse and holidays. Apply to Rev. David J. Lane, interim-moderator, Clinton, Ont.

Molesworth and Gorrie, Presbytery of Huron-Maitland. Stipend \$2,500 with manse and holidays. Apply interim-moderator, Rev. D. Glenn Campbell, Seaforth, Ont.

JOHN J. MUIR

St. Andrew's, New Glasgow, lost by death their representative elder, John J. Muir, in his 68th year. He died at New Glasgow on March 14. For almost 50 years he had been connected with the Trenton Steel Works and was the structural superintendent. He was most diligent in all the activities of this congregation, and was a Sabbath School superintendent, treasurer of the Session, congregational secretary, and a faithful member of the choir.

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N-338A

Letters To Editor

Dear Editor,

An anonymous reader of The Record forwarded \$10 to Knox Church rebuilding fund. We would like to take this opportunity of thanking all who have and are assisting in the rebuilding of a house of worship in this small village 500 miles northwest of Winnipeg.

Our church in this locality represents the only Protestant church in a 50 mile radius and upon us rests a heavy responsibility in spreading the Word of God to lumbermen, trappers, commercial fishermen, and a few prospectors.

The only way we will be able to rebuild will be with the continued help of God's children everywhere.

Humbly yours,
DOUGLAS BLACK
(Student)

Knox Presbyterian Church,
Cranberry Portage, Man.

Dear Editor:

The article on the generous gift by a prominent layman was very good. But the caption "Ministers in low salary brackets" was taken from the financial categories of the income tax department.

The greatest man today is Albert Schweitzer. He would be in the "low salary bracket." From choice only! It is not a matter of financial standing, not even of ability or genius. It is an example of the selflessness of Christ.

Why not have said—the poorer rewarded ministers? That might have helped some congregations to think a bit on the subject.

Yours very truly,
A.T.B.

Dear Editor,

Referring to your editorial in the February issue of The Record re shortage of ministers, I happen to be a member of the Anglican Communion but am very much at home with the Presbyterians and am always interested in what is going on.

Salary has been always trotted out as one of the chief causes, if not the chief cause, why young men shy away from offering themselves, but I do not agree with that and never have. The young man who gives that as a reason has never had the "call" to preach the Gospel.

I mean nothing personal or offensive when I cast some doubt on the presentation of the Gospel by those who are ordained. I have heard a great many sermons in my day and far too many of them appeared to me to be on subjects and along lines of thought far removed from the teachings of The Bible

and lacked that spiritual punch which is capable of setting a young man's thoughts on fire.

Another reason I would suggest as a deterrent is the six years' course which looks a long way off to the average young man who has a desire to preach. I know of at least three brilliant young men of your Communion who offered themselves to the Anglicans as they could get ordained three years earlier.

As to the Theological course, I am familiar with that in the Anglican colleges but not that of the Presbyterian, and let me say with all sincerity that a lot of it is only confusion and a waste of time. Students may be well drilled in debate, psychology, Church doctrine, Church history, Church administration, this commentary and that, etc., etc., but it occurs to me that the thing which really matters is sadly neglected—the study of the Bible itself.

Would you be offended if I say that most of the orthodox churches require laymen, the men in the pew, to reform the curriculums of their theological colleges. In my opinion, the average theological student of today covers so much ground, that he has no time to cultivate any of it thoroughly with the result that the seed he sows brings forth a sickly crop. That is why our churches are badly attended and why young men are lacking to take hold of the torch from the older ministers. Youth is to some extent being misdirected, and instead of being animated with the spirit and teachings of the Living Christ and a real desire to bring others into the fold, far too many of

them have been only taught to argue and are halting between two opinions.

Yours sincerely,

A. W. BRERETON

138 East 13th Street,
North Vancouver, B.C.

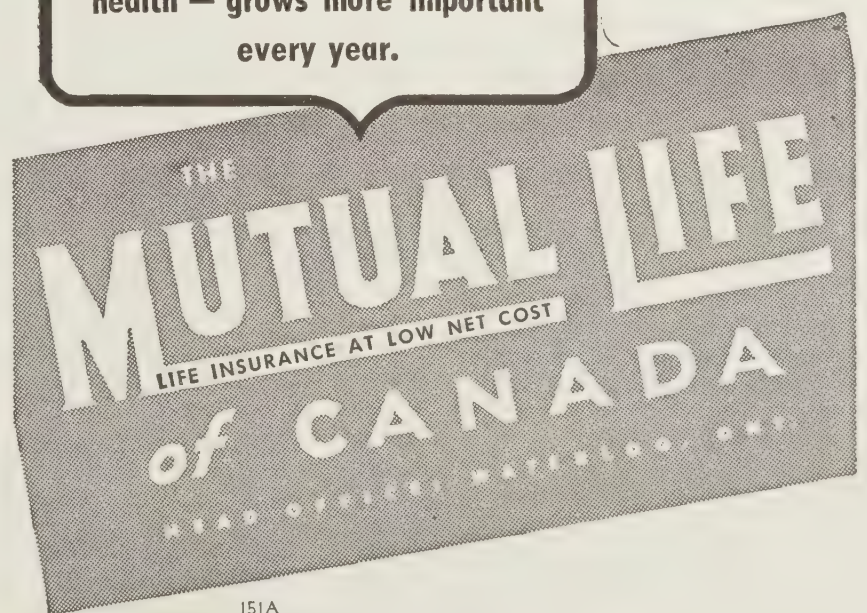


The Melrose Park Manse in North Toronto which was recently purchased for their minister, the Rev. C. J. St. Clair Jeans.

Congregation Plans Erection of Manse

FORT WILLIAM—First Presbyterian Church of West Fort William has decided to build a manse on the property beside the church. Manse Finance Committee was formed in May, 1950 under the chairmanship of John Currie and by the end of the year there had been collected \$2,200. The Committee was re-formed in February of this year with A. C. Piper as general chairman and a committee of ten loyal and ardent workers. Since the beginning of the year another \$1,200 has been paid in and we have also unfilled pledges amounting to another \$1,000. Our manse is to cost \$11,000 and we have decided not to start building before half of this amount is collected.

Good insurance—like good health—grows more important every year.



151A

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SCOTTISH LETTER

YOU have all read the strange story of the taking of the Stone of Destiny. It would appear to have been done for the sake of publicity and in this it has succeeded. One could say a great deal about this episode. Actually I think it has stirred less interest in Scotland than in some parts of the world. It expresses a genuine desire for more devolution, but in a form which responsible people should deplore. A great nation does not conduct its affairs in the form of student rags.

On the other hand, some of the English newspapers, and some lead-

no increase in the minimum stipend, which for 1950 remained at the 1949 figure of £450 and manse or manse allowance (£500 in the large cities and in Shetland), a figure below subsistence if there is any family. The Foreign Mission General Fund showed a deficit of over £17,000.

On the other hand, there are not wanting signs of revival in spiritual life. Parish missions of various kinds, area missions organized by presbyteries, by students from the Colleges, or by the Church's own missionaries; the efforts of industrial chaplains; the activities of Bible Study Groups; Christian Action Groups, and Christian cells, combine to show the workings of the Spirit of God.

By **JOHN B. LOGAN**

ing English personalities including Churchmen, have expressed themselves in very unsuitable fashion about the episode, and have revealed an ignorance of Scottish affairs and of Scottish feeling which is disturbing. Scotland must have an increasing form of devolution, standing more on its own feet as a free and equal partner in the Commonwealth. This is to be sought constitutionally, however, and Scotland is not unanimous on the subject.

I dare to assert that the signatories to the Scottish Covenant do not all by any means support swift or extreme action. Those whom I know—including myself, nearly all favour cautious and natural growth into a limited form of devolution in which we deal only with internal affairs, retaining our full place in Westminster.

Over here, everybody has long ago exhausted all possible expressions over the long and severe winter which has just departed. The result of such weather has been that church attendance has fallen to a new low level. But Eastertide seemed to be marked by a new high level in attendances. Since giving still depends too much on attendance the Church has lost a very large sum of its customary revenue.

Owing to the severe winter and to the low quantity and quality of meat in particular, this past season has been marked by more illness than most ministers remember. Both clergymen and doctors have been run off their feet.

FINANCIAL figures for 1950 already reflect our difficulties. There was

Attendances at Holy Communion services, and the number of Communion services being conducted appear to be increasing. Vigorous Biblical preaching in the modern idiom still brings people to hear the Word. Exchanging pulpits with other ministers, one is impressed by the signs of intense earnestness among so many ministers—this is certainly notable at a time when many discouragements have to be faced. There is a great desire for power from on high. ★

Presbyterian Uniform S.S. Lessons

LESSON—MAY 6

God Sets His People Free

Exodus 14: 9-16, 19-26

Golden Text: Exodus 14: 13

LESSON—MAY 13

God's Providing Care

Exodus 16: 4-15

Golden Text: John 6: 35

LESSON—MAY 20

*The Ten Commandments:
Duties to God*

Exodus 20: 1-11

Golden Text: Luke 10: 27

LESSON—MAY 27

*The Ten Commandments:
Duties to Man*

Exodus 20: 12-24

Golden Text: Matthew 19: 19

LESSON—JUNE 3

A Nation's Idolatry

Exodus 32

Golden Text: Deuteronomy 8: 11

PRESBYTERIAN RECORD

In Memoriam

REV. THOMAS ANDERSON RODGER

A well known Presbyterian minister, the Rev. Thomas Anderson Rodger, died in Winnipeg, on November 4, 1950, at the age of 81. Mr. Rodger had been in the Presbyterian ministry for 45 years and had held pastorates in Owen Sound, Sydney, N.S.; St. John's, Toronto; Belfast, P.E.I.; Knox, Calgary; First Church, Regina; and Knox-St. Andrew's, North Battleford.

Since his retirement he undertook supply work in the vicinity of Winnipeg. Mr. Rodger was born in Montreal, and after entering the ministry, was noted for his fervour in preaching, for his strong evangelistic messages, and his unstinted work in pastoral visitation. He is survived by his wife, three daughters and one sister. The burial took place in the family plot at Old Kildonan Cemetery.

REV. FINLAY G. MacDONALD

Rev. Finlay G. MacDonald, former-moderator of the Synod of the Maritimes, died at Stellarton on March 29. He was in his 81st year. Mr. MacDonald was ordained at East River, St. Mary's, and afterwards was called to St. Paul's, Merigonish. He was a diligent presbyter, a faithful member, and took great interest in the work of the Presbyterian Church. Mr. MacDonald attended the Y.M.C.A. College at Springfield, Mass., and played on the first basketball team organized in North America. He was a magistrate at Stellarton in his middle fifties when he decided to study for the ministry. He is survived by his widow, the former Elizabeth Kennedy of Halifax.

ANGUS CAMPBELL

The congregation of Leggatt's Point, Quebec, lost one of its dearly loved and esteemed elders, Mr. Angus Campbell, on March 27, at the age of 88. Mr. Campbell served as an elder for more than 45 years, taking a sincere and practical interest in the affairs of the church.

He was deeply interested in the welfare of this congregation and, up to a few years of his death, was most active in community affairs.

ARCHIBALD HALL

The last link of the past in the history of Knox's Church, Galt, was broken in the death at 93 years of Mr. Archibald Hall, a member of the Kirk Session and for some years its representative at Presbytery. Mr. Hall was the last of those baptized by the Rev. Dr. John Bayne, one of the great ministers of the church from 1834 to 1859. Mr. Hall was diligent in the work of God, faithful and true to the end.

CECIL G. McEWEN

The Session of St. Andrew's Church, Arthur, records the death of Cecil G. McEwen on February 11, 1951. Mr. McEwen was ordained to the eldership in 1938 and served the congregation with faithfulness and earnestness. He was active in all lay activities and his ability was recognized by the Presbytery of Saugeen. The funeral was conducted by the Rev. M. D. McNabb and the Rev. J. R. Waldie.

DOLLAR ON THE RED SIDE

(Continued from page 135)

the Hungarians. The red dollar with the "Home Missions" label had many jobs to do for these people—and especially finding meeting places or building churches for them, where they could worship God in their own language. Many red dollars got together last year so that the Chinese people could have their new church and community centre in Montreal. Other dollars paid the salary of the minister whose job it is to greet newcomers to Canada and help them with their problems.

That doesn't begin to tell you all the work that the "Home Missions" part of the dollar—the 80 cents—had to do. But let's get back to the other 20 cents which went overseas for "Foreign Missions." What became of it?

IF you're a member of a Mission Band, a girls' group, a boys' club, or just a regular Sunday School pupil, you'll be able to answer that question easily. Some of those "Foreign Mission" cents travelled south, to British Guiana in South America. There they went into schools and churches and the salaries of missionaries to work among the Hindus, who years ago came over from India to labor on the great sugar plantations.

Other cents went across the ocean to an island that is in the news today—the island of Formosa, off the coast of China. On Formosa the Presbyterian Church has schools and hospitals and churches, and men and women who go from place to place carrying the good news. Plenty of demands on a red dollar there! And the story is much the same in India. In Japan,

work among the Koreans who have settled there keeps a red dollar busy. Altogether our church has about 54 foreign missionaries hard at work and they look to the 20 "Foreign Missions" cents to help them carry on.

When Mrs. Watson, that Sunday morning, put one dollar into the black side of her envelope and one dollar on the red side, she was doing two things. First, she was making sure that her own church had money to do its work. And second, she was thinking of the tasks that the church must do in other parts of Canada and across the world. She remembered what we should all remember—that the church, like the envelope, has two sides, and must be both a stay-at-home and a traveller. ★

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I. Q. ON JEWS AND JUDAISM

By Rev. M. Zeidman

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URGENT PRAYER-CALL FOR JEWISH PEOPLE

Q.—Why is prayer urgently needed at this time?

A.—(1) Because never before in the history of Christianity have Jews been so openhearted and willing to hear the Gospel message.

(2) Orthodox Jews are organizing a Million Dollar Drive to counteract missionary activities among Jews.

(3) Because many Jews everywhere are seriously studying the claims of Jesus Christ, and acknowledging Him as the Messiah and only hope of the world.

Q.—Why do we not organize a counter-campaign for money to meet the challenge of Orthodox Jewry, instead of asking for prayer?

A.—(1) Because we believe that the power of the Holy Spirit and the power of prayer are more effective than millions of dollars.

(2) "For we wrestle not against flesh and blood, but against principalities, against powers . . . against spiritual wickedness in high places."

(3) Because the Word of God tells us "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Will you undertake to PRAY for the conversion of the Jews? "That through your mercy they also may obtain mercy." (Roman 11:31.)

PRAY AND PROSPER

"PRAY for the peace of Jerusalem: they shall PROSPER that love thee."

You will greatly encourage us by writing and telling us that you are praying for the Scott Mission and its activities. Drop us a line today. Write, and we will send you, free of charge, our Quarterly Magazine, "The Scott Mission Review."

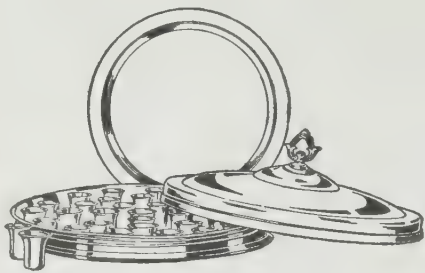
Rev. M. Zeidman, The Scott Mission, Inc.,
502 Spadina Avenue, Toronto, Ontario, Canada.

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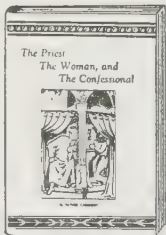


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CBC—World Church News—Every Saturday
1.30 p.m.

CBC Network—1.30 to 2 p.m. each Sunday, "The
Way of the Spirit."

CBL—May 13, 100th Anniversary of Cooke's
Presbyterian Church, Toronto, Principal Robert
Lennox, Ph.D., of Presbyterian College, Montreal.

CBL—Morning Devotions, 8.15 a.m., Week of May
21, Rev. W. C. McBride, St. John's Presbyterian
Church, Toronto.

CFAB—Windsor, N.S., 11 a.m., (Every Fifth
Sunday), (A.S.T.).

CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday,
(C.S.T.).

CFCH—North Bay, Ont., 11 a.m., Every Fifth
Sunday.

CFCO—Chatham Presbytery, 1.15 p.m., Every
Sunday.

CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk
of St. James, Second Sunday each month. (A.S.T.)

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's,
Fourth Sunday each month.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's,
First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian
Church, Third Sunday each month.

CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's
and Third Sunday Paterson Memorial each month.

CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet
Hour" from First Presbyterian Church. (P.S.T.)

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian
Church, Second Sunday each month. (M.S.T.)

CJBC—Toronto, "Prelude to Worship." Every
Sunday at 10.05 a.m.

CJDC—Dawson Creek, B.C., Every Sunday
5 p.m., "Light at Evening Time" conducted by Rev.
George Dobie, Fort St. John. (P.S.T.)

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's,
Second Sunday each month.

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's,
Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church.
Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First
and Fourth Sundays. (P.S.T.)

CKBB—Barrie, Ont., St. Andrew's Church. First
Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's.
Second Sunday each month. (M.S.T.)

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's.
Every Sunday.

CKNB—Campbellton, N.B., Knox Church, 11 a.m.,
Third Sunday each month. (A.S.T.)

CKNX—Wingham, Ont., 11 a.m., Second Sunday
7 p.m., Fourth Sunday each month.

CKNX—Goderich, Ont., 5.00 p.m., Knox Church.
Every Sunday.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's
Church, Third Sunday each month. (P.S.T.)

CKPC—Brantford, Ont., 11 a.m., Central Presby-
terian Church, Third Sunday each month.

CKSF—Cornwall, Ont., 11 a.m., First Sunday,
7 p.m., Third Sunday, each month.

CKSO—Sudbury, Ont., 11 a.m., May 13, Knox
Presbyterian Church.

CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday
each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's
Presbyterian Church. Every Friday.

CKX—Brandon, Man., 11 a.m., First Presbyterian
Church, Fourth Sunday each month.

VOWR—St. John's, Nfld., 11 a.m. (Nfld. time),
May 13, St. Andrew's Kirk.

CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time),
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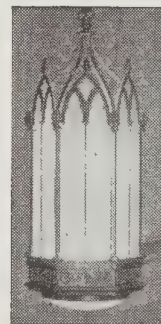
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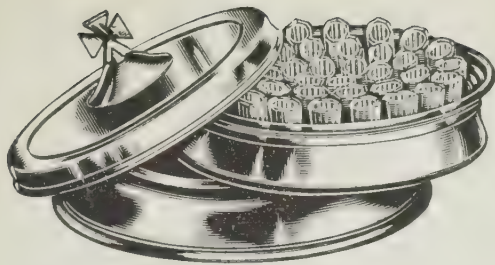
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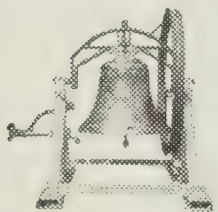


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Hopewell, N.S., Rev. R. Russell Gordon, 114 Temperance St., New Glasgow.
Kensington, P.E.I., Rev. D. A. Campbell, New London, P.E.I.
Marshfield, P.E.I., Rev. Donald Nicholson, Clyde River, P.E.I.
Mira Ferry, N.S., Rev. S. Kerr, 41 Catherine St., Glace Bay, N.S.
Murray Harbour North, P.E.I., Rev. F. N. Young Montague, P.E.I.
Newcastle, N.B., Rev. G. W. C. Brett, Tabusintac, N.B.
North River, N.S., Rev. Charles A. MacDonald, Trout River, N.S.
Port Elgin, N.B., Rev. Allison O. MacLean, 155 Highfield St., Moncton, N.B.
Sunny Corner, N.B., Rev. F. J. Dunbar, Chatham, N.B.
Sussex, N.B., Rev. Allison O. MacLean, 155 Highfield St., Moncton, N.B.
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Lochwinnoch, Ont., Rev. T. DeCourcy Rayner, Almonte, Ont.
Montreal, Que., Fairmount-Taylor, Rev. M. Di Gangi, 7098 Fabre St., Montreal.
Montreal, Que., Livingstone, Dr. C. Ritchie Bell, 357 De L'Epee Ave., Outremont.
Ormsdown, Que., Rev. R. D. MacLean, Box 361, Huntingdon.
Spencerville, Ont., Rev. Eric Larsen, South Mountain.
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Woodlands, Ont., Rev. Earl G. Moore, Finch.

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Burks Falls, Ont., Rev. S. B. Coles, 571 McIntyre St. W., North Bay.
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Cannington, Ont., Rev. L. Shein, Ph.D., Woodville.
Duntroon, Ont., Rev. Peter B. Reid, 212 Pine St., Collingwood.
Foxboro, Ont., Rev. M. W. Heslip, Madoc.
Norval, Ont., Rev. Wm. Weir, 48 Church St. E., Brampton.
Oshawa, Ont., Knox, Rev. David Marshall, Whitby, Ont.
Streetsville, Ont., Rev. D. S. Jackson, Port Credit.

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Cranbrook, Ont., Rev. D. J. Lane, Clinton, Ont.
Dundas, Ont., Knox, Rev. R. Forbes Thomson, 116 MacNab Street S., Hamilton.
Hamilton, Ont., Erskine, Rev. N. D. MacDonald, Ph.D., 63 Melrose Ave., Hamilton.
Hamilton, Ont., Knox, Rev. J. M. McCurlie, 47 Macaulay St. W., Hamilton.
Hamilton, Ont., St. Enoch's, Rev. Stanley W. Vance, 5 Mapleside Ave., Hamilton.
Molesworth, Ont., Rev. D. Glenn Campbell, Seaforth.
Port Dover, Ont., Rev. W. H. Fuller, Jarvis.
Waterdown, Ont., Rev. S. Moore Gordon, 56 Cope St., N., Hamilton.
Warton, Ont., Rev. D. MacDonald, Tara.

Synod of Manitoba:

Boissevain, Man., Rev. H. Lloyd Henderson, 48 Lyon St., N.E., Portage la Prairie.
Melita, Man., Rev. A. C. Aicken, Hartney.
Norwood, Man., Rev. D. C. Hill, 203 Amherst St., St. James.

Synod of Saskatchewan:

Assiniboia, Sask., Rev. G. A. Cunningham, 1073 Athol St., Regina.
Moose Jaw, Sask., St. Paul's, Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.

Synod of Alberta:

Banff, Alta., Rev. V. W. Raison, 635-19th Avenue, N.E., Calgary.
Calgary, Alta., Knox, Rev. R. J. Burton, 2315-3rd Ave., N.W., Calgary, Alta.
Calgary, Alta., St. Andrew's, Dr. Frank Morley, c/o Grace Presbyterian Church, Calgary.

Synod of British Columbia:

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New Westminster, B.C., Gordon, Rev. W. D. G. Hollingworth, 3312 Royal Oak Ave., South Burnaby, Vancouver, B.C.
North Vancouver, B.C., Dr. J. B. Skene, 1100 Thurlow St., Vancouver.

INDUCTIONS

Brussels, Ont., Rev. Wm. H. T. Fulton, April 27, 1951.
Morrisburg, Ont., Rev. J. Hardwick, March 30, 1951.
Outremont, Que., MacVicar Memorial, Rev. J. K. R. Thomson, Feb. 23, 1951.
Hamilton, Ont., St. Columba's, Rev. S. Moore Gordon, March, 1951.

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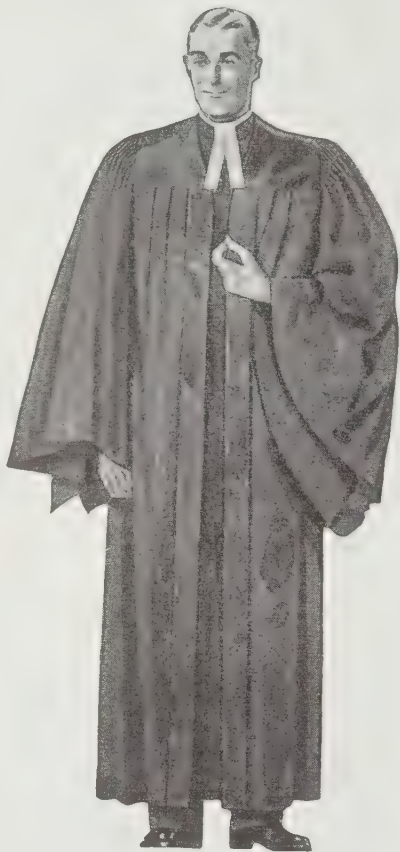
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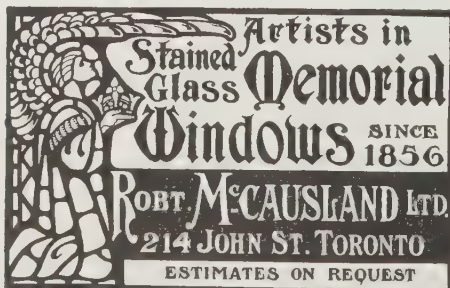
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THE PRESBYTERIAN RECORD



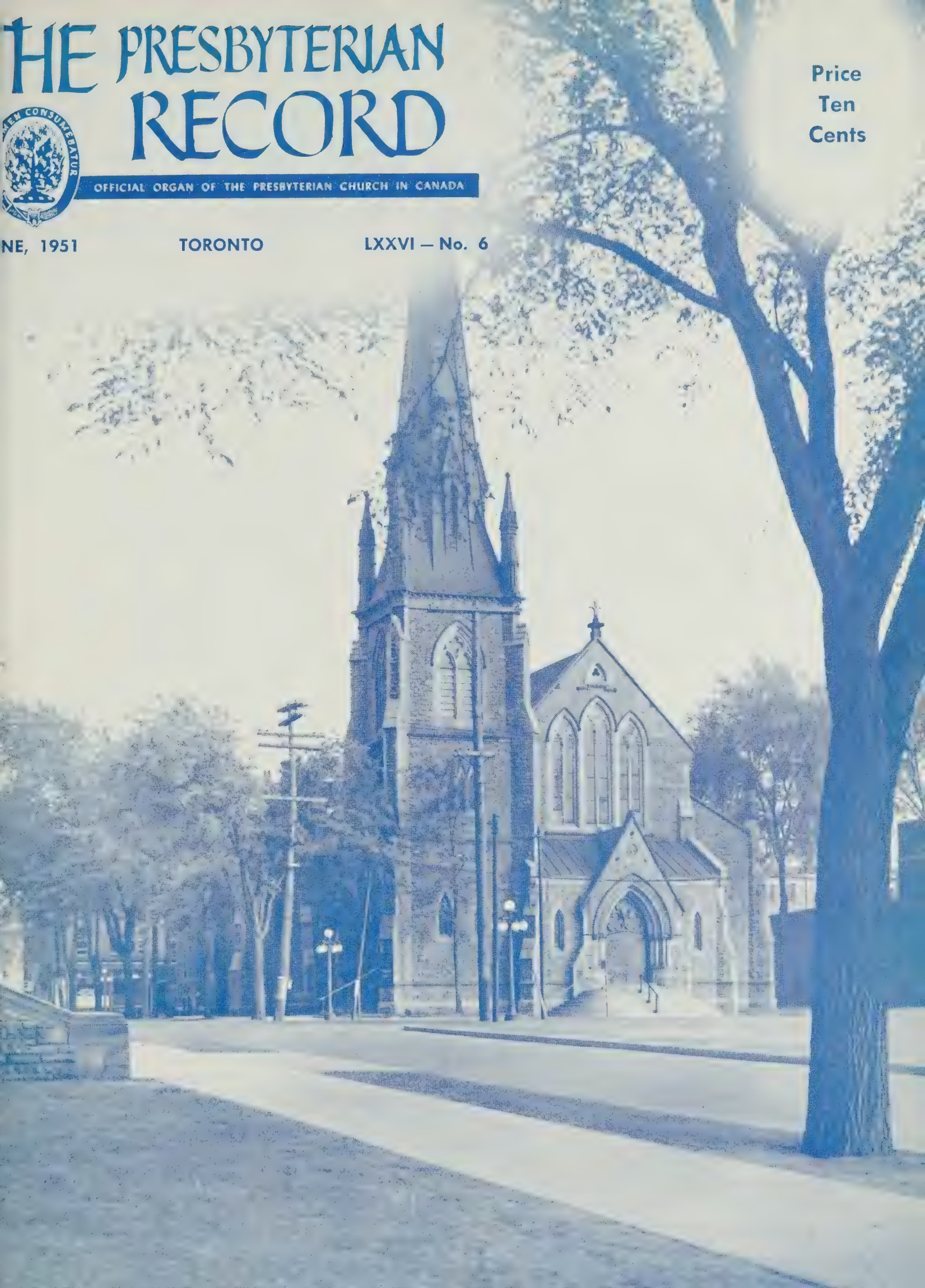
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LXXVI — No. 6



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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

PRAYER is the mightiest thing put into human hands. If we know how to pray, nothing is impossible to us. Prayer should be a thing of plan and purpose as well as impulse. The power to pray, and the power to teach others to pray, is entirely dependent on the depth of the spiritual life. The one real lack of today is a lack of spiritual life; the one great need the realization of the constant presence and power of the Holy Spirit.

—Robert E. Speer.

In this day the Christian Church must have an abiding conviction in the lordship of Jesus Christ over all life. We must have a conviction and a reaffirmation of the conviction of the reality of sin. There can be no compromise at this point. We must have a conviction of the need of salvation, salvation through Jesus Christ, who, by His death upon the Cross, reconciled men to God.

—Arthur J. Hudson.

I shall pass through this world but once; any good thing therefore I can do, or any kindness that I can show to any human being, let me do it now; let me not defer it, nor neglect it, for I shall not pass this way again.

—Selected.

In Christ, peace; in the world, tribulation. And if we overcome the world, it must be because Christ is more for us than an example, because in the depth of communion with Him His Spirit of life flows into our spirits and we in Him as well as by Him are conquerors.

—Alexander MacLaren.

Along every road and in every place there are flowers of happiness to be found and fruits of the Spirit to be gathered. They grow even in the Valley of Humiliation and amid the ashes of disappointment.

—James Reid.

We are not the creatures of circumstances, but their masters, their kings, their lords. All these things are the servants and tutors appointed by our Father, to wait on and minister to us, His heirs.

—Meyer.

The tests of life are to make, not break us. Trouble may demolish a man's business but build up his character. The blow at the outer man may be the greatest blessing to the inner man. If God, then, put or permits anything hard in our lives, be sure that the real peril, the real trouble, is that we shall lose if we flinch or rebel.

—Maltbie D. Babcock.

You know the old saying, "You can't take it with you— but you can send it on ahead."

—R. G. LeTourneau.

Forgive us for our lack of faith that begs for pennies when we could write cheques for millions; that strikes a match when we could have the sun.

—Peter Marshall.

Prayer for the Church

Almighty and Everliving God, we pray for Thy Church, which is today set amid the perplexities of a changing order, and face to face with great new tasks and subtle and mighty enemies. Baptize her afresh with the life giving spirit of Jesus. Revive and quicken Thy Church so that Thy light may shine through it to scatter the darkness that all people may speedily be drawn to Thy Cross of Love.

Grant to Thy Church, as it meets in General Assembly, a new vision and a new charity, a fresh consecration and a deeper understanding. Place upon her lips the full proclamation of the eternal Gospel. Help her to proclaim with boldness the coming of Thy Kingdom, through Him who maketh all things new, Jesus Christ our Lord. Amen.

PRESBYTERIAN RECORD

General Assembly Meets in the Nation's Capital

THIS year, for the first time since 1937, the General Assembly meets in the national capital, Ottawa.

This city is unique in Canada and provides an abundance of places of interest to see—many more than the commissioners' free time will permit them to visit.

Foremost point of interest is, of course, the Parliament Buildings where visitors may see Canada's lawmakers at work in the House of Commons and the Senate. The former opens every weekday (except Saturday) at three o'clock and sits from three to six and from eight to eleven. There is a commodious public gallery for visitors.

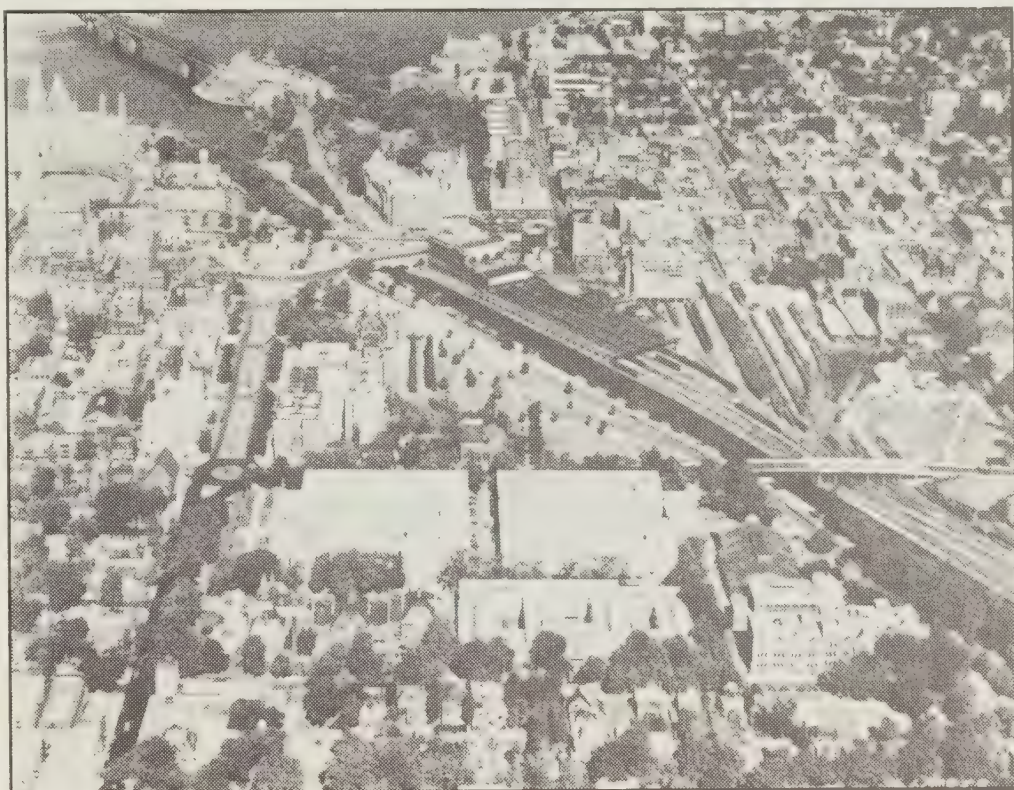
Dominating the centre block of the Parliament Buildings is the Peace Tower whose carillon has become a familiar sound from coast to coast via radio and whose Memorial Chamber and Book of Remembrance in honor of the war dead of 1914-1918 rank with the most beautiful shrines of its kind in the world. At the rear of the main building is the Library of Parliament, the only part of the centre block to escape the 1917 fire. (The floors still creak, the guides say, from the effects of the water used to quench the blaze

in the main building only a few feet away!)

Ottawa has only one large industry: the business of government. More than 30,000 people are employed in Ottawa

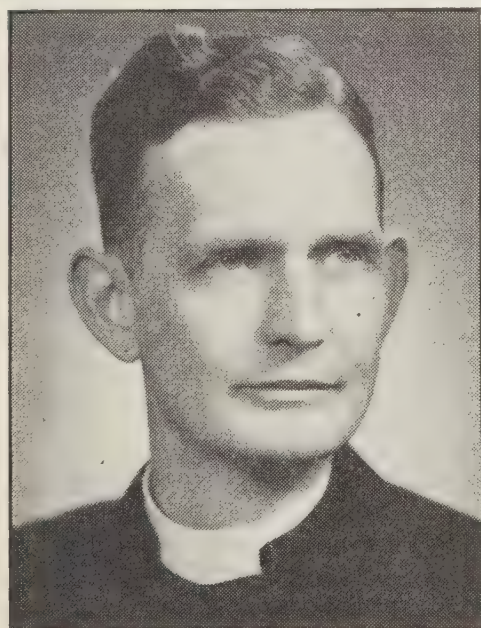
Canal—planned and built more than a century ago as a defence precaution.

Widely varying views are held about the city's claims to architectural distinction—or lack of it. At any rate,



National Film Board Photo

Aerial view showing the centre of Ottawa with the Department of National Defence buildings in the foreground



Vincent Thomas

Rev. A. Ian Burnett, M.A., D.D., minister of St. Andrew's, Ottawa, The Assembly Church.

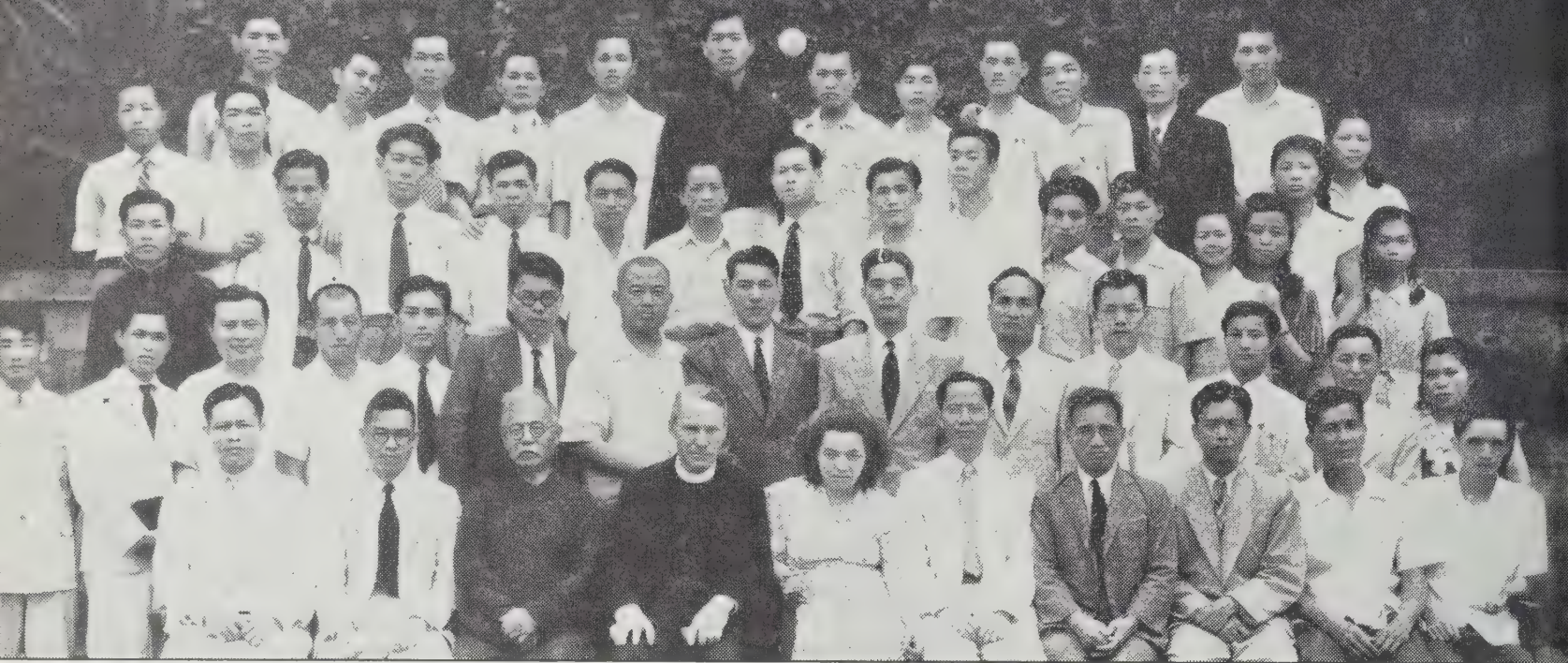
administering the laws and handling the multitude of details involved in modern governmental operations. Several of the large office buildings housing the departments of Justice, Agriculture, Labour, Finance and Defence Production are within a stone's throw of the Assembly church, St. Andrew's, while, immediately alongside it is a huge hole in the ground where some day the Department of Veterans' Affairs will have its headquarters.

Others spots which interest visitors are the Victoria Memorial Museum, the National Art Gallery, the Royal Canadian Mint, the Public Archives and the Canadian War Museum. All of these are centrally located and easy of access.

Ottawa is bisected by the Rideau

the city's Presbyterian churches contribute worthily. In addition to the Assembly church, St. Andrew's, there are five congregations within the city and suburbs — Knox, Erskine, St. Giles, St. Stephen's, Westminster and Gloucester. Across the river in Hull is Cushman Memorial and in the nearby town of Aylmer East is another St. Andrew's. The youngest congregation is St. Stephen's which opened a new church in October, 1948, in the rapidly-growing western section of the city.

All these congregations are sharing in the preparations being made to welcome the General Assembly to Ottawa and to ensure that every facility is provided for the efficient handling of the Assembly's business and the comfort and pleasure of the commissioners. ★



The students and teachers of the Formosan Theological College.

Formosa Today

FORMOSA became a focal point of world crisis and world attention with dizzying suddenness. For years she had ambled along under Japanese rule and tutelage, which was strict but educative. Life had not been unpleasant, for the island had been improved tremendously, fine broad roads, good trains and buses, electricity everywhere, good sanitation, good water, good government. The average Formosan often found his lack of freedom irksome, but on the other hand, he enjoyed his ordered existence, in that it was ordered well.

The war years made restrictions excessive and almost unbearable. Then came the end of war, and a new-found freedom which he scarcely knew how to use. It was understandable and acceptable that China should be the new ruler, but the thought that far-away world councils decided its fate was disturbing. One Formosan said this, "The Japanese came and changed our names and gave us Japanese names and said we must speak the Japanese language. Then the Mandarin Chinese came and changed our names again and

said we must all speak Mandarin. We hear a rumour that some English-speaking nation might take us over, and that we might be given English

By LILLIAN R. DICKSON *

names and made to speak English. Have you any idea what our names are apt to be, what language we will be forced to speak, what nation might rule over us?"

FORMOSA for the past few years has been confused in its mind and bewildered by the sudden changes that have taken place, but today we believe she is politically stable, militarily safe, and spiritually moving fast in the right direction, which is toward an acknowledgment of God as the Ruler of the Universe and the realization that the future lies in His Hand.

The four years since the war have been filled with exciting changes.

* Mrs. James Dickson is one of our missionaries in Formosa and was recently on a visit to Canada and the United States.

There were inefficient government officials at first, which led to a sporadic rebellion drastically put down; there was the incoming flood of refugees from the mainland, first by hundreds, then thousands, then tens of thousands, then millions. They came by plane-loads, boat-loads, day and night. Banks with their assets and employees, schools with students and teachers, institutions, the army, the navy, the government, all came and somehow shelter had to be found them and food. The Formosans grumbled at first and murmured, but now that the Nationalists have become established, and their government straightened out to smooth, efficient lines, the Formosans are reconciled and ready to be loyal to their new rulers.

The Communists are a little over a hundred miles away, just across the Channel where they have 5,000 little boats assembled ready for invasion. Every now and then the report comes "there is activity among the boats" which has the effect of hearing a sword rattle in the sabre, but Formosa is still not hysterical, not even unduly appre-

hensive for all over the island it is felt that it is safe in God's Hand.

WHY does Formosa feel safe while the world feels that her fate is still trembling in the balance? Last summer when the Communists were expected to attack, when the whole world seemed to agree that they were to be allowed to take it, a letter went out to the three hundred churches in Formosa, asking all the Christians on a certain day to pray to the Father "to protect Formosa that the work of His Kingdom might be continued." Shortly after this the Seventh Fleet was put in the Channel, and then again all together on an agreed day, the Christians thanked the Father for answering their prayers. So the Christian Church feels safe.

During even the past year remarkable changes have taken place spiritually in Formosa. When Madame Chiang-Kai-Shek came back from New York, she organized a Christian service for the Generalissimo and herself and about seventy of the government officials and their wives, and established a fine Christian man as pastor. She also organized a mid-week prayer meeting for the wives of the officials. The government circles have felt this spiritual impact, and have turned consciously and more sincerely than ever before to God for His help and guidance.

There have been open doors to preach the Gospel to the soldiers in the Nationalist army, and capable men, both nationals and missionaries, carefully chosen men have had access to present Christ's claims. The soldiers have made an amazing response, thousands of them signifying their desire to learn more of Christianity and to believe in Christ. This has been followed up with a river of God's Word flowing in for distribution, for the Gideons, Pocket Testament League, Every Creature Crusade, and others have kept Gospels and New Testaments on the way from America to those who were awakening to a hunger for God's Word. Formosa today is a far different place spiritually than it was even a year ago.

Shortly after the war there appeared in the magazine *Time*, a picture of a Greek woman and the caption of what she was reported to have said, "We only need a little help, but we need that little *now*." Formosa today could well claim that caption as she stands almost alone before great danger.

FAR up in the mountains of Formosa in a little mountain church which was dark except for wood flares, missionaries among the tribespeople

were finishing up a few days' ministry which had consisted mainly of Bible stories and new songs. On the last night we offered to tell them something about health and how to deal with minor illnesses. There was a great silence for several minutes, and then the chief arose, tall and commanding, and spoke with dignity and yet finality.

"We thank you for offering to tell us about health," he said, "but we would rather hear about God. We believe that if we are right with God, all other things will follow."

Today, Formosa, standing alone, is of the same opinion, "If we are right with God, all other things will follow."

five Japanese officials for the opening. The plane instead of going directly to the airfield, circled over the new shrine, and then dove down on it. Everybody in the plane was killed, the plane burned up and the shrine burned with it. That shrine was never opened. The affair was hushed up, officials quietly went back to their respective posts, the Emperor's representative returned to Japan. It must have been a suicide pilot who piloted that plane, and perhaps he was a Christian or perhaps he had a grudge against someone in the plane. No one will ever know "why." But in the last moment, wrong had not triumphed—God has taken control. ★

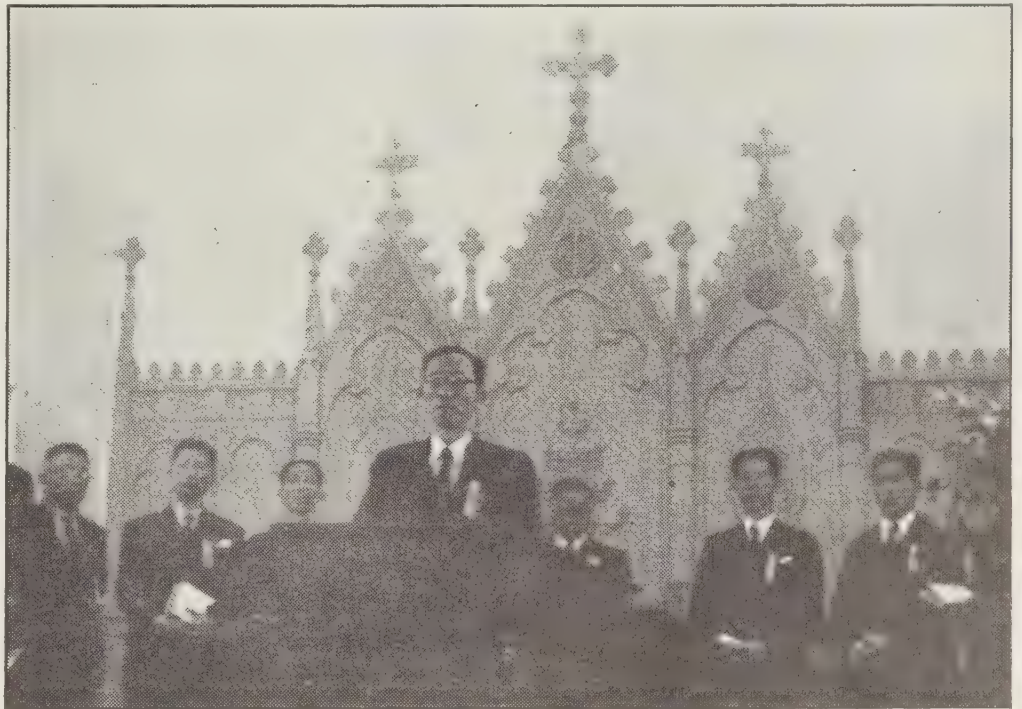


Photo by James Dickson.

The Rev. Tan Khoe-chun, Moderator of North Formosa Synod, addresses the first Formosan General Assembly.

GOD sometimes upsets the world's plans at the very last moment. During the war, the Japanese decided to build a huge Shinto shrine just outside the city of Taipeh which would be a symbol shrine for the whole South Seas. It would be large enough so that ten thousand people could stand there and all bow at once toward the shrine. American and English prisoners of war were forced to build it and hundreds of them died there working in the hot sun and with insufficient food.

At last the shrine was finished, and the day of opening set. Japanese officials came from all over the South Seas, Singapore, Manila, and other places in newly conquered territory to be present at the opening of the shrine. The Emperor of Japan sent down a personal representative. The night before the opening, a plane arrived from Canton, China, carrying thirty-

Presbyterian Uniform S.S. Lessons

LESSON — JUNE 3

A Nation's Idolatry

Exodus 32: 1-8, 30-35.

Golden Text: Deuteronomy 8: 11.

LESSON — JUNE 10

Gifts for God's House

Exodus 35: 1-5, 20-29.

Golden Text: Psalm 96: 8.

LESSON — JUNE 17

The Church in the Wilderness

Exodus 40: 1-13, 34-38.

Golden Text: Revelation 21: 2.

LESSON — JUNE 24

The Lesson of the Wilderness

Deuteronomy 8: 2-11.

Golden Text: Deuteronomy 8: 6.

LESSON — JULY 1

The Sower

Luke 8: 4-15.

Golden Text: James 1: 22.

Britain Loses Millions In Beer Duty

LONDON, England — One million fewer barrels of beer were drunk in Great Britain and Northern Ireland in the year ending March 31, 1950. This decrease in drinking has meant that the Chancellor of the Exchequer lost £11,220,000 in taxation (approximately \$33,660,000).

The Brewers' Society said, "The fall of sales has been steady and marked in the last three months of the year. In the remaining three months before the end of the country's financial year, the fall will be continued.

"Taxing beer to its limit has had the inevitable result—lower sales and less revenue.

"Only two things can stop the decline," said the brewers, "reduced duty and freedom for the brewer to produce the beer he knows the customer wants at a price the drinker can pay."

One big London brewery company stated, "Everywhere we hear stories of publicans asking for licences to be transferred to their wives so that dur-

of man to admit the Jesuits who are known to work against the interests of true religious freedom."

Laymen of India Discuss Responsibility to Church

CALCUTTA, India — Special conferences of Christian laymen have been meeting in various parts of India. Many of these gatherings have heard addresses by Dr. Hendrik Kraemer, Director of the Ecumenical Institute in Bossey, near Geneva, where short courses for Christian laymen were established in 1945.

Christian leaders in India have issued a call to all laymen to attend these groups since Dr. Kraemer is spending six months in India surveying laymen's work and speaking to groups. The call said in part, "The most important witness of the Christian layman is in the daily work by which he earns his livelihood in field, factory, office, school, hospital, law court or market. It is in these places that he has to bring the power of the Gospel to bear on the ordinary life of the

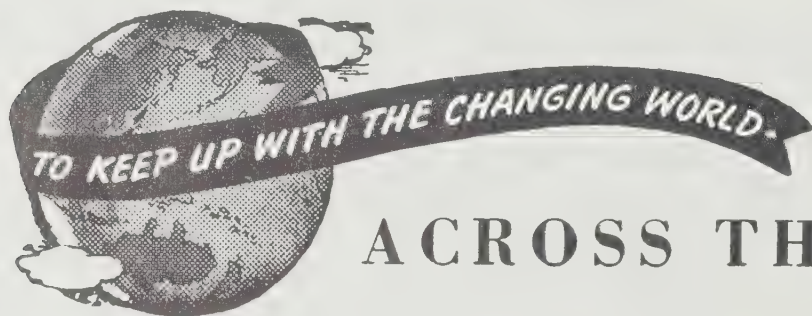
refugee situation in the mid-East, then, to explore what can be done to meet the human problem of refugees. The Council was also exploring all possible means of cooperation within the programme of the United Nations, and also explored with anticipation Church support from inter-Church Aid.

Almost one million Arab refugees are said to be distributed throughout Lebanon, Syria, Jordan, Gaza, and Israel.

Latin America Shows Phenomenal Gains

SANTIAGO, Chile — The Protestant Sunday Schools enrollment of South America has increased from 287,558 in 1936 to 704,558 in 1950. This is an increase of 145 per cent. In the Central American and Mexican area, the increase has been from 78,662 to 295,784, which is an increase of 267 per cent.

World Council Christian Education leaders have pointed out that the prevailing pattern of growth in these Sunday Schools was first, as a class of



*God hath made of one blood
all nations of men*

ACROSS THE SEVEN SEAS

ing the day the man can take some job to augment his income."

Norway Reconsiders the Outlawing of Jesuits

OSLO, Norway — It has been announced that Norway's Minister of Foreign Affairs will reconsider the policy of the nation which refuses to admit members of the Jesuit Order. This matter was considered before Parliament in the year 1925 when a bill to abolish all Jesuits was defeated by 99 to 33. Since Norway signed the International Declaration of Human Rights, some people feel that the policy in regard to the Jesuits is inconsistent with that Declaration. But the Lutheran Church Journal contends there is nothing in the Declaration which obliges Norway to change her law regarding the Jesuits. "The Declaration says that one should be able to change from one religion to another, and one can do this in Norway. Here one can not only be a Roman Catholic but can convert others to that faith. It would not be acting in the spirit of the rights

world. During the past few centuries the Church has given almost no guidance to Christian laymen who ask, 'How can I be a Christian in my daily work? What difference should my Christianity make to the work I do, the decisions I make, the principles I adopt, in my work from Monday to Saturday?' It is necessary that Christian laymen themselves, with such help as professional clergy can give, should seek together in prayerful study, discussion and experiment, to find out how God wishes them to behave in their professional duties."

Conference Discusses Problem of Near East Refugees

BEIRUT, Lebanon — A conference on refugees in the near East was held at Beirut, Lebanon, from May 1 to 8. The present situation of refugees in the near East was considered from the point of view of Protestant, Orthodox, and Roman Catholic Churches.

The objectives of the conference as announced previously were: To discover the facts concerning the whole

smaller children in a mission of a local Protestant church; then, a full-fledged Sunday school; then, a mission church, and finally an independent self-supporting church—with mission Sunday schools of its own.

Homeless Refugees Still Need Church Relief

GENEVA, Switzerland — European Church leaders list the amount of \$3,500,000 as needed to provide refugee needs for the coming year. They have made this estimate on the needs of the following refugees who are unable to provide for themselves: 443,200 European refugees and displaced persons still in dire need; 148,000 underprivileged youth who will be cared for in special summer camps; 19,000 students suffering from malnutrition; 21,750 church leaders and their families who are without adequate support, and 56,950 aged, infirmed, and orphans living in Church-sponsored institutions.

The programme this year amounts to only about one-half of last year's requests, partly because more people

are now able to help themselves. Foods that are needed badly are cheese and lard, wheat, flour, dried milk, soap, fish, macaroni and honey.

Leading Educators Demand Spiritual Values

NEW YORK—Twenty leading educators in the United States, including General Dwight D. Eisenhower, President of Columbia University, and Dr. James B. Conant, President of Harvard, presented a statement on moral and spiritual values, after a two-year study of public schools. This statement was presented to 14,000 teachers, superintendents, college officials, and other educators at the meeting of the American Association of School Administrators.

This statement calls upon the people of the United States, "to re-dedicate themselves to the great task of moral reconstruction. If the United States is to survive as a democracy, it is essential that education lead in developing intelligent and fervent loyalty to moral and spiritual values. . . . No improvements in government structure, no statutes and ordinances, however lofty their aims, can produce a good and secure society if personal integrity, honesty and self-discipline are lacking."

Irish Missionaries Leave China

BELFAST, Ireland—Our missionaries to China, like those of other Churches, have had to relinquish their tasks there. The demands for work in India and Singapore, however, have greatly increased. But the contributions from congregations to the Foreign Missions have also increased. At the head of the list stands St. Enoch's, Belfast, with the handsome sum of £560. The minister of this church is an ex-missionary, Dr. Austin Fulton, who is known to many in Canada. He is exercising a growing influence in the Irish Presbyterian Church, and is one of the contributors to the recently inaugurated Presbyterian journal called "Biblical Theology." He has also been appointed lecturer in theology to students working for the Testimonium in Divinity, a new diploma, designed especially for teachers in schools, which has been sanctioned by Queen's University.

A.F.S.P.

Japanese Christian Leaders Express Views on Peace Treaty

TOKYO, Japan—A Commission on International Affairs has been appointed by the National Christian Council of Japan, to deal with international problems from the Christian viewpoint. They have expressed their



The above is a 400 yuan stamp of the Chinese Republic. It is mute evidence of the interest of Marshal Joe Stalin in the Communistic leader, Mao-tse-tung.

views on the contemplated Peace Treaty which John Foster Dulles has outlined.

These leaders have said, "We Christians join with the general public in the most earnest desire that the sovereignty of Japan be restored and that she be received as a member of the Community of Nations as soon as possible. We desire the salvation of all the peoples of the world and we feel deep regret that the world at present is divided and stands in two opposing camps.

"As Christians we are convinced that although Japan may be rebuilt on a material and economic basis, it is impossible to reconstruct the nation as a democracy without improvement of the moral and spiritual level of our people. We feel special responsibility to lay out the cultural betterment and development of the nation upon Christian principles. In order to achieve this purpose we desire closer international religious cooperation, and every opportunity for international exchange of cultural advances for our help and encouragement."

Dear Editor:

I have arrived safely in British Guiana and am beginning to get my bearings. The fact that English is the language here means that we have at our disposal the whole field of Christian literature in English.

There is one way the Churches in Canada can help and I am sure they would be only too glad to do so. Our Mission has 31 primary schools in connection with the work as well as a High School, etc. There is a twenty-minute period of religious instruction in every school every day. This makes a splendid opportunity for presenting the Gospel message to thousands of students and gives an unusual contact with these thousands of homes.

I am most anxious that all the teachers of these schools be given

additional help and religious instruction. I would like to appeal most urgently for hundreds of suitable books to give these school teachers and to our East Indian pastors and catechists. The type of book most suitable to my mind would be one with not too many technical terms, but one with a positive Evangelical message of some depth like Dr. Campbell Morgan's books on the Gospels and The Acts. This would be a real ministry in itself and I feel sure that the results would be worthwhile.

Yours sincerely,
ALLAN REOCH.

New Amsterdam,
British Guiana.

Questions From Readers

Some readers have asked one or two questions regarding the Record.

Q. 1. Are you offering short term subscriptions for the balance of the year?

Ans. Yes, we are offering through the Record Secretaries of your congregations, group subscriptions at 40c per individual for the remainder of this year. See your Record Secretary or your minister if you wish to subscribe.

Q. 2. What method do you advise to increase the number of Record subscriptions in our congregation?

Ans. There is no royal method to do this except perseverance and continuous solicitation. From various congregations have come excellent stories of doubling or quadrupling the number of their subscriptions. (a) Through Boy Scout or Girl Guides Organizations. (b) Through a canvass of the congregation by the Session or by the Women's Association. (c) Consideration of ordering for each family in the congregation, and then, through envelopes, which we supply, asking individuals for their personal subscriptions.

Montreal College Holds Large Convocation

AN unusually large audience gathered in the Church of St. Andrew and St. Paul on Tuesday evening, May 1, for the 84th Annual Convocation of the Presbyterian College, Montreal. It was the largest convocation in number present in recent history, and the number who were graduated was also a record, with seven receiving diplomas and one special student finishing his course.

The Rev. Dr. Wm. Barclay, of Hamilton, Ontario, president of the Canadian Council of Churches, was the guest speaker at the closing exercises of the College. In his remarks he paid tribute to the programme of field work that has been undertaken recently in the Montreal area as a result of co-operation between congregations and the students at the College. Dr. Barclay also made mention of the ecumenical

movement and said, "This movement to which is communicated the best in all communions—God forbid that the Presbyterian Church should lag behind."

THE REV. ROBERT LENNOX, Principal of the Presbyterian College, presided at convocation and at the close addressed some inspirational

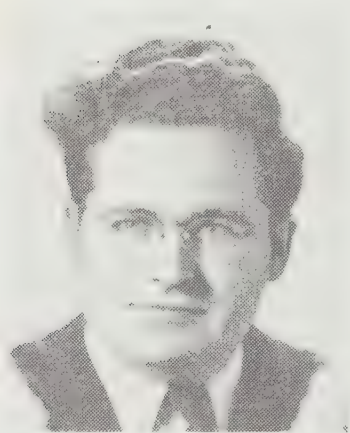
By DeCOURCY H. RAYNER

remarks to the members of the graduating class. Principal Lennox referred to the honour paid the College by the election of the Rev. Professor F. Scott Mackenzie as Moderator of the Church. His work during the year has been undertaken by the Rev. Dr. Donald N. MacMillan, of Dunvegan, Ontario, and

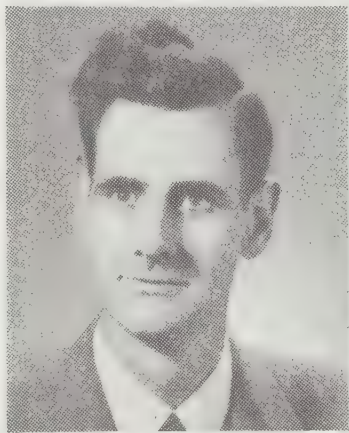
the Rev. George L. Douglas, of Woodstock, Ontario.

Presenting the registrar's report, the Rev. Dr. C. Ritchie Bell said that there were eight students who had completed their course, four had completed second year, and there was one in first year. Students in Arts certified to the College totalled twenty-six at the present time, with ten in the graduate course proceeding to the degree of Bachelor of Divinity. "Right now the future looks more promising for us than it has for many years," Dr. Bell stated.

THE following received diplomas: Robert Percival Carter, B.A. (Outremont, Que.), Owen Channon, B.A. (St. Lambert, Que.), Howard Garfield Grace (Merigomish, N.S.), Lawrence Dunn Hankinson, B.A. (Bothwell, Ont.), William James Hughes,



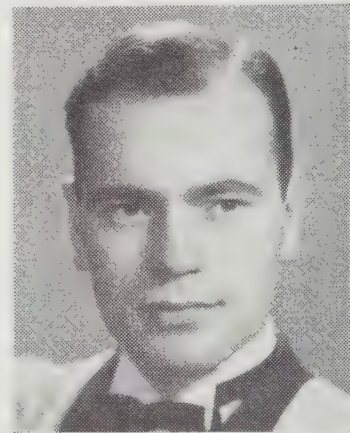
Owen Channon, B.A., B.D.



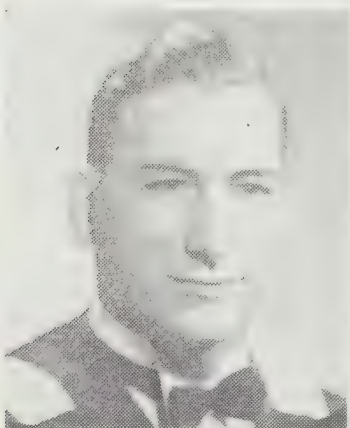
Howard Grace



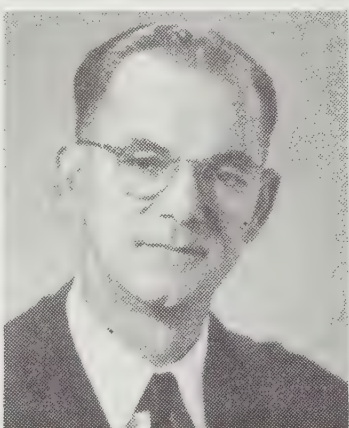
Robert P. Carter, B.A., B.D.



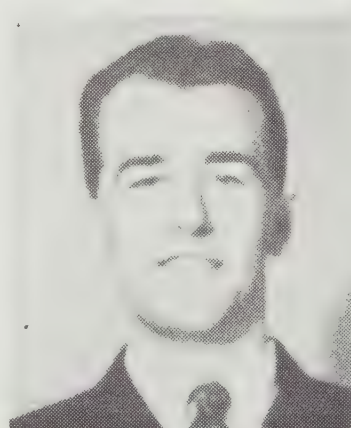
John A. Simms, B.A.



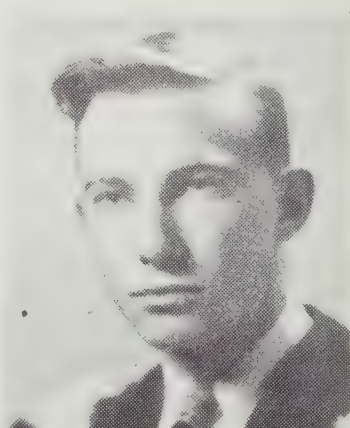
Douglas A. Wilson, B.A.



Jacob Bambury



James Hughes



Lawrence D. Hankinson, B.A.

(Montreal, Que.), John Alwyn Simms, B.A. (New Glasgow, N.S.), Douglas Alfred Wilson, B.A. (Springhill, N.S.).

Bachelor of Divinity degrees were conferred upon two members of the graduating class, Robert P. Carter and Owen Channon, as well as on the Rev. John McLeod, M.A., of Southampton, Ont. These men were presented by Professor H. Keith Markell, B.A.

The Rev. E. G. B. Foote, O.B.E., B.A., who is chaplain of the Fleet in the Royal Canadian Navy, was presented for the degree of Doctor of Divinity (honoris causa) by the Rev. Dr. Robert Good. Dr. Bell presented for the same honour the Rev. Donald William McDonald, B.A., of Dublin Shore, N.S., who has just completed forty years in the ministry of our Church, and served for a time as a missionary in Korea.

A number of university scholarships were presented by Professor O. W. Howard, D.D., and the theological scholarships and prizes were presented by Professor Richard E. Mumma, B.D.

Devotional exercises were conducted by the Moderator of the presbytery of Montreal, the Rev. J. S. McBride, and at the close of convocation Professor John Hughes spoke on behalf of the Board of Management of the College.

Scriptures



- June 1—Exodus 32: 26-29.
- June 2—Exodus 32: 30-35.
- June 3—Psalm 1.
- June 4—Exodus 33: 12-17.
- June 5—Exodus 34: 29-35.
- June 6—Hebrews 12: 18-24.
- June 7—Exodus 35: 1-5.
- June 8—Exodus 35: 20-29.
- June 9—2 Corinthians 9: 6-15.
- June 10—Psalm 96.
- June 11—Exodus 40: 1-13.
- June 12—Exodus 40: 34-38.
- June 13—1 Kings 8: 12-21.
- June 14—1 Kings 8: 22-30.
- June 15—Acts 7: 44-50.
- June 16—Revelation 21: 1-7.
- June 17—Colossians 1: 9-19.
- June 18—Psalm 119: 105-112.
- June 19—Matthew 4: 1-4.
- June 20—Deuteronomy 8: 2-11.
- June 21—Deuteronomy 8: 12-18.
- June 22—Psalm 51: 10-19.
- June 23—Psalm 122.
- June 24—Isaiah 1: 11-18.
- June 25—Luke 8: 4-15.
- June 26—Acts 17: 24-33.
- June 27—Matthew 8: 18-22.
- June 28—Acts 5: 1-6.
- June 29—Acts 8: 26-38.
- June 30—James 1: 21-27.

June, 1951

YOUTH IN THE NEWS

Young People Hold Synodical Rally

Young people from the Synod of Toronto and Kingston held a successful rally in St. Paul's Church, Peterborough. The speaker was the Rev. J. D. C. Jack of Stayner whose theme was "Christ Triumphs Over Us." Mr. Jack, who was introduced by Ivan Cronsberry, the vice-president of the P.Y.P.S., said, "Christ's triumph over the world can be explained in three words — revelation, substitution, and invitation. Through revelation Christ shows us our sins which are at the root of most of our problems. In substitution we are shown our place in His world plan, and His invitation calls us to peace."

The speaker argued that, "We spend

bellford, the Rev. C. G. Boyd, Peterborough, the Rev. R. D. Duncanson, Norwood, and the Rev. J. C. Ritchie, Warkworth. The rally was brought to a close on the Sunday afternoon with a Communion Service.

Organize Youth in Montreal

"THE Church of Jesus Christ" was the theme of the first Spring Rally of the recently organized Society of Presbyterian young people in the city of Montreal. Principal Robert Lennox and Professor Richard Mumma of Presbyterian College, Rev. M. Di Gangi of Beckwith Memorial Church, and Mr. R. A. Spiers, Headmaster of Selwyn House School, were the guest speakers. One hundred and twenty-five young



Courtesy of Peterborough Examiner.

Presbyterian Young People's Executive of the Synod of Toronto and Kingston. Front row, left to right, Ruth Curtis, Peterborough; Ivan Cronsberry, Toronto; Douglas McQueen, president, Guelph; Norma Gillies, Toronto. Back row, Bill Burgess, Barrie; Muriel Baldwin, Toronto; Edna McIntyre, Toronto; Don Christie, Toronto.

too much time thinking and talking about ourselves and our experiences. We put Christ off in a corner and we forget the teaching of the Apostle Paul, that 'the chief end of man is to glorify God and rejoice in Him for ever.'"

One hundred and thirty-four representatives were present from Barrie, Lindsay, Peterborough, Guelph, and East and West Toronto presbyteries. Honorary president elected was the Rev. A. H. McKenzie of Islington, Toronto, and the president elect was Douglas McQueen of Guelph. Norma Gillies was elected secretary.

The new officers were installed by the Rev. James S. Clarke, of Toronto, General Secretary of the Sabbath Schools and Young People's Societies. Ministers who assisted at the rally were the Rev. A. A. Toombs of Camp-

people from the Presbyterian Churches in Montreal gathered in Ephraim Scott Memorial Church for the week-end Rally.

Rev. J. S. McBride, minister of the host church, officiated at the Communion Service on Sunday morning. Mr. J. J. McLeish, President; Robert Koffend, Vice-President; and Ronald Allen, Mission Convener, presided over the week-end meetings. Four students of Presbyterian College led discussion groups on Saturday afternoon following the opening address by Professor Mumma.

The new Society is energetic and has planned several events of importance for the Presbyterian young people of Montreal. A work camp will be held at the Tyndale House Camp on June 23-24 and a week-end at the Peace Memorial Camp, Lancaster, June 30-July 2.

Literacy Makes Hungry Minds

By FRANK C. LAUBACH*

AS soon as the illiterates learn to read, another door swings open. It is the opportunity to furnish these millions of hungry minds with something good and interesting to read.

This is another open door for anybody else who wishes to enter.

It is a very, very large opportunity, for about ten million adults are learning to read each year—the number is impossible to give except in such round

understand, just as you would if you tried to read a book in some foreign language like Greek or Hebrew having an alphabet with which you were not very familiar. You would want the matter to be interesting, but with short simple sentences and familiar words.

UNTIL the last thirty years the literature in illiterate countries has been written to meet the exacting demands of scholars, with a beautiful

nine-tenths of it was as dull as a government bulletin!

So here are millions upon millions of people for whom a wholly new literature must be created. As yet there is little literature easy enough for them to read, and in many languages next to nothing!

The Communists saw this new open door and were prepared by experience in their own country to enter it. A hundred million people in Russia who had emerged from illiteracy could not read difficult matter, so nobody in Russia today writes for scholars. Russian style always has been simple and direct, like that of Tolstoy, but now the writers of Communist literature are far simpler than Russian writers had ever been before.

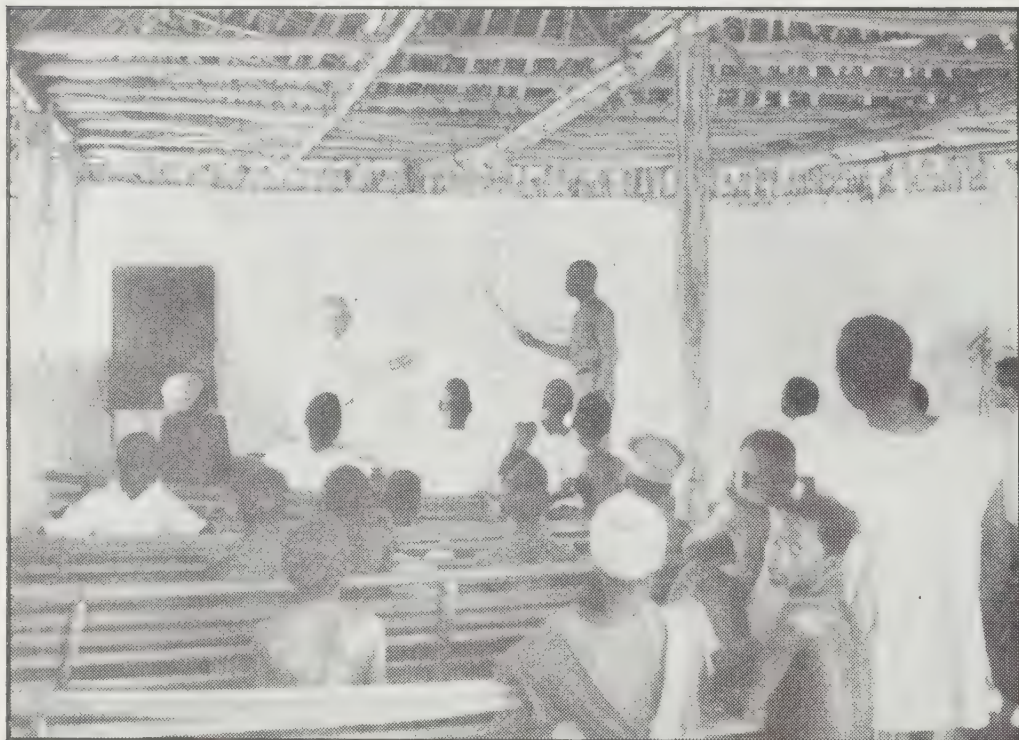
SO the Russians know what it means to write for new literates in Asia, Africa, and Latin America. Most of China was captured by propaganda without firing a gun. Mao Tse-tung published an article in the Calcutta Nation while we were in India last year, which shows how this was done. He says:

"The Chinese Communists have two armies, one with guns and one with pens. The army of writers is at least as important as the army of soldiers. They write for the peasants, the soldiers, the laborers, and the petty shopkeepers. They do not try to write to please the scholars! Their writers go down among the masses, live and suffer with them, learn their emotions and their needs, and write to show how Communism is the answer to their heart's desires."

That is the substance of Mao Tse-tung's article.

There are millions of posters, profusely illustrated. There are tens of millions of handbills. We have samples of them in our office as I write. The pamphlets and booklets, all far, far simpler than the former literature, are within the reading vocabulary of the fifty millions of Chinese who have learned to read in the past thirty years.

Laura Cross, quoting a Communist leader from Peking on June 21, 1950, said:



World Literacy Inc. Photo

Dr. Laubach is shown teaching in an African hut 1948

numbers. We know that over one hundred and fifty millions outside Russia have learned in the past three decades.

We were caught wholly unprepared to enter that literature door. The reading matter for new literates did not exist. Almost none of the literature printed in most countries is down on their level, except books and papers meant for little children. But adults are not children; they do not want children's fairy tales. They want adult ideas told in language which they can

and classical vocabulary; half of it is unfamiliar to new literates. Even the Bible was written far above the heads of the semi-literates.

This was true in all the languages of Asia, in Spanish, Portuguese, and Italian, Arabic, and the Ethiopian languages. It was not quite so true of the African and other languages which have been reduced to writing by the missionaries in the past hundred years, but even in these tongues the reading matter was too difficult for those who have just emerged from illiteracy. And

* Dr. Frank C. Laubach, internationally known literacy expert and world statesman, has written WAKE UP OR BLOW UP and this chapter from that book is reproduced through the kind permission of Fleming H. Revell Co., New York.

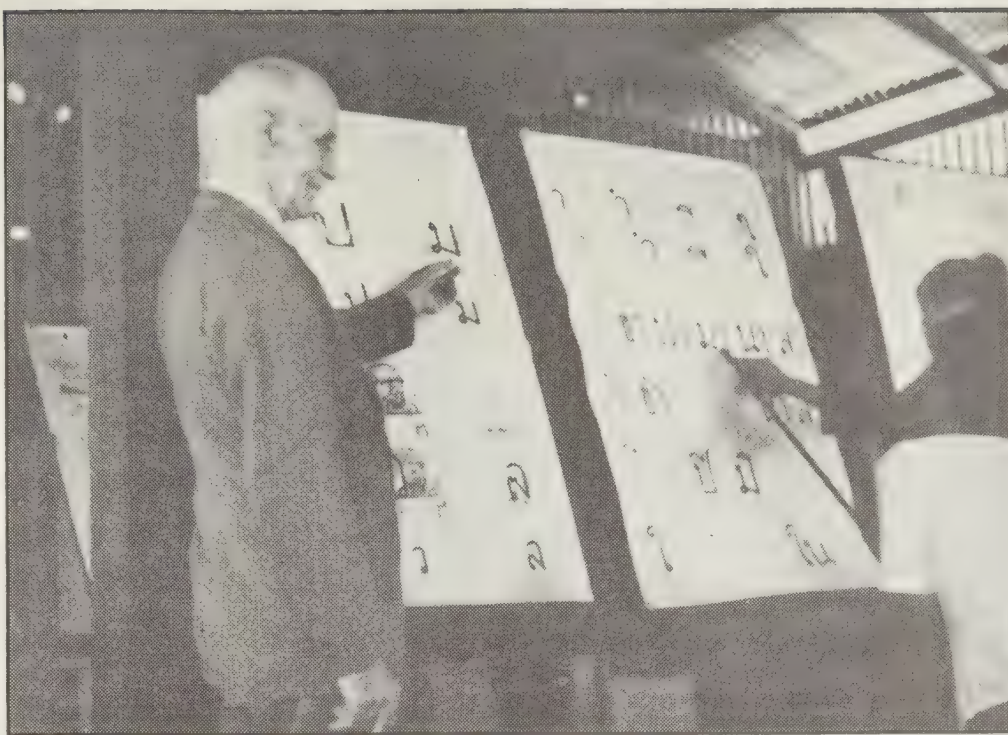
The new literature in China is quite different from the old. It's all directed toward the masses and is full of propaganda and says the same thing over and over to be sure that even the most illiterate grasps the idea. —They don't know how to write artistically, but they have virility and creativity. At present the sophisticated may have to be bored but the masses must be educated.

What the Communists are doing in India is evident in this letter from Madras:

Outside the Buckingham and Carnatic Mills, before work in the early morning, during the tiffin hour, and again in the evening, you may see hundreds and even thousands of workers sitting around in groups of from twenty to a hundred, listening to one of their members reading Communist literature. The slogan seems to be that every literate is a possible agent. He may not be able to get up and make a speech, but he can read aloud to his companions the literature we supply. There is no doubt about the effectiveness of this method, and it is less costly than any other.

THE same sort of simple Communist reading matter has the governments of Asia and Africa worried. A missionary recently returned from Kenya Colony, saying they are excited about the quantity of Communist revolutionary propaganda they found in that colony. No country in Africa except Liberia is wholly free from fear of Communist propaganda. In Nigeria, the British government is torn between the desire to help the people read and the fear that it will help Zik with his chain of newspapers to win more Nigerians to his side. He claims half of Nigeria now.

The governor of Nigeria and Lord Healey invited me to a conference on their baffling dilemma in Nigeria. I



Robert S. Laubach Photo

Dr. Frank Laubach teaching in Siam 1949.

told them what I believe to be the whole truth in a nutshell:

"If you try to suppress literacy, you prove that Zik is right, and you will have to fight a bloody revolution. If you encourage literacy, and do little about literature, you will play perfectly into the hands of Zik and the Communists. The only sound plan is for you to send to England for some of the best journalists you have, bring them to Nigeria, seek Christian writers, train them to write simply and readably, have many workshops where they will write what the people want and need to read, literature showing the people how you really are helping them up to a higher level, and how Communism is lying to them. You in England have had the greatest writers in the history of the world, and still lead all other nations. If you put your mind to it, you can easily outwrite this Communist who has no training in journalism. England ought to be ashamed of herself to be frightened at the literature of Zik."

THIS is what I say of America and the entire West. We are cowards to fear the propaganda of Russia. What we do need to fear is our own reaction. Her propaganda is not within a thousand miles of the high quality of our own advertising agencies. But see where we pour all our genius! Into trying to sell automobiles and razor blades and beer to one another! Almost none of our genius has been invested in selling the ideals of Christianity and freedom and justice and honor to the other side of the world.

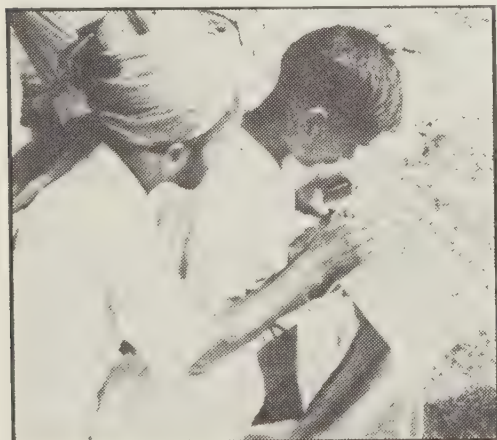
We are losing the world just as the hare in Aesop's fable lost the race with the tortoise, by going to sleep, with stupid overconfidence and indifference. America suffers from the rabbit's swelled head. While we all slumbered and slept, the Communists came and nearly captured the world. They did not beat our journalists and advertising geniuses, for we never even entered the race! They won by default.

We have cornered a large part of the world's wealth, and we can't find enough ways to squander it. We have the talent, the education, the technical skills to push the Communist writers right off the map. We have been too stupid to be ashamed of ourselves! That is the most crucial issue for America and for the world. Otherwise we shall not deserve to survive or be free men. We are being tried in the balances and found wanting.

If this makes you angry, don't be angry with me. I don't want us to be that way. Be angry with the way you have given pennies when you should have given dollars. Be angry because you gave your abilities to sell cigarettes, when you should have been selling freedom.

WHY do not the American publishers provide this immense volume of simple literature? Because it is so relatively unprofitable. Businessmen want quick returns for their money, and in foreign countries large returns to compensate for large risks.

Why, then, doesn't our government undertake the task as the Moscow



Robert S. Laubach Photo

A classroom by the wayside near Lahore, Pakistan. Students learn to read while watching their cattle.

government does? We have worked ourselves up into a great fear of government doing too much, lest it become socialistic or bureaucratic.

I think the devil must laugh at this! When it comes to war preparation we let the government have a third of our national income, not learning the lesson of history, that good government is always destroyed by overtopping military power, never by any other kind of power. We are in danger of becoming a military dictatorship, and there is no danger of our becoming any other kind of dictatorship.

Still, I am not arguing for the government to control our books and magazines and newspapers abroad. I don't believe it should print what most

We are spending more on the Voice of America and Crusade for Freedom radio plan than on all missions put together. It is very important. Yet it would be blind folly to depend upon it to go far in winning the cold war. First of all, it cannot get far behind the Iron Curtain, because short-wave radios are forbidden, and the others are jammed the moment they are anti-Communist. The clever Politburo knows how to keep its curtain tight.

The Voice of America thought Russia would like to hear one of Mr. Malik's speeches in the Assembly of the United Nations. But Russia jammed it all, so her people could not even hear what was in their favor!

Nor does the radio reach the two-

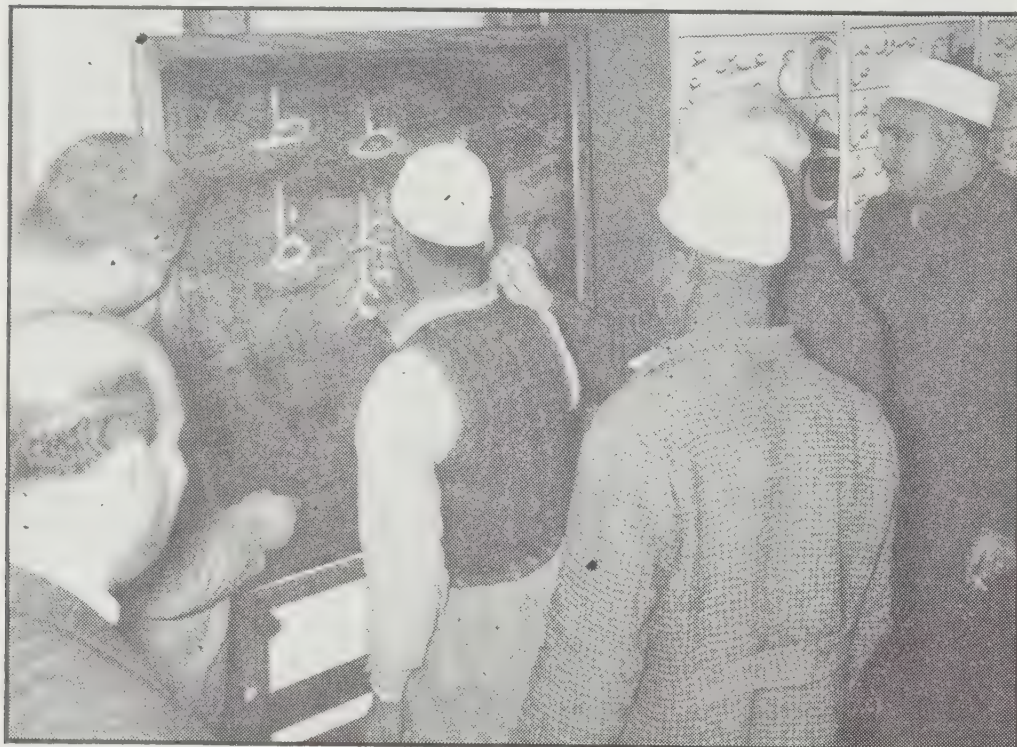
They do not know that people can print lies—that's why Communism is flourishing.

This tendency to believe is fortunate for us if we are doing the printing, and terrible if the Communists are doing it. We need not fear the Communists if both they and we are doing it, and we are *really helping* the people to better things, while the Communists raise false hopes they cannot fulfill. As soon as the Church comes awake, the two things she will need to do to help the world out of its misery are to help it help itself, and then to tell the *whole truth*.

Literacy is building a bridge to ten million minds a year. We have got to cross that bridge.

You may say, "Stop literacy," but that is folly. If the missions stopped it, governments would still be teaching ten million a year. Nothing can stop it now. We cannot destroy that bridge, but we can cross it with a great army of books and papers. ★

The General Board of Missions acknowledges with thanks the receipt of \$30 for foreign missions from M.M.



Robert S. Laubach Photo

Writing Arabic in Tripoli, Africa, 1951.

needs to be printed. I believe in private enterprise to do this work, if the right private enterprise does it. The *right enterprise is the Christian Church*, as I hope to show in the next chapter, because it is free from the profit motive, possesses abundant resources, and has at its centre the spirit of Jesus—the highest ideals the world ever saw, the only hope of real, just peace.

BUT before we begin that chapter let me say something about radio and television, which many people imagine are cheap, quick ways to get truth to the world. A great many people seem to think that if we can have a bigger military establishment than Russia, and can shout over the radio louder than she does, we shall be able to save the world from going Communist and that we may even sow revolution behind the Iron Curtain.

thirds who are wretchedly poor and hungry, because they have no radios. My billion illiterates do not even have chairs, or beds, or tables, or knives, or forks, not to mention radios. We might set up radios in every village for the whole population to hear, but all we said would be nullified by the explanations of the Communist propagandists who circulate among those people.

I SAY the illiterates cannot buy radios. But when we teach them to read we have put radios in their heads! We put them there free of charge; after that all we need to do is to have our writers living among them speak their simple language on the printed page and plant in their minds what we want to grow there. One of the fortunate things about new readers is that at first they believe everything they read.



YOUR WILL

should remember some of the projects and charitable causes dear to your heart. It should testify to the saving faith which is yours in Jesus Christ.

As a steward to whom God has entrusted some of his wealth, complete your stewardship by making your will a Christian will.

The Church needs your gifts for its missionary work at home and abroad, for its colleges, for Christian education among our youth.

For help in this matter write to —

DR. E. A. THOMSON
Presbyterian Church
in Canada

63 St. George St.

Toronto

Pension-Conscious Presbyterians

IN every walk of life people are becoming acutely aware of the necessity of making provision for their old age. Employees in the Public Services, whether Federal, Provincial, or Municipal, employees in industry and commerce, the teaching profession, and

By CLARENCE M. PITTS *

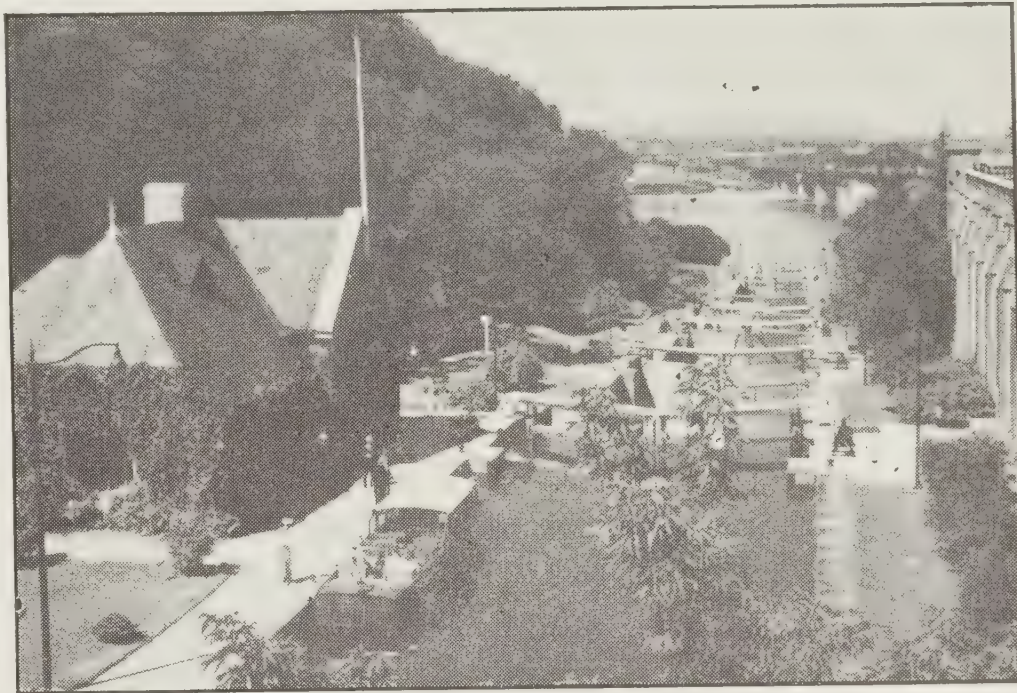
an host of others who work for regular wages or salary demand and receive some form of annuity or pension after a stated term of faithful service in their respective vocations. Other professional people on their own account provide for their old age by the purchase of annuities.

The Presbyterian Church in Canada was one of the first to be "Pension-Conscious," and about 50 years ago set up a Pension Fund hoping ultimately to provide for its ministers on retirement from the active ministry after attaining the age of 70 years a maximum amount of \$1,000 per annum for 40 years of service and \$500 to the widow, with additional allowances for children under 18 years. The minister pays rates to purchase one quarter of these amounts and the Church is supposed to provide the balance.

Today the Church has provided funds only sufficient to add \$450 or \$11.25 per year of service to the ministers' annuity of \$250 or a total of \$700, and \$225 to the annuity of \$125 or \$350 for his widow.

SINCE 1927 the cash value of the Pension Fund has increased from approximately \$500,000 to \$1,500,000 in 1950 and the total annuities paid to retired ministers and widows from \$31,000 in 1927 to \$88,000 for 1950. The expenses of operating the Fund declined from \$1970 in 1927 to \$1867 in 1950. This progress is largely due to the very fine co-operation of congregations and special gifts and bequests.

In order to reach the objective set 50 years ago, the Fund needs approximately \$1,000,000 in cash from either gifts or bequests, or an increased assured annual income of \$100,000 a year, which latter must come from increased liberality by congregations, or



National Film Board Photo

The Rideau Locks are pictured here as the canal links up with the Ottawa River. This canal was built in 1826 by the Royal Engineers as a defence measure. It cost \$4,000,000.

from the Budget, or a combination of the two. To increase the pension of a minister with 40 years service by \$50 and a widow's pension by \$25 requires an additional \$160,000 cash assets in the Funds with its present membership.

Can we as Presbyterians now allow our aged and faithful ministers to retire without a roof over their heads (for the manse must be occupied by the new minister), and to be faced with the responsibility of providing food and shelter for his wife and himself from \$700 per year, with little hope on his part of finding employment to augment his income? Or can we view with any sense of complacency the financial predicament of a minister's widow who must subsist on as little as \$350 per year?

AS devoted members and adherents of the Presbyterian faith, in a Church which has been so abundantly blessed, and whose people have a goodly share of this world's goods, is it not possible that NOW those with the means will make special and generous gifts to the Pension Fund? Could those who are planning their estates make provision in their wills to provide for a definite bequest or

that the residue be made available to the Pension Fund of the Presbyterian Church in Canada for this most magnificent and essential service to the cause of Christ in the care of His faithful servants in their extreme need?

Our Pension Fund has attained a sound financial basis for the present inadequate pensions paid, but NOW is the time to reach out for the complete objective, particularly when we remember that our pensioners can only buy one third as much with the present dollar as would have been possible 50 years ago when the Pension Plan was launched.

We should be devoutly thankful to Almighty God that such tangible progress has been made toward augmenting the stipends of our most poorly remunerated married ministers and take encouragement to conquer this grievous inadequacy in the provision made for retirement.

The Chairman of the Pension Board, C. M. Pitts, Box 374 Ottawa, will be delighted to interview or correspond with any who feel impelled or disposed to offer assistance in this Crusade to aid those to whom our Presbyterian Church owes so much and who cannot speak or fend for themselves. ★

* Clarence M. Pitts, one of our enthusiastic laymen, is the chairman of the Pension Board of The Presbyterian Church in Canada.

Thermometers versus Thermostats

DESPITE legitimate criticism of sensational sermon titles, it is refreshing to find occasionally an intriguing or arresting theme. Such an able address I recently read by Dr. Henry Crane of Central Methodist Church, Detroit.

Underlying his choice of the contrast of a thermometer against thermostat is his feeling that we convey or receive much of our stimulus in life through the use of symbols. He suggests that the simpler the symbol, the easier it is to grasp and the more effective becomes the lesson. Hence he makes use of the two well known instruments named.

Thermometers are something that have been more common for a longer period of years than the thermostat. Thermometers register or record their environment, but never influence nor control it. Thermostats, however, put forces into operation that determines the environment.

One may apply this symbol to the animal or plant world where the survival of the fittest (not the fightingest) is wholly dependent upon the ability to conform to the demands of the environment. But God's highest creation was given control over the world in which he lives. Man can transform and need not conform to his environment.

THE application of these symbols to our everyday life becomes largely self-evident. In our social behaviour the thermometric type do whatever is "being done." They chameleon-like reflect the colour of their surroundings and "do in Rome as the Romans do." Without conviction they conform to convention. But the men and women who have formed a partnership with God are linked with a force that overcomes the world and they find "the narrow way that leadeth unto life."

Application of this is seen in the political arena where two contradictory ways of life are beheld. One under a dictatorship would make men mere automats that are wholly subservient to the State. Everything independent in them is suffocated. But in a true democracy, which we have not yet reached, the individual has greater freedom, is unafraid to do his own thinking and learns to obey God rather than a superman.

Finally, in the field of religion, we have the thermometer type, who believes in fatalistic fashion that, "whatever is must be." The world cannot be changed and all its major evils would be allowed to continue forever. Many even in the Church today may have given up hope when they behold the chaos of this hour. But a vital Christian knows that evil can be overcome and that victory is assured in Jesus Christ. We are not to conform to this world, but we are to transform it. We are to be transformers in the power of Christ.

Crumbs from Their Masters' Table Matthew 15:27

MOST of us have prayed to be pardoned for our sins of omission. Glibly perhaps we have echoed a prayer seeking forgiveness for the things that we should have done but have left undone. Nevertheless it is well for us to confess that our prayers are not always sincere, since the things that we have omitted to do have been the result of our own studied or deliberate indifference.

Such indifference is nothing short of isolationism when it comes to the welfare of our brethren. 'It is actually the antithesis of that passage in Matthew 25 where Jesus utters his blessing on those who have befriended the stranger, the naked, the sick and the imprisoned.

Our congregations were personally solicited by Dr. William Barclay's committee for the homeless and jobless displaced persons of Europe, for the hungry and outcast Arabs, and for the war-harried and wretched refugees who have fled from the advancing Communist hordes in Korea. Easter Sunday was the suggested day for this special offering, or a subsequent Sunday if any congregation had a previous commitment.

Presbyterians were asked for \$15,000 and all that has been received as we go to press is the sum of \$4,500. Up to this year our record for relief has been praiseworthy but many congregations whose members might gladly have given this year have never been solicited. Our brethren in all these stricken areas have been denied the crumbs that fall from their Masters', or the victors' table. Presbyterians, awake!

ANOTHER call has been issued recently to the members of Canadian Protestant Churches. European camps still house over 200,000 men and women without a home and without a country. Their occupations and training are of many varieties. Each one has been driven from his native haunt and because of an oppressive dictatorship seeks freedom and an opportunity to live in the new world.

The International Refugee Organization is prepared to pay ocean travel and advance railway fares if these refugees can find a Canadian sponsor. Individuals or families, church groups or congregations, are asked to assume responsibility for the care of one or more such persons for a period of one year. This is to give them an opportunity to escape their present servitude and find a footing in a free country. Those wishing to have a share in this Christian enterprise, or who desire further information, are invited to write our immigration secretary, the Rev. H. R. Pickup, at 315 Dominion Square Building, Montreal. ★

John McNab-

The Good Samaritans of East Cape

OUT in the Gulf of St. Lawrence, about halfway between Newfoundland and Cape Breton Island, lies a little-known part of the Province of Quebec, the Magdalen Islands. On the map, they look like two long string-beans, joined at one end. Actually there are several islands, most of them connected with each other by

By O. MARY HILL

sandbars. The winds blow hard and constantly across the Magdalens; there are few trees. In storms, the waves beat on the shores, wearing the land away or piling up new sand dunes. And, dotted around these dangerous coasts, five lighthouses warn passing ships against rocks and shoals.

In the days before there were lighthouses and when only a few hardy settlers had sought out these lonely shores, James Clarke brought his wife and young sons to East Cape. East Cape lies at the top of one of the string-beans. It's a tiny island, consisting of three rocky hills with farm land in the hollows between, and a tiny harbour where a fisherman can moor his boat. On either side lie the sandbars that connect East Cape with its neighbours.

JAMES CLARKE had been a sailor in the British Navy in the great days of Nelson. Soon after the war against Napoleon ended, he crossed the Atlantic and shipped as a seaman aboard Nova Scotia and Newfoundland fishing vessels. On one voyage, his ship anchored near East Cape. James Clarke liked this lonely spot and decided that he would come back and settle there. Next year he brought his wife and young family to the isolated island, and became the first English-speaking farmer to make his home in the Magdalens.

Soon a sturdy wooden house was built, its back against the hill that sheltered it from the wind. Barns and cattle sheds housed the cows and the oxen that did the heavy labor. The Clarkes grew oats and potatoes and harvested hay; from May to Sep-

tember the men went fishing for cod, mackerel and herring in their small boats. Mrs. Clarke spun her own wool and wove cloth and sometimes she ground their flour. The nearest village lay 45 miles away so the family at East Cape had to be self-sufficient.

ONE night in the middle of May, 1847, many years after they had come to the Cape, a terrific storm lashed the coast. When the rain squalls cleared but the wind was still howling, the Clarkes saw a ship in distress and

ing, windswept sand, cold and ill. It was the year following the great Irish potato famine and most of the poor folk on the "Miracle" were Irish peasants, hoping to find a better life in Canada. Now, desolate and racked with ship fever, they were huddled on the beach. One young mother was already past help; beside her were her twin daughters, only a few months old, fighting for life.

Like the Good Samaritan when he came upon the hapless traveller, the



Courtesy National Film Board

The Magdalen Islands are approximately mid-way between New Brunswick and Newfoundland, in the Gulf of St. Lawrence. These children walk home from school at Etang-du-nord, a fishing village on Grindstone Island. There are sixteen islands and islets, and with their connecting sand dunes they cover an area of about 55,000 acres.

driving towards the shore, some two miles away. There was no way to warn the captain or crew of the treacherous sandbar, covered over at high tide. Before the storm died down the ship was hard and fast on the bar—a total wreck.

Beating their way against the wind, James Clarke and his sons hurried down to the shore. There was the ship, half a mile out—the "Miracle", bound from Bristol, England, to Canada, and carrying 446 passengers. Most of them were lying now on the freez-

Clarkes did not stop for a moment to wonder how one family could care for 400 cold, sick castaways. They set to work at once, with the help of Captain Elliott and a few of the passengers who could still stagger about. The oxen were harnessed to the farm cart and those too ill to stand or walk were moved carefully to the farmhouse. But the house could not hold them all. Soon the barn and the cattlesheds were filled too. And at last there was nothing for it but to find canvas and,

(Continued on page 197)

ACROSS THE DOMINION

ONTARIO

Scottish Miners Arrive in Timmins

TIMMINS — The first group of 26 Scottish miners arrived in Timmins April 1st, vanguard of some 300 men to be employed by the Hollinger Consolidated Gold Mines. These men were met and entertained by the minister and members of MacKay Presbyterian Church, Timmins. Already these men have shown keen interest in the church activities, and have taken part in the Young People's programme.

Before the end of May 90 men will have arrived to take up residence in the Timmins area. The first group of wives and children will arrive by air May 29th from Prestwick to Pourquis, and will be followed by nearly 100 other families before the end of July.



This is the first group of Scottish miners shown with some mine officials as they arrived at Timmins to work in the Hollinger Gold Mine. This is the advance guard of 200 families that are expected to work in the mines of this area. They were welcomed by the Rev. Donald Powell and the congregation of MacKay Presbyterian Church.

Toronto Presbyteries Honour Moderator

TORONTO—Ministers and elders of Toronto East and West Presbyteries gave a dinner to the Moderator of the Assembly on April 16 at Calvin Church. The Rev. R. K. Cameron, Moderator of Toronto West Presbytery, presided.

Dr. Mackenzie gave a striking address at the close of the luncheon in which he spoke of his travels across Canada. Among other things he said, "As I have crossed the Dominion and noticed the right attitude of our people, I am not afraid of the future. There has been a keen interest in the younger married couples in the events that are swaying our world and they are con-

cerned that we would meet the challenge of atheistic materialism.

"The 75th anniversary of our Church has not been a vulgar glorification of Presbyterianism. Two things have manifested themselves, a spirit of deep gratitude to our forefathers who have handed on our heritage and a spirit of deep contrition among our people."

The Rev. William McRoberts, Moderator of Toronto East Presbytery, thanked the ladies of Calvin Church for their bounteous hospitality.

Congregation Becomes Self-Sustaining

OTTAWA—A new chapter in the life and work of Westminster, Ottawa, opened on March 1, 1951, when we became a self-supporting congregation. The change in status was passed at the January meeting of the Presbytery. Westminster has a strategic location

School. During the period since 1925, Mrs. Nixon had been actively engaged as pianist, treasurer, and teacher, giving her services ungrudgingly and with great care and marked ability.

On behalf of the teachers, officers and pupils, Mrs. Nixon was presented with a beautifully engraved Bible and a bouquet of red roses, as a small token of the affection of those interested in the Sunday School.

Congregation Marks Silver Jubilee of Minister

TORONTO — Calvin congregation recently met to honour the Rev. Dr. and Mrs. Joseph Wasson. Dr. Wasson has been minister of the congregation since its founding 25 years ago. Mr. J. A. Troyer acted as Chairman, and speeches of congratulation were made by Mr. James Dutton, Revs. Dr. E. A. Thomson, Dr. John McNab, J. R. Graham, Dr. J. B. Paulin, Mr. J. M. McIntosh, and the Rev. Emlyn Davies.

The congregation marked this Anniversary occasion by undertaking to pay all travelling expenses of Dr. and Mrs. Wasson to the Old Land. In addition, Mrs. Wasson was made the recipient of a handsome gold watch in recognition of her service to the congregation.

Music was furnished by members of the church choir, and refreshments were provided by the Women's Association.

Window Unveiled To War Heroes

LEAMINGTON — A memorial window was dedicated to the men of Knox Church who fell in World Wars 1 and 2. This window was made possible by a bequest of the late Mrs. Pearl Steedman, an honoured member of this congregation. It was unveiled by Mrs. Ivan Cook on behalf of the Ladies' Aid who arranged the installation.

The twin panels of the stained glass depict Christ blessing a youth in armour, and the inscription reads, "Be thou faithful unto death, and I will give thee a crown of life."

The Rev. H. F. Davidson, M.A., of First Presbyterian Church, Chatham, an RCAF padre in the last war, conducted the dedication service and preached an appropriate sermon. Special music for the day was rendered by the choir. The Rev. William Lawson is the new minister at Leamington.

Three New Elders Are Medical Men

TORONTO—Four additional elders were ordained and inducted to the Session of Rogers Memorial Church, on April 8. This ceremony was unique in the history of this congregation, in that three of the new elders inducted are medical men, two being sons of the manse and the third a son-in-law of the manse. Dr. J. S. Davies is the son of the late Rev. John C. Davies, and Dr. W. M. Purvis is the son of the

Honoured for Faithful Work in Sunday School

SAULT STE. MARIE — Westminster Presbyterian Sunday School honoured Mrs. J. F. Nixon on the completion of 26 years devoted service in the Sunday

late Rev. W. Walter Purvis. Dr. S. F. Penny is the son-in-law of the Rev. J. W. Whillans. The fourth new elder is Lloyd G. Pineo. The Rev. James Milroy, minister, conducted an impressive service.

Memorial Window Unveiled to R.C.A.F. Padre

TORONTO—There was unveiled on April 15, a three panel memorial window to the late Rev. A. Gordon Rintoul. This window was the gift of the War Veterans in the Wychwood congregation where Mr. Rintoul was the minister prior to his enlistment in the RCAF.

The window was presented to the congregation by Mr. W. MacFarlane and was accepted by the Rev. A. A. Lowther, present minister of Wychwood. Mrs. Rintoul then unveiled the window which was dedicated to the memory of her husband and to the glory of God.

The late Rev. A. Gordon Rintoul had been minister of St. Matthew's, Montreal, prior to his acceptance of the call to Wychwood in 1938. Two years later he volunteered for service in the Air Force and was on a route march with the trainees of Number One Manning Depot when he died suddenly from a heart attack.

The Rev. Crawford Smith of Knox Church, Guelph, and a close friend of Mr. Rintoul, was the speaker, and took his text from 1 Chronicles 11: 19, "For with the jeopardy of their lives they brought it."

Congregation Starts Bursary Fund

AVONMORE—The congregation of Avonmore inaugurated a student bursary fund on April 29, when the guest speaker was Dr. C. Ritchie Bell, registrar and lecturer at the Presbyterian College, Montreal.

Dr. Bell congratulated the congregation on its four former members now giving full-time service to the Church, and its decision to assist others in the congregation through bursaries during their period of study. Dr. Bell said that until a church had given someone for full-time service he considered that it was just a mission being shepherded by ministers that other churches had provided. The Rev. Donald C. MacDonald is minister of St. Andrew's.

Organized Chinese Missionary Society

SUDBURY — The Chinese Women's Missionary Society was organized in Knox Presbyterian Church, when Miss Ruby Walker, Regional Secretary, visited this city. The new officers were installed by the minister, the Rev. James S. Roe. Mrs. Harry Young was installed as president, Miss Betty Lee as secretary and Mrs. Henry Lum as treasurer.

There are 23 members enrolled in



Pictured at the Diamond Jubilee celebration of St. Andrew's, Port Credit, are: front row (left to right) the minister, the Rev. D. S. Jackson; Mr. Geo. Gordon, original member of the Board; the Moderator of Assembly the Rev. Dr. F. Scott Mackenzie; Mrs. W. Burrell, daughter of Jas. Craigie, in whose home first services were held. Second row: Mr. G. B. Jackson, K.C., Chairman of Anniversary Committee; Mr. John Gray, son of one of founders; Mr. J. A. Murphy, son of first elder; Mr. W. T. Gray, son of original member.

the society and meetings will be held every two weeks. The meetings consist of a short devotional period and an opportunity to chat and visit and have fellowship together. Each new Chinese lady arriving in Sudbury is called on and invited to be a member of the group. Some have been baptized and joined Knox Church.

This group has had a display of Chinese art and handicraft and is assisted in this work by the minister's wife and several other interested Church leaders.

Congregation Doubles Missionary Givings

TORONTO—Chalmers Church celebrated its 74th anniversary on April 22, and marked the completion of one of its most successful years since the main church building was destroyed by fire six years ago. It missionary givings have more than doubled in the last four years. The guest speaker at both services was the Rev. D. P. Rowland, M.C., of York Memorial Church, Toronto. A dinner was held on the Monday evening, attended by many old friends of Chalmers. The congregation presented the minister, the Rev. J. R. Graham, with a substantial cheque.

Princeton Professor Conducts Anniversary

PETERBOROUGH—The Rev. Professor George S. Hendry, D.D., recently of Scotland, and now Professor at Princeton Theological Seminary, spoke at the 118th anniversary of St. Paul's Church. Professor Hendry delivered two gripping sermons from Acts 2: 42 and Matthew 2: 11. The services were conducted by the minister, the Rev. Charles Boyd, the morning service being broadcast.

The senior and junior choirs under the direction of Mr. Christopher Gledhill, Mus. Bac., delighted the large audience in presenting the anniversary concert. Miss Doris Dunlop of Cobourg, Canadian mezzo-soprano, was guest soloist for the Sunday services.

Commemorates Diamond Jubilee

PORT CREDIT — St. Andrew's Church observed its Diamond Jubilee from April 22 to 30. The Rev. J. B. Paulin was guest preacher on April 22 and the Moderator of the General Assembly, the Rev. Professor F. Scott Mackenzie, D.C.L., took the Anniversary on Sunday, April 29. At the evening service he was assisted by the Rev. C. K. Nicoll of Knox, Oakville, and the Rev. A. C. Forrest of First United, Port Credit. The minister, the Rev. D. S. Jackson, was in charge of the special services.

Mid-week activities consisted of a programme of historical pageants, showing the early history of the congregation, on April 25 and a thanksgiving dinner and concert on April 30.

Elders Added To Kirk Session

PORT ELGIN—On April 15, four additional elders were received into the Session. They are Adam Geddes, Duncan MacDonald, R. Woodrow Muir, and Robert Scott. The minister, the Rev. John Hart, spoke briefly concerning the apostle Paul's conception of the Church of Christ, basing his remarks on 1 Timothy 3: 14-15; and gave an outline of the office and duties of the eldership. He presented each elder with a copy of Dr. Wardlaw Taylor's, "The Ruling Elder." This congregation installed recently an oil furnace in the manse.

Knox Graduates Receive Diplomas

KNOX College had the most crowded convocation of recent years. Many were unable to find a seat and numbers were apparently turned away. The College had also the largest graduating class for many years and the Principal assured us they had not only quality but quantity. Twelve of the graduates of the 1951 class had served their country in the Armed Services. Sixteen of the 18 graduates had a Bachelor of Arts degree and the other two carried Masters' degrees.

Principal W. W. Bryden, D.D., in addressing the convocation pointed out that there had been 56 students enrolled in theology during the past year, the junior, or first year class having an enrollment of 22. He pointed out that it would be possible to have more students enrolled if they accepted men of lower standards. Three men in the last two years have had to discontinue because they could not meet the academic requirements.

Apart from this, in the undergraduate classes there are 61 ministers enrolled in B.D. classes, although some of these have not been tremendously active in their studies.

The Rev. Professor Donald Wade, Ph.D., presented the scholarships to the recipients in the three years. The post graduate scholarships were won by A. E. Bailey, B.A., and J. M. Thompson, M.A. The H. M. Jackson scholarships for graduate work were won by the Rev. Joseph McLelland, of Val d'Or.

The scholarships for general proficiency in the third year were won by J. M. Thompson, A. E. Bailey, G. I. Hopton, W. A. Smith and W. J. Jackson.

Proficiency scholarships in the second year were won by D. Warne, T. E. Black, C. M. Lewis, D. C. Wotherpoon and J. D. Gordon.

The first year awards for general proficiency went to D. R. McKillican, H. H. Green, Wendell MacNeill and D. Neil.

Six ministers of the Church had conferred on them the degree of Bachelor of Divinity: Rev. W. J. Adamson, B.A., of St. Giles, Humber Valley; Rev. R. H.

Armstrong, M.A., of Acton; Rev. J. C. McLelland, M.A., of Val d'Or; Rev. J. A. Ross, M.A., Ph.D., of Woodbridge; Rev. D. G. Seaton, of Paterson Memorial, Sarnia, and the Rev. W. Weir, B.A., of Brampton. These were presented by the Rev. Professor J. S. Glen, Th.D.

The degree of Master of Theology, which was presented for the first time in the history of Knox and, we understand, the first time in any college on the campus, was conferred upon the Rev. A. L. Farris, M.A., B.D., of Bolton. Mr. Farris was presented by the Rev. Professor D. W. Hay, D.D., for this degree.

The honorary Doctor of Divinity degree was conferred upon the Rev. W. I. McLean, M.A., minister emeritus of Chalmers Church, Hamilton. The presentation of Mr. McLean for this degree was undertaken by the Rev. C. L. Cowan, D.D.

The eighteen members of the graduating class who received their diplomas, and whose photographs appear on the opposite page, were presented by the Rev. Professor D. K. Andrews, Ph.D. These are W. Allum, B.A., A. E. Bailey, B.A., M. D. Blackburn, B.A., C. H. Carter, B.A., G. I. Hopton, B.A., W. Jackson, M.A., N. J. MacLean, B.A., J. R. Moore, B.A., M. V. Putman, B.A., R. J. Ritchie, B.A., G. L. Royal, B.A., D. C. Smith, B.A., W. A. Smith, B.A., A. L. Sutherland, B.A., G. Taylor-Munro, B.A., J. M. Thompson, M.A., P. C. Wotherpoon, B.A.

The graduating class was addressed by the Rev. Professor George S. Hendry, M.A., D.D., who is the Charles Hodge Professor of Systematic Theology at Princeton Theological Seminary, Princeton, N.J. Dr. Hendry spoke on "The Preacher and His Responsibility." Among other things, Dr. Hendry said that a sense of inadequacy in preaching the Word should not be met with an attempt at proficiency. The preacher will come to realize that there always will be inadequacy. He pointed out that Christian preaching from the first was concerned with definite historic events in the Christian faith. In consequence, theology in the early Church was integrated with the ministerial

office. We must present the decisive events to the people of today.

The Gospel can only be preached through martyrs, or witnesses, which is the correct connotation of martyrs. The Gospel can only be communicated through witnesses and the preacher should remember that he is not merely a reporter. Although the Gospel cannot be contained in our preaching, it is laid upon us by His command and followed by His promise. The quest, therefore, is not so much the content of our preaching so much as its direction.

Theology is concerned with our preaching in a critical way. It supplies the "sights" and the diligent use of these will guide our preaching.

Concluding his address, Professor Hendry said, "A good theology is one that directs the preacher to the Bible and a good theology is one that underscores the preacher's task as a witness."

The Rev. D. P. Rowland, M.C., conducted the opening devotions. After Dr. Hendry had spoken several of the graduates were licensed by Toronto East presbytery, since they had to depart for Montreal the next morning. The Knox College choir, under Mr. Carman Milligan, Mus.Bac., sang an anthem and the Rev. William McRoberts, Moderator of Toronto East Presbytery, pronounced the benediction. ★ J.McN.

Congregation Marks 115th Anniversary

TILLSONBURG—St. Andrew's Presbyterian congregation on Sunday, April 22, celebrated its 115th anniversary. The minister, the Rev. R. D. MacDonald, presided and the guest preacher, morning and evening, was the Rev. Professor David W. Hay, D.D., of Knox College. Dr. Hay chose as his morning subject "The Church Visible and Invisible" and in the evening he preached on "Faith Comes by Hearing." Special music was provided by the choir.

The history of St. Andrew's congregation is closely connected with the history of the town and the first Presbyterian services here held in a log cabin in 1836, erected by the town's founder, the late George Tillson.

GRADUATING CLASS-1951

KNOX COLLEGE



W. WALLUM



M.D. BLACKBURN



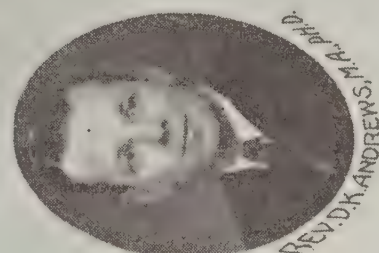
REV. J.S. GLEN, M.A., B.D., TH.D.



REV. D.W. HAY, M.A., D.D.



REV. W.W. BRYDEN, M.A., D.D.



REV. D.K. ANDREWS, M.A., D.D.



REV. D.V. WADE, M.A., B.D.



A.E. BAILEY



C.H. CARTER



W.J. JACKSON



R.J. MACLEAN



G. HOPTON



K.J. MATTHEWS



J.R.F. MOORE



G. TAYLOR-MUNN



J. PATNAM



R.S. RITCHIE



G.L. ROYAL



W.A. SMITH



D. SMITH



A.L. SUTHERLAND



J.M. THOMPSON



P.C. WITHER

John Palmer Toronto

Retaining Our Educational Standards

OUR Church answers this question on page 146 of the Book of Forms by demanding a degree from an approved university followed by a prescribed training in Theology.

In doing so the Church was thinking of the PAST. One often hears the remark that the first preachers of the Gospel were only ignorant fishermen and from this it is predicated that

By HENRY MATHEWS *

ministers do not require training prior to ordination. These men were not as ignorant as indolent aspirants to the ministry would have us believe, but whatever they were before Jesus called them, he would be a bold man who would consider them ignorant after three years of training at the hands of Him in Whom are hidden all the treasures of wisdom and knowledge (Col. 2: 3). The Spirit was to bring all things to their remembrance which the Master had taught them (John 14: 26). The God of Grace is also the God of nature and in both aspects there is no room for a vacuum.

The ministerial office changed considerably during the Middle Ages and most obviously in the fact that a man could be ordained without any training; it was not necessary for a priest of the Medieval Church to be educated; his chief function was the offering of the mass accomplished by repeating fixed Latin sentences like magic formulae. Many priests did not know one word of Latin and very little concerning any other subject.

Calvin, Knox, and the Westminster Divines were determined that such ignorance would not do for the Reformed Church, so tests of fitness were designed to eliminate the unworthy; the more than Twentieth century Canada might have been tempted to admit all and sundry for, apart from the many places in Geneva and France, in Scotland alone, after the Reformation, there were more than one thousand parishes with only 13 reformed ministers: yet neither there nor in any other country did they lower the standard.

This demand for a properly trained ministry raised the standards of universities including Cambridge and made possible the university of Edinburgh for that famous seat of learning first began as a divinity school. Our

church therefore followed the example of the Reformers who brought the church back to the proper conception of the ministry as in everything else.

OUR Church was also thinking of the PRESENT. The minister is the shepherd of the people whom God and the Church have given to his care. Would you submit to an operation under the doubtful skill of someone who had a correspondence course and intended to learn more in the future; would you stay in a room for an experiment with a teacher who did not know chemistry but would "pick up his knowledge as he went along"? You will understand then in a more profound sense why the Church cannot commit the souls of men, with all that they are and hope to become, into the hands of sincere but unqualified experience.

Moreover the minister must preach and teach the Word of God, he must give them the history of the church, and he must prepare them for all the encounters without the church, so that before the barrage of resolute criticism in the university, office, factory and playing-field they will not stammer in ignorance and uncertainty, but will gladly respond with the reason for the hope that is within them. As a minister achieves this he is a minister and never otherwise; he therefore is a presumptuous soul who undertakes so tremendous a task without this equipment.

OUR church also was thinking of the FUTURE. While other churches are synthesising, adapting and uniting we remain in the field as the one denomination with the distinctive character of the Reformed Church. This surely was the significance of our stand in 1925 and such a church, under God, must have a glorious future, but its essential contribution is only possible from a ministry qualified according to its standards. If anyone should regard these standards as too difficult he must remember that the church still believes with Calvin that when God calls a man He also endows him with the necessary spiritual and mental gifts.

Our church then with her answer in the Book of Forms is simply acting in accordance with Scripture and the Reformed Church which Church has always believed and will always maintain that proper training prior to ad-

* The Rev. Henry Mathews is the minister of Davenport Presbyterian Church, Toronto, and was educated in Trinity College, Dublin.

mission to the ministry is not only necessary but indispensable to a right and full ministry. ★

Paris Minister Wins Scholastic Honours



Rev. David Gowdy, M.A., D.Th., minister of Paris Presbyterian Church.

THE degree of Doctor of Theology was conferred on the Rev. David Gowdy at Victoria College Convocation. This degree is one of the highest theological degrees that it is possible to obtain by examination.

Dr. Gowdy is minister of the church in Paris where he is serving his fourteenth year. He is a Bachelor of Arts of McMaster University, and a graduate of Knox College, Toronto. Following post-graduate studies he was awarded the Bachelor of Divinity from Knox in 1938. He specialized in New Testament literature and exegesis.

During the World War he served as a chaplain with the R.C.A.F. and on his return enrolled in advanced theological studies at Victoria College. His academic thesis was an introduction to the Epistle to the Philippians and an exegetical commentary on the same epistle.

Two generous donations came to the Home Missions office recently to assist in the purchase of a car for our missionary, the Rev. Malcolm McLean at Yorkton, Sask. The Honourable Senator Cairine Wilson provided \$500 and Sir James Dunn \$500. Mr. McLean serves a wide area around Yorkton, where our work was started just a year ago. The Church appreciates greatly these two kind donations.



Dramatic Group at Lancaster Camp



Peace Memorial Camp



Boys and Girls at Camp Wasa

CALLING ALL CAMPERS

Camp Dates for 1951

CAMP KEIR, P.E.I. — Registrar: Rev. G. B. Cunningham, Alberton, P.E.I. July 2-11, Young People. July 16-25, Girls. July 30 - Aug. 8, Boys. Sept. 1-3, Young People's Council.

CAMP GEDDIE, N.S. — Business Mgr: Miss Margaret MacDougall, 126 Hillcrest Ave., New Glasgow, N.S. July 4-14, Boys. July 16-24, Junior Girls. July 30 - Aug. 9, Senior Girls. Aug. 13-23, Young People.

PEACE MEMORIAL CAMP, LANCASTER, ONT. — Registrar: Rev. Q. A. MacDowell, 1607 Morgan Blvd., Montreal 4, Que. June 29-July 2, Dominion-day Week-end Conference. July 3-13, Senior Girls. July 16-26, Intermediate Girls. July 27-Aug. 3, Junior Girls. Aug. 6-14, Junior Boys. Aug. 15-24, Intermediate Boys. August 25-31, Young People's Camp. Aug. 31-Sept. 3, Labour-day Week-end, (For Church Workers.)

CAMP GLEN MOHR, ONT. — Write Camp Glen Mohr, 165 Elizabeth Street, Toronto, Ont. June 30-July 9, Senior Boys. July 9-17, Junior Boys. July 17-25, Junior Girls. July 25-Aug. 2, Junior Girls. Aug. 3-12, Young People. Aug. 13-22, Intermediate Girls. Aug. 22-31, Senior Girls. Aug. 31-Sept. 3, Young People's Council.

CAMP KINTAIL, ONT. — Registrar: Rev. P. A. Ferguson, Hensall, Ont. June 28-July 5, Intermediate-Senior Boys. July 6-13, Junior Boys. July 14-21, Junior Girls. July 23-30, Intermediate Girls. July 31-Aug. 7, Young People. Aug. 8-15, Senior Girls. Aug. 16-30, Ministers. Aug. 31-Sept. 3, Young People's Leadership.

PRESCAWA CAMP, MANITOBA — Write: Rev. J. D. Marnoch, 67 Luxton Ave., Winnipeg, Man.

BRANDON SUMMER SCHOOL, MANITOBA — Write: Rev. J. B.

Fox, 360 Frederick St., Brandon, Manitoba. July 8-14.

BUENA VISTA CAMP, SASK. — Write: Rev. G. A. Cunningham, 1073 Athol St., Regina, Sask. July 17-26, Boys. July 27-29, Young People. July 30-Aug. 8, Girls.

CHRISTOPHER LAKE CAMP, SASK. — Write: Rev. H. K. Caslor, 48-12th St., E., Prince Albert, Sask. July 9-18, Boys. July 18-27, Girls. July 28-Aug. 4, Family Camp. Aug. 4-12, Young People.

SASKATCHEWAN SUMMER SCHOOL, Saskatoon — Write: Rev. D. T. Evans, 916 Spadina Cresc., E., Saskatoon. June 29-July 6.

SYLVAN LAKE, ALBERTA — Write: Mrs. W. R. Bell, Red Deer, Alta. July 2-10, Intermediate Boys. July 11-19, Junior Girls. July 20-28,

Junior Boys. Aug. 1-9, Intermediate Girls. Aug. 10-18, Senior Girls. Sept. 1-3, Young People.

ALBERTA SUMMER SCHOOL, MEDICINE HAT — Write: Rev. John Brent, 114 Third St. N.E., Medicine Hat, Alberta. July 13-20.

CAMP WASA, B.C. — Write: Rev. T. E. Roulston, Cranbrook, B.C. July 23-Aug. 1, Junior Camp (Boys and Girls, 9-11; Aug. 1-8, Young Mothers' Camp; Aug. 8-17, Girls (12 and over); Aug. 17-25, Boys (12 and over).

ROBERT'S CREEK CAMP, B.C. — Write: Rev. M. Nicholson, 3205-W. 29th Ave., Vancouver, B.C. July 3-11, Junior Boys. July 11-19, Junior Girls. July 19-27, Intermediate Girls. July 27-Aug. 4, Senior Boys. Aug. 27 — Sept. 3, Young People.

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The Transforming Touch

FOR some reason June is the most popular month for weddings, and not unnaturally we associate June with joy. Even the little hills rejoice on every side and the valleys shout for joy, they also sing. That is why I have chosen this happy incident in the ministry of Jesus. We are so apt to think of Him only as a "Man of Sorrows." So much of His ministry had to do with troubled folk that the common conception of Him is rather one-sided.

It is not insignificant that His first social act after He set out on His public mission was to prevent embarrassment at a simple village wedding. And that gracious ministry grew out of His compassion quite as truly as His ministry to the sick or hungry. The first thing that arrests our attention then is that under the circumstances He should have gone there with His disciples. He had just come from the terrific temptation in the wilderness. Already He had "set His face steadfastly to go to Jerusalem." He knew what a stubborn and malicious opposition He would have to meet.

We might have expected Him to come from the wilderness with the stern set face of a crusader like Elijah or John the Baptist, with a sort of Cromwellian disdain for the ordinary social pleasantries of life. Amid circumstances that would have made most men feverishly self-absorbed and unsociable, Jesus entered graciously into an ordinary social event, giving no outward sign of the great burden that was on His heart. Obviously there was no cloud upon His brow to mar the happiness of the other guests.

We must remember that Jesus was no longer "the carpenter of Nazareth." He was now conscious of the fact that He was "a Man of destiny." But He was ready to enter heartily into an ordinary domestic event in "the short and simple annals of the poor."

MEN devoted to an important mission are apt to regard common things as too trivial for their attention: apt to forget that "the best portion of a good man's life are the little unremembered acts of kindness

and love." Things that were overlooked by such stern, austere consecrated souls as Elijah or John the Baptist or Thomas Carlyle were not considered unimportant by Jesus. That

By H. BEVERLEY KETCHEN

He should be imbued with the sublime passion of redeeming the world and yet have the cordial inclination to enter into the simple social pleasures of the common people is one of the glorious paradoxes of His character and life.

It is worthy of note that He first "manifested forth His glory" in such common circumstances; that His first miracle was not wrought to avert a great disaster, to bind up a broken heart, to meet some tragic extremity, but simply that a humble village wedding party might pass off without confusion or embarrassment.

Jesus enjoyed life. His guileless heart responded to the beauty and wonder of the world. No pale ascetic Galilean was He. He likened Himself to a Bridegroom and it was just the healthy heartiness of His life that made the solemn, long-faced Pharisees suspicious of His religion.

Jesus could not understand them; wondered at the queer conception of God they must have had; pitied them for living in a sort of spiritual November when they might have had the beauty and romance of June in their hearts. That is why He said "I came that you might have abundant life."

IT was a great day for two young peasant folk and the neighbours had flocked in to join the celebration. Apparently the young couple were more popular than they had suspected and Jesus had gone as a neighbourly courtesy. His presence put no damper



An annual commemoration service takes place on the site of the Battle of Bothwell Bridge. This service is held on the Sunday nearest to June 22, on which date the disastrous battle was fought in Scotland in the year 1679. A picture is shown of last year's celebration when the Rev. F. W. Rae of Cardonald Old Church gave the memorial address. The chairman was Major-Gen. Sir Andrew J. McCulloch, K.B.E. Mr. Donald Nicholson, an Elder of Victoria Presbyterian Church, Toronto, second from right, attended this Covenanters' service.

on the merriment. That is indicated by the fact that the wine gave out. But any lack of hospitality would be embarrassing even for a humble peasant family. And the mother of Jesus was concerned—a nice refinement of feeling that He shared with her.

So she whispered the awkward situation to her Son, who had ever had a remarkable way of meeting emergencies. We do not know what she expected Him to do but obviously she felt that He would do something. He had never failed her. He was so surprisingly resourceful.

The story tells us what happened. He asked the servants to fill six water-pots to the brim and He turned the water into wine. How typical of His lavish extravagance! He always gave abundantly, as for example when He fed the multitude on the hillside. And I take it as an illustration of Divine generosity. The prophet was not indulging in poetic license when He said that "God opens the windows of heaven and pours out blessings until we are not able to contain them all." We must remember that Jesus said "He that hath seen Me hath seen the Father." And when does God do just enough? There is no careful calculation in the gifts of heaven.

OF course I would not try to explain the miracle. That would be like parsing a poem and missing the poetry. It would be like dissecting a "flower in the crannied wall" and missing the beauty. It would be like criticising the tonal quality of a child's laughter and missing the divine music of it.

Why shouldn't He perform a miracle if He wanted to? Was there any limit to His power? As a matter of fact God performs the same kind of miracle every summer. And He said "My Father and I are one."

It is a good many years since I heard the story of an old lady in Scotland who was very poor in the things of this world. One day a young lady called to see her just when she was having her evening meal. "Why Betty," she said, "it is only water you are drinking." And the old lady replied "aye my dear, it's only water, but He makes it taste like wine."

Have you never experienced His transforming touch in that way? Has He never given you "the oil of joy for mourning, and the garment of praise for the spirit of heaviness"? Every consecrated soul knows that over and over again He has turned a common duty into a thrilling pleasure. These miracles of transformation are entirely outside the realm of reason or scientific explanation.

THIS incident not only illustrates the gracious considerateness of

Jesus and the healthy heartiness of His spirit, His readiness to rejoice with them that rejoice as well as to weep with them that weep, but it was symbolic and prophetic. The chief object of His whole ministry was to transform. On the tomb of Oliver Goldsmith is inscribed this lovely tribute "He touched nothing that he did not adorn." That is immeasurably truer of Jesus. Think of the change in those original disciples! Who could be sceptical of miracles after that?

Something of this magical power belongs to those who have close fellowship with Him. I am sure you know people with whom a half-hour's association turns November into June. It is one of the most wonderful kinds of

social service. Robert Louis Stevenson writes of one "whose entrance into a room is as though another candle had been lighted." Assuredly Jesus was such an one.

Just note in closing that Jesus asked for co-operation just as He did when He fed the multitude on the hillside. There is no squandering of Divine power in any miracle. It is only in fairy tales like the Arabian Nights that things happen as if by magic. In whatever kind of Christian service we are engaged, in the Sunday school, or the W.M.S., or the Ladies' Aid, or the Missionary Society, if we do what He asks or bids we put ourselves in touch with the transforming power of the Almighty. ★

Deaconess School Holds Graduation

THE graduation service of the Presbyterian Missionary and Deaconess Training School was held in Knox College Chapel on April 27. The address was given by Dr. James D. Smart, minister of Rosedale Presbyterian Church, Toronto. Dr. Smart

He then drew a picture of the Apostolic Church and pointed out the significance of the fact that "we are witnesses not merely of the existing Church of our time, but of that Apostolic Church therefore the effect of our work should be the recreation of the Apostolic Church in our midst today. Far too often ministers and deaconesses merely perpetuate the religious institution as they find it when they come upon the scene.

"What is needed," he said, "is a service of the Church which will break through the weakness and the inadequacies of the Church of our time, and bring into being a Church which will have in it the power of the Body of Jesus Christ."

The scholarships for General Proficiency were presented to Miss Roma Rodd of Charlottetown, P.E.I., in first year; Miss Betty Grant, Galt, Ont., in the second year; and Miss Annabelle Stewart, Cochrane, Ont., in the third year. Certificates were presented by Mrs. G. D. Ralston, B.A., the principal, to Anne MacEachren, Iris Ford, Florence Goertzen, Lillian Reay, Roma Rodd, and Katherine Sun, all first year students; in the second year, to Grace Baron, Betty Grant and Agnes McLeod. The Graduation Diploma was presented to Miss Annabelle T. Stewart of Cochrane, Ontario, by Mrs. Ralston.

The meeting was presided over by the Rev. K. M. Glazier, Ph.D., of Glenview Presbyterian Church, in the absence of Dr. J. Wasson, and the worship service was conducted by the Rev. E. A. Thomson, D.D.



John Palmer Photo

Miss Annabelle T. Stewart

said, that "The fact of their being only one graduate this year should stir the young women of the Church to a recognition of the need for workers in this field. A great work is waiting to be done and the educational work of the Church in particular, is in very great need of leadership."



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



Birds Become Missionaries

IN the year 1904 at Kingsville, Ontario, a lover of bird life began to feed and protect the birds that came to rest on his spacious farm land.

Five years later, this Christian gentleman whose name was Jack Miner, began to band his birds. He fastened a small metal band on each bird so that he could keep a record of their length of life and how far they reach in their flight north.

In 1914 Jack Miner was inspired with the idea of stamping a verse of scripture on the blank side of his duck and goose bands. Thus his birds became missionaries, carrying the Word of God to far away places in the Northland.

Indians and Eskimos of the Hudson Bay district discovered the bands with the strange printing and hastened to their missionary that he might interpret for them. They believed that they were messages direct from God.

During his interesting lifetime Jack Miner received thousands of letters from all sorts of men who had been helped by the messages brought by the birds.

The Jack Miner Sanctuary at Kingsville has become so well known that thousands visit the Sanctuary every year. To-day his sons are carrying on his interesting work. Messages from God's word are still carried afar by bird missionaries.

Bible Boys and Girls Quiz

Can you name these boys and girls in the Bible?

1. A boy found and adopted by a princess (Exodus 22)
2. A boy who heard God speak to him one night (I Samuel 3)
3. A boy who could use a sling well (I Samuel 17)
4. A girl who guarded her baby brother (Exodus 15)
5. A girl who became a queen and saved her people (Esther 8)
6. A girl who became a devoted daughter-in-law.

The Ideal Camp Site

CAMPING days will soon be here again! You will want to plan well for your camp site. The ideal

camp site will be sheltered. It will have water within a reasonable distance—for drinking and swimming. Play safe in this regard.

Wood for fuel and gadgets should be near by. A camp site is not ideal if wood has to be brought from a great distance. The site should be amid beautiful surroundings and far enough away from civilization to secure privacy.

When you have secured permission to camp from the owner, respect the property and thank him before you leave. Perhaps you can do him a good turn. He will want you to return next year. Good camping!



Religious News Service Photo.

Play Ball!

Field Marshal Smuts

SOUTH AFRICA suffered a great loss in the passing of General Smuts. He was a great and a good man; a great leader also, but as humble as a child with all his greatness. He was much loved, but, like all good men, he had his enemies.

During the last war a large force of troops had gone north and the General was leaving to pay them a visit. Before he proceeded to Northern Africa, however, he called in at the Headquarters of the British and Foreign Bible Society in Johannesburg. He requested the Secretary, Rev. M. van Coller, to forward to his men many New Testaments

with his signature inscribed. Before he left the office he said to Mr. van Coller: "Now, van Coller, we'll pray about this before I leave."

They knelt down in the office and both the General and the Secretary prayed for the men at the front, their wives and families left behind, and also, that the Testaments for their knapsacks would prove a lasting blessing to the men.

That was General Smuts!

Shoes

DID you know that Englishmen of the 15th century wore shoes with points so long that they were forced to tie or chain them to their knees. Can you imagine playing games in such shoes? This style was prohibited by Edward IV in 1467. And a good thing, too!

Seventh World Scout Jamboree

EIGHTEEN thousand Scouts from the world over will be under canvas at Salzkammergut in Austria at the Seventh World Jamboree from August 3rd-August 13th.

The Pioneer of Sunday Schools

ROBERT RAIKES was more concerned with poverty of the mind than of the body. The sight of young children indulging in horse-play on Sundays made him very sad. He determined to do something about it. So, in the month of July, 1780, Raikes opened his first Sunday School. He used his position and the influence of his paper to spread the knowledge of his plan. Such was the success that followed his inspired idea that at the jubilee celebrations, 120 years ago, it was proudly announced that there were over 1,250,000 members of Sunday Schools. To-day that number has increased greatly.

Are you faithful in attendance at your Sunday School? Do you prepare your lessons? Are you earning awards for memory work? ★

Answers To Quiz

1, Moses; 2, Samuel; 3, David; 4, Miriam; 5, Esther; 6, Ruth.

PRESBYTERIAN RECORD

Synod Opposes Legalized Gambling

THE Synod of Toronto and Kingston had one of the finest meetings of Synod in recent years. The Rev. William J. Walker, B.D., of Knox's Church, Galt, was elected Moderator by acclamation, after the retiring Moderator, the Rev. Dr. W. T. McCree, had preached an effective

Synod recommended the wider circulation of the Church paper and its information.

The Moderator of the General

Assembly, the Rev. F. Scott MacKenzie, D.D., brought a heartening and inspiring message.

Projects for Church Extension have become alarmingly urgent, especially in the Toronto areas. The population of Toronto and its suburbs has increased in the past ten years by over 125,000. Nine new churches are being built and there is need for at least ten more in the Toronto area alone.

By WM. ORR MULLIGAN

sermon on "The Prophets and their relation to our time."

The Committee on Evangelism and Social Action stressed the need of laymen taking a larger part in the evangelistic programme of the Church.



Rev. Wm. J. Walker of Galt,
Synod Moderator

The Synod placed itself on record as opposing any move to legalize lotteries and other such criminal practices.

Two stimulating and informative papers were given, one by Professor J. C. S. Wernham, M.A., on "The Mature Mind" and the other by Professor J. Stanley Glen, of Knox College, on "The Pastoral Approach to the Problem of Neuroses."

Synod decided to change the time of its meeting from the Spring to the Autumn. The next meeting of the Synod will be held in Knox Church, Midland, in October, 1952.

The Synod was informed by the Convener of the Record Committee that the year had been completed without any financial aid, and that the circulation was approximately 30,500.

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ACROSS THE DOMINION

THE PRAIRIES

Extension Work Planned By Assiniboia Presbytery

QU'APPELLE, SASK.—The Presbytery of Assiniboia met on May 1 in St. Andrew's Presbyterian Church, marking the first occasion on which a regular meeting of Presbytery was held in this church. The ladies of the congregation provided meals at both recesses. Among the items discussed were two projects which received the full support of Presbytery: the building of a church in the new extension field of Yorkton and the erection of a new manse at Assiniboia. The Moderator of Presbytery, the Rev. E. H. Lockhart, and the minister of the Indian Head

and Qu'Appelle charge, the Rev. I. R. McKee, led in the service of worship preceding the evening sederunt. The sermon was preached by the Rev. M. C. McLean of Yorkton.

Old Kildonan Plans Centenary Celebrations

KILDONAN, Manitoba — Congregational plans for the centenary of Old Kildonan Church are rapidly taking shape. It is expected that the gathering to celebrate this centenary will convene in Old Kildonan Church, about September 27 or 28. The morning service will be broadcast and there will be an outdoor service during the afternoon.

It is expected that the Synods of the three prairie provinces will convene together to mark this important mile-

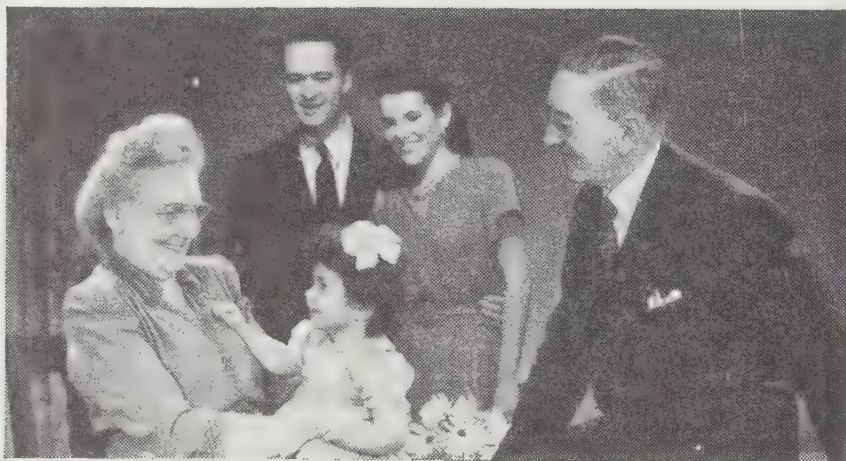
stone in Western Presbyterianism, when the Rev. John Black arrived at the Red River in September, 1851, to begin his ministrations among the Selkirk settlers.

Reception Given to Assistant Minister

CALGARY, ALTA.—Grace Church gave a most enthusiastic reception to the Rev. Malcolm Blackburn and Mrs. Blackburn on April 10. Mr. Blackburn resigned the pulpit at Banff to become assistant to the minister in Grace Church. The reception was one of the largest in the history of the congregation. Mr. Blackburn was presented with the keys of the church and Mrs. Blackburn received a bouquet of roses from the ladies, through Mrs. Gunn. A programme of entertainment was given by the junior choir.

Grace Church has decided on a re-modelling programme for their church halls. This has been planned to take place during the summer and one anonymous donor gave \$15,000 toward this project.

Dr. Frank Morley, the minister, has been given sufficient money to provide a gratuity for those catechists that are working in the province of Alberta.



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BRITISH COLUMBIA

Communion Chairs Are Dedicated

VANCOUVER — St. Paul's Presbyterian Church were very happy to receive the gift of a minister's chair and 12 Communion chairs. The congregation appreciated very much the thoughtfulness in making this gift, of the session clerk, James C. Mitchell.

The gift was dedicated at the morning service on March 18, by the minister, the Rev. W. D. Grant Hollingworth.

QUEBEC

Retreat Becomes An Advance

MONTREAL — The Committee on Evangelism and Social Action of the Synod of Montreal and Ottawa held a retreat on May 2 and 3 at the Presbyterian College, Montreal. About 35 ministers attended the various sessions at which Dr. Barclay of Hamilton spoke on "The Church and its Children," and "The Presbytery and Evangelism." Dr. James D. Smart of Rosedale Church, Toronto, gave three addresses on "The Minister as Preacher, as Theologian, and as Pastor."

The Rev. Robertson Millar of Martintown presided, and the Rev. Mariano Di Gangi was registrar.

God-Fearing Men Fear Others Least

MONTREAL—The 27th anniversary

PRESBYTERIAN RECORD

Memorial Dedicated At Special Service

ROSE BAY, N.S.—A bronze tablet in memory of the late Mr. Norman Smith was unveiled and dedicated in St. Andrew's Presbyterian Church on April 22. The tablet was unveiled by Mr. Charles Oxner and the dedication ceremony was performed by the Rev. Alexander Allen, Moderator of the Halifax and Lunenburg Presbytery. The congregation of St. Andrew's was bequeathed the entire estate of Mr. Smith. The Sacrament of the Lord's Supper was observed at this service and four new members were received.

En Route to Korea

Dear Mother and Dad,—

"Today an assortment of us went to church with Captain Howard Doig doing the honours as padre. He does very well and is a good preacher in any company. He had a collection of *Presbyterian Records* in the vestry of which I swiped one.

This is something you could send me, but wait a bit and see if my address changes before you send me anything. All the best."

Your son,
Bill.

of Kydd Memorial Church was addressed by Dr. M. M. MacOdrum, principal of Carleton College, Ottawa. Dr. MacOdrum said, "In this world of conflict and overturning, it is an established fact that the serene men and women are those who sought and found in God a very present help in time of trouble.

"When the story of our time is finally catalogued it shall be found that the men and nations that have feared God most shall have feared men least."

The Rev. Alastair MacOdrum, minister of the church and brother of the guest speaker, was in charge of the service.

THE CHURCH WORSHIP ASSOCIATION

will hold its inaugural meeting
in

ST. ANDREW'S CHURCH, OTTAWA,
Wednesday, June 6, at 2.30 p.m.

PROFESSOR F. SCOTT MACKENZIE, Th.D.,
will give the presidential address.

PROFESSOR DAVID W. HAY, D.D.
will give a paper on

"The Theological Principles of Reformed
Worship"

All persons interested are cordially invited.

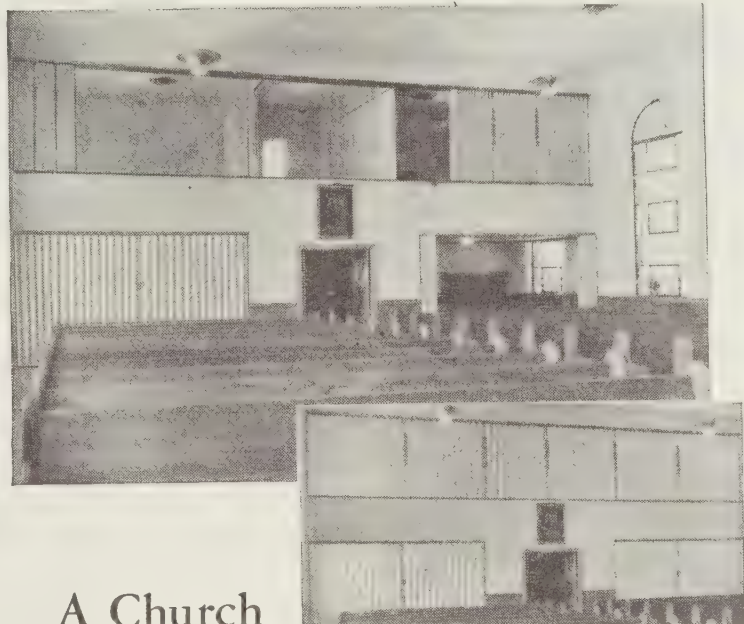
Services Conducted By Kirk Session

MONTREAL—A church service of more than usual interest was held on Sunday evening, April 1. The service was conducted by the members of the Kirk Session of the Church of St. Andrew and St. Paul. Mr. Donald N. Byers read the Old Testament lesson, Mr. Wakefield Elliott read the New Testament lesson and Mr. John R. McCallum led the congregation in the pastoral prayer.

Mr. Malcolm A. Byers was chosen to deliver the sermon from 2 Corinthians 1: 1, "Calling all saints." He said that saints were a witness to the world at large and are a fellowship of believers, a disciplined community, a society of Jesus Christ. The Rev. R. J. Berlis, minister, gave the call to worship and the service throughout was most impressive.

Flood-Tide of Friendship and Goodwill

MONTREAL — During the Lenten season, the congregation of St. Andrew and St. Paul shared in a project called "The Ten Ministers' Fund." The fund was designed to help fellow-Churchmen who are working in remote and rural areas of Canada. This project fired the imagination of most people within the congregation, namely, the desire to help those in the pioneer districts in a practical manner. The offerings taken during the weekday services during the Lenten period were dedicated to this task. The total sum real-



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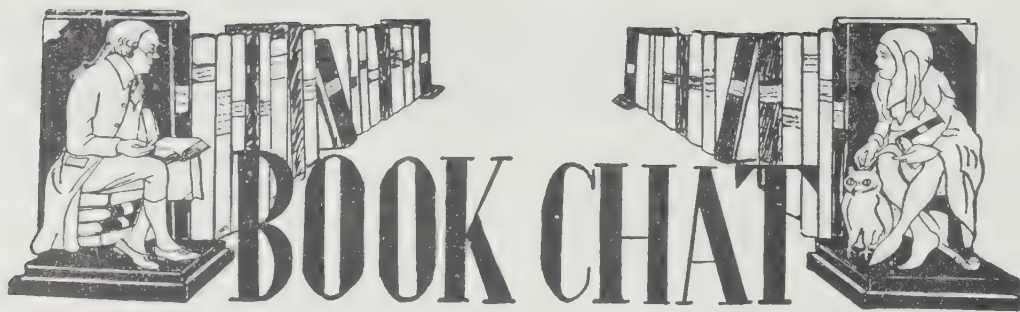
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City Prov.



BOOK CHAT

WAKE UP OR BLOW UP. By Frank C. Laubach. Fleming H. Revell Co., New York. Price \$2.25. 160 pp.

THIS IS NOT A scientific study about the political importance of literacy. But Dr. Laubach says that if Christians wake up they can rescue the billion of illiterates from the clutches of Communism. Communism, Russian Communism, has been writing simple pamphlets and stories for those learning to read. The Christian Church and Christian nations have failed to awake to their opportunity of providing simple stories and helpful cultural booklets for these millions of new readers. Laubach says we have the trained journalists and advertising writers but we have been more concerned with selling soap and razor blades than freedom.

The author of "Wake up or Blow up" has led the world in his own sacrificial adventures. He has been in every continent and visited 64 nations with his simplified method of teaching the various languages. He has taught cannibals, head-hunters and savages and finds that the dark seething four-fifths of humanity are hungry to learn to read and afterwards become hungry for more knowledge.

So Laubach suggests that a Christian army of 100,000 men and women, who are technicians, be employed to go into every "have-not" nation to teach these people how to raise their standards of life and how to find the Christian way of love. Laubach's volume should be in every manse, and in every Christian home. Let it be made a mission study book for all who believe and those who do not believe in missions. This volume should be put in paper covers and circulated widely in every Christian nation.

This modern apostle of literacy has sketched for us a strategic plan to lift the world out of its misery and ignorance. He has given us facts that should waken us to our responsibility and opportunity. If these truths can be carried across to the people in the pews, those who have been giving pennies for the underprivileged nations will be inspired to give their dollars and some will offer their lives.

JOHN McNAB.

(This book is available through Missionary Education, 63 St. George St., Toronto.)

THE DAUGHTER OF JAIRUS. By Paul Fox. McClelland & Stewart, Toronto. Price \$3.00. 213 pp.

THE AUTHOR IN this story tries to picture what happened to the daughter of Jairus after Jesus raised her from the dead. The story is well written

depicting the faith of this young woman in Jesus Christ. Judas Iscariot is represented as a handsome young man of means, worldly and cynical, who is drawn to Christ. Lazarus is repre-

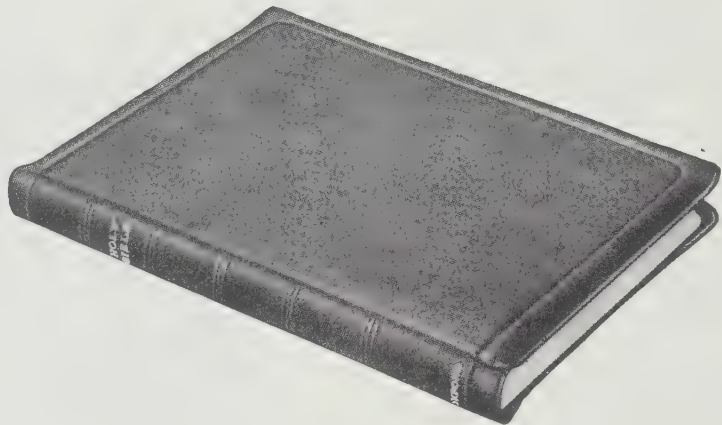
sented as a simple, good-natured farmer, a poor relative of Jairus. The Gospel would lead us to believe that he was of the middle class and a man of worth. The story ends in the death of Christ. A sequel would answer many questions.

W. J. WALKER.

Galt, Ont.

MRS. H. C. MCKELLAR

Since 1919 Mrs. McKellar had been a valued member of St. Paul's Church, Hamilton. In the year 1925 she threw her boundless energy and ability into the struggle to preserve the Presbyterian faith at a time when its future was threatened. Her sudden passing on April 4 was a great shock to the members of this congregation. Perhaps Mrs. McKellar's greatest contribution was through the W. M. S.



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July 13-20

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Synod Stresses Advance In Christian Witness

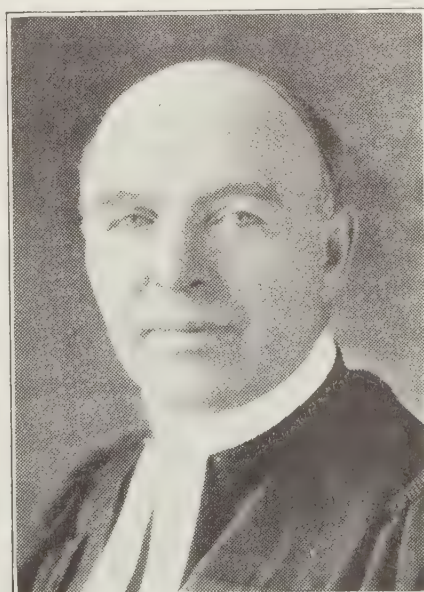
By JAMES K. WEST

THE Rev. D. J. Lane, B.A., of Clinton, was elected by the Synod of Hamilton and London on April 30, to succeed the retiring moderator, the Rev. Donald MacInnes, B.Th., who delivered the sermon at the opening Sederunt.

Synod was fortunate this year in securing the Rev. H. B. Hudnut, D.D., of Woodward Avenue Presbyterian Church, Detroit, as guest speaker. He addressed Synod at the Fraternal luncheon and at two of the Sederunts. The Synod was also addressed by the Moderator of the General Assembly, the Rev. F. Scott Mackenzie, D.D., the Rev. John McNab, D.D., the Rev. Neil Miller, B.D., and the Rev. Malcolm Ransom, recently returned from China. The Rev. W. H. Fuller, B.Th., gave the pre-Communion address.

The constitution for the recently organized Synodical Young People's Society was presented by the Sabbath Schools and Young People's Societies Synod. The David Perrie Camp (Kintail) Board referred to the extensive improvements being made at the camp this year and of the prospects for a successful season.

The Historical Convener referred to the work of the clerk, the Rev. James K. West, in sorting and cataloging the historical records belonging to this Synod which have now been deposited from six of the nine presbyteries, in the Knox College Archives. This



Rev. David J. Lane, B.A.

Synod has made a substantial increase in Budget givings although the statistics show a decline in membership. It was urged that all aid-receiving congregations assume responsibility for ten per cent of their new grants. Where new work is contemplated in growing communities, it was recommended that this should begin with the formation of a Sunday School.

The Committee on Evangelism and Social Action stressed the Advance in Christian Witness, calling upon presbyteries and congregations to share in this great undertaking. The Provincial Government was severely criticized for its failure to take action on the Hope Commission Report on Education in Ontario. The Attorney-General of Ontario was commended for his statement of pronounced opposition to legalized gambling in the Province.



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By Mary Esther McWhirter. A story of God actively at work in the church.

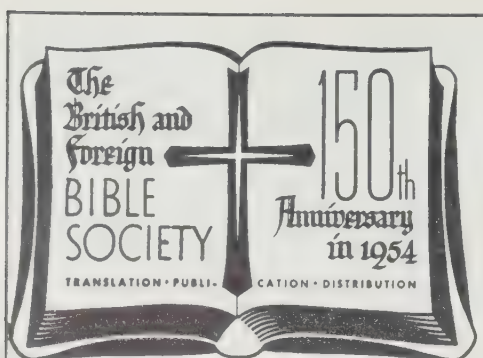
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PERSONALS

The Rev. William J. Adamson, B.D., was inducted into a new congregation, St. Giles, Kingsway, Toronto, on April 24. The erection of the manse and church will commence very soon on a splendid site obtained in St. George's Manor, Islington . . . Knox Church, Oshawa, has extended a call to the Rev. Stuart B. Coles, B.A., of North Bay. Mr. Coles has accepted the call and will be inducted early in June . . . the Rev. Alexander M. Gordon, D.S.O., D.D., is visiting friends in the Old Land, and will represent our Church at the Assembly of the Church of Scotland on May 22 . . . the Rev. Joseph Wasson, D.D., will also be our delegate to the Church of Scotland, and will represent our Church at the Assembly of the Presbyterian Church in Ireland . . . Major J. Fred Goforth, M.C., M.A., has been appointed to represent us at the Assembly of the Presbyterian Church of England. Major Goforth is spending his vacation in Great Britain and on the Continent.

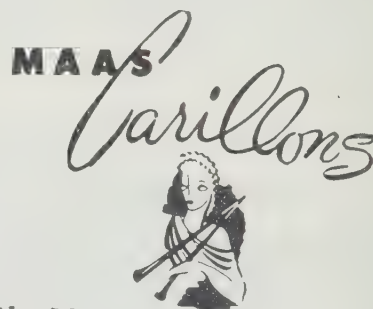
Hamilton Presbytery inducted into the charge at Port Dover, the Rev. William J. Moorhead, who had been studying at Chicago University prior to his acceptance of this call . . . the Rev. H. G. Marsh of Rocky Mountain House, Alta., has accepted a call to St. Andrew's, Edmonton . . . the Rev. R. J. Gillanders of Armstrong, B.C., has been inducted into St. Andrew's, Olds, Alberta . . . Erskine Church, Hamilton, has extended a call to the Rev. A. G. MacKenzie of Oswego, N.Y.

The following theological graduates have been appointed to various mission fields from Knox College: Walter Al-lum, B.A., Knox, Brantford, Ont.; Albert E. Bailey, B.A., Dundalk, Ont.; Malcolm D. Blackburn, B.A., Mt. Lehman, Bradner, B.C.; Charles H. Carter, B.A., Victoria Harbour, Ont.; Walter Jackson, M.A., Burk's Falls, Ont.; Neil J. MacLean, B.A., Grand River, N.S. (for summer only); Kenneth J. Matthews, Uptergrove, Ont.; James R. Moore, B.A., Wanham, Alberta; Max V. Putnam, B.A., Fenelon Falls, Ont.; Richard J. Ritchie, B.A., Merigomish, N.S.; George L. Royal, B.A., Norval, Ont.; Deane C. Smith, B.A., Calvin Church, Winnipeg; Wayne A. Smith, B.A., Bala, Port Carling, Ont.; A. Laurie Sutherland, B.A., Rocky Mountain House, Alberta; Granville Taylor-Munro, B.A., St. Andrew's, St. Catharines, Ont. . . . The following graduates will take post-graduate work in the Old Land: George I. Hopton, B.A., James M. Thompson, M.A., and Peter C. Wother-spoon, B.A.

The following theological graduates have been appointed to various mission fields from the Presbyterian College, Montreal. Jacob Bambury, Mira Ferry, N.S. Owen Channon, Arnprior, Ont. Howard Grace, Athelstan, B.C. Douglas A. Wilson, Blue Mountain, Garden of Eden, N.S.

Rogers Memorial Church had a reception for their minister, the Rev. James Milroy on the completion of his tenth year as their minister.

The Rev. David Scott, D.D., who retired last year from Knox Crescent and Kensington, Montreal, was inducted into the rural charge of Kin-claven, 12 miles north of Perth, Scot-land, on May 16. . . . Mr. Max V. Putnam, B.A., and Mr. Granville Taylor-Munro, B.A., were ordained to the Christian ministry on May 3 before a large congregation in St. Andrew's, Kitchener. . . . Mr. Walter Jackson, M.A., was ordained on May 3 in St. Andrew's, Burks Falls, by the Pres-bytery of Algoma and North Bay.



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In Memoriam

REV. JOHN DAVEY, B.A., B.D.

The late John Davey was born in Macclesfield, England, 75 years ago. As a young man he served on the London Police Force where he rose to the rank of Sergeant. This experience convinced him that evildoers should be converted rather than punished, so he decided to enter the ministry. Because of the strong, religious character of some of his fellow policemen, he decided to enter the Presbyterian Church and commenced his studies at New College, Edinburgh, where he graduated in theology in 1907.

Canada was then experiencing a great flood of immigration and Dr. E. D. MacLaren, Superintendent of Missions, was in the Old Land pleading for young men to come to the Presbyterian Church in Canada. John Davey pioneered in western Canada in "front of the steel." He preached in work coaches, conducted services in school houses, barns and in any kind of building. He drove through cold and blizzard, often depending upon the instinct of his horse to get him home. Through his leadership churches were erected in the towns of Wilkie, Adanac, and Unity.

He was called in 1914 to Miami and Rosebank, Manitoba, and there he was married to Jean Wilkie, of Morden. He moved to Ontario in 1921 and served in Bentpath and Knox Church, Dawn, prior to being called to Creemore and Dunedin. In 1926 he received a call to Dale Presbyterian Church, Toronto, where he laboured for over 14 years. In this pastorate, by his strong and faithful proclamation of the Word; by his cheery smile and happy disposition in a district that was hard hit by the depression, he made Dale Church the rallying centre for the young people in that down-town district.

From 1940 he ministered to Hastings, Norwood and Havelock, but was forced to retire in 1947 because of failing health. He died on April 17, and is survived by his wife and one son.

JOHN HAMMOND

Cooke's Presbyterian Church, Toronto, lost by death on February 12 John Hammond, an elder who had served for 50 years. He died at the home of his son in St. Catharines. Mr. Hammond was born in County Donegal, Ireland, in 1876, and united with Cooke's congregation on reaching Toronto. He was ordained an elder in 1901, being the youngest man ever to be elected to that office in this congregation. For over 20 years he filled the office of Session Clerk with efficiency and dignity and was also representative elder for many years. Mr. Hammond was superintendent of the Chinese department and also assistant superintendent of the Sunday School.

His greatest service was rendered to Cooke's Church during the years he served as church visitor. His ministry to the bereaved, the aged, and the sick was a source of great blessing to all. His love for Cooke's Church remained unabated until the very end and he will be greatly missed in the congregational life. Funeral services were conducted by his minister, the Rev. William McRoberts.

MRS. STUART WOODS

The late Desta E. Woods was one of the great band of pioneer women to whom the Presbyterian Church must ever be grateful. She served in various manse with her husband, the Rev. Stuart Woods. Mrs. Woods was gifted with a keen mind, a sympathetic heart, and the ability to express her thoughts briefly and beautifully.

Since her husband retired she had been a member of St. Andrew's Church, Beamsville, and took an active interest in the Sunday school and the Women's Missionary Society. The Desta Woods Auxiliary of St. Andrew's, and the Desta Woods Mission Band in North Pelham were both named in her honour. Surviving are her husband, one son and one daughter.

HENRY MacMILLAN CREASER

Henry MacMillan Creaser of St. Andrew's Presbyterian Church, Rose Bay, N.S., died on April 5. A faithful elder for many years, Mr. Creaser served as Clerk of Session for a long period and until his death served as representative elder. He carried out his duties with conscientiousness and kindness and was an example of steadfast loyalty to the congregation.

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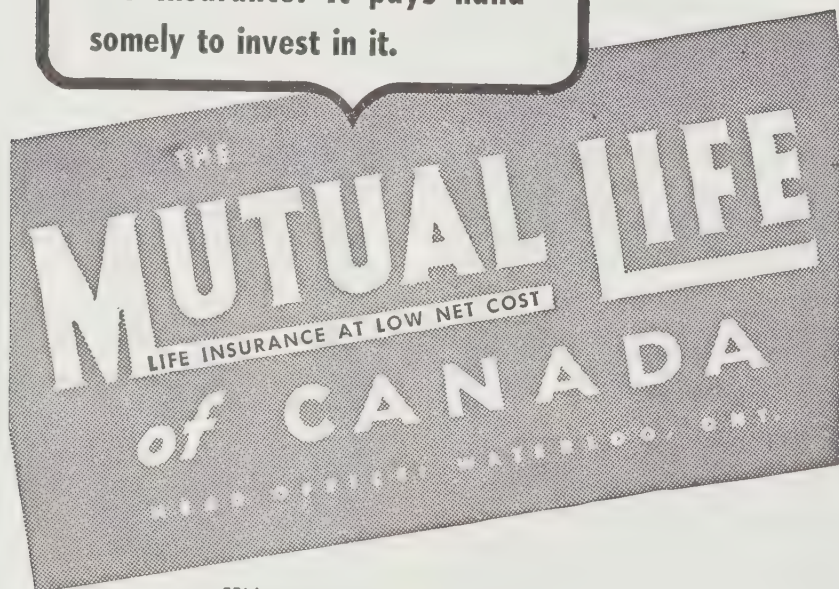
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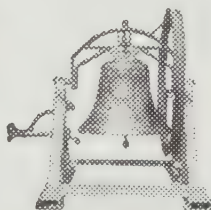


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In Memoriam

JAMES CRAWFORD BROWN

St. Paul's Church, Hamilton, mourned the passing of James Crawford Brown on March 29. He was in his 86th year. For 43 years he followed his chosen career of banking, spending much of his time in Hamilton and Dundas, and afterwards in Winnipeg. After his retirement from banking he gave himself to church and community labours with all the strength of body and mind that he possessed. He served as elder, trustee, and manager and in the entire work of the Church as representative elder, member of the Board of Administration and of the Committee of the Presbyterian Record. He leaves to mourn his death, a sister and a brother.

MRS. JAMES WILSON

Jessie Sands Wilson, wife of the late Rev. James Wilson, D.D., died at her home in Toronto on April 6. Mrs. Wilson's interests centred around the home, the church and its missions, and more especially in the work of the Women's Missionary Society, and these interests she served with untiring zeal. She was a tower of strength to her husband in his work and together they enjoyed a rich, full ministry of 45 years. Surviving is a daughter, Ruth Marion.

MRS. NEIL MacMILLAN

Although confined to her home for many years, Mrs. Neil MacMillan was always ready to lend a helping hand in congregational activities or in the neighbourhood. She died on May 1, in her 74th year, and is mourned by her husband, who is the devoted clerk of session of St. Andrew's, Avonmore, and by four sons, two of whom are ministers of our Church, Dr. Donald N. MacMillan and the Rev. J. Eldred MacMillan, and Archie G., and Howard of Avonmore.

MRS. J. McL. STEVENSON

St. Andrew's, Barrie, lost its oldest member when Mrs. J. McL. Stevenson died at her home on April 27, following a four months' illness. Mrs. Stevenson was 98 years of age, and was an ardent worker in the Women's Missionary Society, in which she held all the offices at one time or another. Interested in all good works she was an enthusiastic supporter of missions. Surviving her are three children, eleven grandchildren and seven great grandchildren.

ERNEST FERGUSON

Ernest Ferguson died suddenly on April 2, aged 69 years. He was the senior elder of St. Andrew's, Sonya, Ont., and was an outstanding churchman and a good citizen. He was elected to the Kirk Session 31 years ago and was the clerk at the time of his death. For many years he served faithfully as superintendent of the Sunday School and he will be much missed in this community.

HUGH LORNE MacPHERSON

St. Andrew's Church, Bolsover, lost by death Hugh Lorne MacPherson. Interested in the church from his boyhood he was ordained to the eldership in the year 1924. He was most devoted in his service, not only for the Presbyterian Church but for the good of the entire community. This congregation will sorely mourn his valued service.

ALLAN McBAY

The Kirk Session of St. Paul's Presbyterian Church, Carluke, Ont., lost one of its senior members. Allan McBay, by death on April 3. He was 87 years of age. Ordained to the eldership in 1936, his many kindly deeds to his church and community by word and precept, marked him a noble citizen revered by all. Impaired health of late denied him regular church attendance but his interest in its mission was always maintained.

HOWARD T. BROOKER

Knox Church, Windsor, suffered a loss in the death of Howard T. Brooker on May 2, at the age of 74 years. Mr. Brooker was in all ways a true servant of his Master, and had been a faithful elder for the past 14 years. He was connected with Knox Church for a period of over 30 years. He is survived by his wife and one daughter.

WALTER FERGUSON

The senior elder of the Presbyterian Church at Langside, Walter Ferguson, died on March 16. For many years he was clerk of Session and throughout his long life his kindly influence was felt in the Kirk Session, in the Sunday school, and in the Board of Managers.

PRESBYTERIAN RECORD

Good Samaritans

(Continued from page 179)

down on the beach, put up crude shelters that would at least break the force of the wind and keep out the rain.

Mrs. Clarke, her husband and sons, and Captain Elliott did all they could to help the poor invalids. As the days went by, many of them died and were buried in a common grave on the rocky hill back of the house. The others began to recover and to speak hopefully of continuing their voyage to Quebec, though the "Miracle" itself would do no more seafaring. The twin girls survived and the Clarkes found a home for them with a Magdalen Islands family at Havre aux Maisons, 45 miles away. (There they lived for the rest of their long lives.)

At last the bleak days seemed nearly over and the fine weather came on. Even to the "Miracle's" passengers the shipwreck began to be a fading nightmare. Then the dread ship fever lashed out again. This time it found a victim in Mrs. Clarke, worn out with nursing so many patients, and in Capt. Elliott. The captain recovered but the wife and mother was too weary to fight. One sad morning Mrs. Clarke died and was buried in that rocky graveyard beside the people whom she had tried to save.

That is not the end of the story. Eventually Capt. Elliott and his crew made their way back to England and told the story of the East Cape shipwreck. To the Admiralty Capt. Elliott pointed out the need for lighthouses to flash a bright warning to ships passing the treacherous Magdalens. And not long after a lighthouse was built on lonely Ile Brion, 15 miles off shore.

The Clarke family still lives at East Cape, but today there is not one but three farmhouses. Grandsons and great-grandsons of James Clarke tell the story of the wreck of the "Miracle" to their children when a great storm blows up and the waves are breaking white on the beaches. And on the living-room wall of the original house, framed for all to see, is this letter from Capt. Elliott:

"This is to certify that the ship "Miracle" under my command was wrecked on the Magdalen Islands on the nineteenth day of May, 1847, with 446 souls on board, and through the exertions of Mr. James Clarke and his sons succeeded in saving nearly the whole of them. And they deserve great praise for their exertions both in supplying them with food and shelter. I firmly believe that a light on the east end of the island would save many a shipwreck . . ."

H. H. Elliott (Master)

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I. Q. ON JEWS AND JUDAISM

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PASSOVER TIME

REDEMPTION TIME

Q.—What does the Feast of Passover chiefly commemorate?

A.—The Redemption from Egypt.

Q.—What does the Second Advent portend to Christians?

A.—According to St. Paul "The Redemption of our body." (Romans 8:23) "The Redemption of the purchased possession unto the praise of His glory." (Ephesians 1:14).

Q.—Is there any speculative teaching among prophetic students as to the time or season of the year when the Second Coming of Christ might take place?

A.—Some believe and teach that the coming of Christ will take place at the Jewish New Year or the Feast of Trumpets, which usually occurs in September, associating the "Trump of God" at the coming of Christ with the blowing of the horn at the Feast of Trumpets.

Q.—Is there any scripture to prove such speculative teaching?

A.—None whatsoever. On the contrary, we read in the Epistle of St. Paul to the Thessalonians in which he admonishes Christians, — "But of the times and season, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." (I Thessalonians 5: 1-2).

At the same time, students of prophecy must remember that the sun rises and sets with mathematical precision according to the plan of God. The stars and planets in the heavens rotate according to the plan of God. The stars and planets in the heavens rotate according to the design of the Omniscient Creator.

God has a "set time" (Psalm 102:13) in which His purposes are fulfilled. The Redemption of the Hebrew people from Egypt took place at Passover in the Springtime of the year, and the season is designated in the Bible as the first month of the year. (See Exodus 12.) The Redemption of the world from sin also took place at Passover time. It must be remembered that the great act of Redemption took place, not at Christmas but on that Eve of Passover on Calvary's Hill when the Lamb of God shed His blood to vicariously propitiate for the sins of the world. If then God works according to a plan and design, it is not unreasonable to suppose that the Second Advent of Christ, which will be "The Redemption of the purchased possession" might also take place at Passover time.

Passover is a Memorial Feast (Exodus 12:14) as the Lord's Supper is a Memorial, "This do in remembrance of me." It is the Lord's Passover, (Exodus 12:11) as the Communion is the Lord's Supper. Supper is the evening meal. The Passover was and is being partaken of in the evening. St. Paul says, "The day of the Lord so cometh as a thief in the night." (I Thes. 5:2.) "And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him." (Matt. 25:6.) "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left." (Luke 17:34.) Hebrew Sages and Rabbis believed that Elijah, as well as Messiah, will come in the month of Nisan which is the month of Passover.

Passover time is Redemption time.
Passover time is Resurrection time.

"Christ the firstfruits; afterward they that are Christ's at his coming." (I Cor. 15:23.) Let us so live and so work for Him that we may not be ashamed at His imminent and glorious appearing, whenever He, in His wisdom and glory will appear according to the set time, foreordained before the foundations of the world. "Occupy till I come." This the Scott Mission is doing with such urgency and love as if Christ will appear tonight. The harvest is ripe, the labourers are few.

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CBC Network—1.30 to 2 p.m. each Sunday, "The Way of the Spirit."

CBL—June 3, 11 a.m., Rev. H. D. Stewart, Victoria Presbyterian Church, Toronto.

CBL—Morning Devotions 8.15 a.m., Week of June 4, Rev. D. McM. Kerr, Royce Ave. Presbyterian Church, Toronto.

CBM—Morning Devotions, 8.15 a.m., June 7-9, Rev. Roland T. Moores; June 25-27, Rev. J. S. McBride of Montreal.

CBM—Montreal, Que., 11 a.m. **CJAD**—7.30 p.m., June 3, Knox Crescent & Kensington; June 17, St. Andrew & St. Paul.

CFAB—Windsor, N.S., 11 a.m., (Every Fifth Sunday), (A.S.T.)

CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday, (C.S.T.)

CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.

CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.

CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month. (A.S.T.)

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.

CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's and Third Sunday Paterson Memorial each month.

CJAT—Trail, B.C., 9 p.m., Every Sunday. "Quiet Hour" from First Presbyterian Church. (P.S.T.)

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month. (M.S.T.)

CJBC—Toronto, "Prelude to Worship." Every Sunday at 10.05 a.m.

CJDC—Dawson Creek, B.C., Every Sunday 5 p.m., "Light at Evening Time" conducted by Rev. George Dobie, Fort St. John. (P.S.T.)

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays. (P.S.T.)

CKBB—Barrie, Ont., St. Andrew's Church, First Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's, Second Sunday each month. (M.S.T.)

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.

CKNB—Campbellton, N.B., Knox Church, 11 a.m., Third Sunday each month. (A.S.T.)

CKNX—Wingham, Ont., 11 a.m., Second Sunday, 7 p.m., Fourth Sunday each month.

CKNX—Goderich, Ont., 5.00 p.m., Knox Church, Every Sunday.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month. (P.S.T.)

CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church, Third Sunday each month.

CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday, each month.

CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.

CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month.

CBN—CBNX—St. John's, Nfld., June 17, 11 a.m. (Nfld. time) St. Andrew's Kirk.

VOWR—St. John's, Nfld., June 3, 11 a.m. (Nfld. time) St. Andrew's Kirk.

CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time), St. Matthew's, Every Fourth Sunday.

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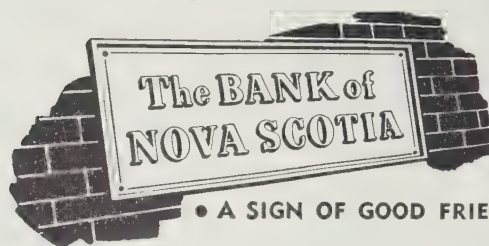
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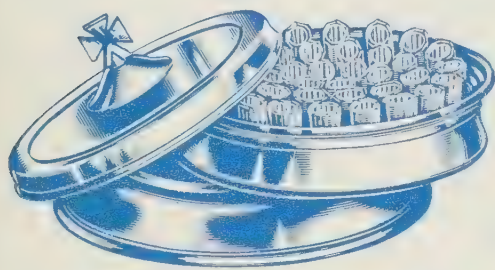
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Material for ensuing number must reach the office by the 5th of each month.

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 Grand River, N.S., Rev. F. Clarke Evans, Sydney Mines, N.S.
 Kensington, P.E.I., Rev. D. A. Campbell, New London, P.E.I.
 Marshfield, P.E.I., Rev. Donald Nicholson, Clyde River, P.E.I.
 Murray Harbour North, P.E.I., Rev. F. N. Young, Montague, P.E.I.
 Newcastle, N.B., Rev. G. W. C. Brett, Tabusintac, N.B.
 North River, N.S., Rev. Charles A. MacDonald, Trout River, N.S.

Synod of Montreal and Ottawa:
 Chesterville, Ont., Rev. Eric Larsen, South Mountain.
 Iroquois, Ont., Rev. Wm. Fitzsimons, Cardinal.
 Lachute, Que., Rev. J. S. McBride, 4520 Marcell Ave., Montreal.
 Lochwinnoch, Ont., Rev. T. DeCourcy Rayner, Almonte.
 Montreal, Que., Fairmount-Taylor, Rev. M. Di Gangi, 7098 Fabre St., Montreal.
 Montreal, Que., Livingstone, Dr. C. Ritchie Bell, 357 De L'Epee Ave., Outremont.
 Ormstown, Que., Rev. R. D. MacLean, Box 361, Huntingdon.
 Spencerville, Ont., Rev. Eric Larsen, South Mountain.
 Vernon and Gloucester, Ont., Rev. F. A. O'Hara, Richmond.

Woodlands, Ont., Rev. Earl G. Moore, Finch.
Synod of Toronto and Kingston:
 Arthur, Ont., Rev. Maurice D. McNabb, Mount Forest.
 Caledon East, Ont., Rev. John F. Nute, Box 67, Orangeville.
 Cannington, Ont., Rev. L. Shein, Ph.D., Woodville.
 Duntroon, Ont., Rev. Peter B. Reid, 212 Pine St., Collingwood.
 Elmira, Ont., Rev. J. G. Murdock, 175 King St., S., Waterloo.
 Foxboro, Ont., Rev. M. W. Heslip, Madoc.
 North Bay, Ont., Rev. B. L. Walden, 632 Bloem St., North Bay.
 Streetsville, Ont., Rev. D. S. Jackson, Port Credit.

Synod of Hamilton and London:
 Alvinston, Ont., Rev. Alfred J. Preston, Box 172 Watford.
 Auburn, Ont., Rev. Alex. J. Simpson, Teeswater.
 Chesley, Ont., Rev. D. G. Archibald, Paisley.
 Cranbrook, Ont., Rev. D. J. Lane, Clinton.
 Dundas, Ont., Knox, Rev. R. Forbes Thomson, 116 MacNab Street S., Hamilton.
 Hamilton, Ont., Knox, Rev. J. M. McCurlie, 47 Macaulay St., W., Hamilton.
 Molesworth, Ont., Rev. D. Glenn Campbell, Seaford.
 Waterdown, Ont., Rev. S. Moore Gordon, 56 Cope St., N. Hamilton.
 Wiarton, Ont., Rev. D. MacDonald, Tara.

Synod of Manitoba:
 Boissevain, Man., Rev. H. Lloyd Henderson, 48 Lyon St., N.E., Portage la Prairie.
 Melita, Man., Rev. A. C. Aicken, Hartney.

Synod of Saskatchewan:
 Assiniboia, Sask., Rev. G. A. Cunningham, 1073 Athol St., Regina.
 Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.

Synod of Alberta:
 Banff, Alta., Rev. V. W. Raison, 635-19th Avenue, N.E., Calgary.
 Calgary, Alta., Knox, Rev. R. J. Burton, 2315-3rd Ave., N.W., Calgary, Alta.
 Calgary, Alta., St. Andrew's, Dr. Frank Morley, c/o Grace Presbyterian Church, Calgary.

Synod of British Columbia:
 Kamloops, B.C., Rev. W. J. Farris, 644 Victoria Drive, Penticton.
 New Westminster, B.C., Gordon, Rev. W. D. G. Hollingworth, 3312 Royal Oak Ave., South Burnaby, Vancouver.
 North Vancouver, B.C., Dr. J. B. Skene, 1100 Thurlow St., Vancouver.

INDUCTIONS

Chatsworth, Ont., Rev. W. L. Clow, B.A., April 19, 1951.

Hamilton, Ont., St. Columba's, Rev. S. Moore Gordon, April 3, 1951.
 Humber Valley, Ont., St. Giles, Rev. Wm. Adamson, B.D., April 24, 1951.
 Montreal, Que., St. Matthew's, Rev. C. L. Mitchell, B.D., May 18, 1951.
 Olds, Alta., Rev. R. J. Gillanders, March 7, 1951.
 Port Dover, Ont., Rev. W. J. Moorhead, B.A., April 20, 1951.

ORDINATIONS

Burks Falls, Ont., Walter Jackson, M.A., May 3, 1951.
 Kitchener, Ont., Granville Taylor-Munro, B.A., May 3, 1951.
 Kitchener, Ont., Max Putnam, B.A., May 3, 1951.

CLERKS OF PRESBYTERY

Niagara, Ont., Rev. Charles S. Oke, 30 Almond St., Merriton.
 Red Deer, Alta., Rev. R. J. Gillanders, Olds.

DEATHS IN THE MINISTRY

Rev. John Davey, B.D., Toronto, Ont., April 17 1951.

RESIGNATION

Rev. Fred W. Sass, Armour Heights, Toronto, June 10, 1951.

VACANCIES

Belfast, P.E.I., Rev. G. C. Webster, Zion Manse, Charlottetown.
 Newmarket, Ont., Dr. Wm. Orr Mulligan, 57 Spruce St., Aurora.
 Toronto, Ont., Armour Heights, Rev. R. H. M. Kerr, 47 Pine Crescent, Toronto.

INDUCTION

Victoria Harbour, Ont., Rev. Charles H. Carter, B.A., May 25, 1951.

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TORONTO

LXXVI — Nos. 7-8

General Assembly Issue



THE PRESBYTERIAN RECORD

Established 1876

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

WE must pray that a reprieve which God has granted to our society once will not be refused if we ask for it again in a contrite spirit and with a broken heart.

Arnold J. Toynbee.

Forgive us for thinking that prayer is a waste of time, and help us to see that without prayer our work is a waste of time.

Peter Marshall.

We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.

Gen. Omar N. Bradley.

Crowds drawn by spectacular or entertaining or eccentric preachers do not give strength to the church. Our individualistic and self-centred religious attitudes must be replaced by enlistment in co-ordinated church activities.

The conventional church programme has too much deteriorated into a professional propaganda financed by silent spectators. The Christian movement began as a company of Christ's followers, each telling what he knew about his Lord. We must recover the original apostolic practice of lay participation.

Ralph W. Sockman.

The Church must learn to fight again. It must remember its origins. It must learn to live wholly and exclusively upon its own inner strength. The experience of churches in totalitarian areas has shown that real freedom is found in the fighting churches.

Dr. Visser 't Hooft.

The Church that is not evangelistic is on ice.

Billy Sunday.

It needs the presence of special difficulties to manifest to all the working of God's mighty power, and for such difficulties we may and should be grateful, and not cast down.

Hudson Taylor.

When there is a chip on your shoulder there is usually wood up above.

Selected.

A parson is a man who talks in other people's sleep.

Lord Jowett of Balliol.

A corruption of morals usually follows a profanation of the Sabbath.

Sir W. Blackstone.

Our strength lies in the moral character of the people. The greatest threat to our security today is the cocktail lounge in the hotels.

Billy Graham.

The structures of society cannot be perfected, but they can be improved. And this the Christian must try to do as part of his responsibility for his neighbour.

Reinhold Niebuhr.

A Prayer of Youth

O God, our Father, we come to Thee in the morning of life, seeking Thy blessing upon all our powers of body and mind. Help us to keep our bodies strong for Thy service. Keep our minds wise in judgment and farseeing in vision. May Thy will be done in us.

Bless our homes, make them centres of light, of joy and reunite us more closely to one another and to Thee. Grant that our many experiences of Thy love may give us an ever increasing faith. Help us to put Thy truth into action during summer's happy days. Tune our lives into accord with Thine own, so that our hearts may sing Thy praise and we may worthily magnify Thee, through Jesus Christ our Lord. Amen.

Scottish Miners Welcomed By Church

THE immigration of Scottish miners is a movement of great interest to the Presbyterian Church in Canada. The immigration is sponsored by the Hollinger Gold Mines at Timmins, and they have recruited approximately 300 men for engineering and mechanical work.

By HARRY R. PICKUP

Four of the groups, totalling about 90, have already arrived. Most of the men are married and belong to the Church of Scotland. All the groups have been welcomed both at Halifax and at Montreal by Mrs. G. E. Ingraham and by myself.

These men have been deeply impressed (and first impressions are extremely important), by the warm welcome that they have received from our Presbyterian immigration officials as soon as they landed in Canada. Each of them expressed the feeling of thankfulness that there was a Church that cared sufficiently for their welfare in a new land to make them welcome as they came ashore and assist them en route to their new home. This is very heartening because new arrivals have sometimes been misinformed by others that no Presbyterian Church exists in Canada.

The welcome at the ports and at Montreal and Dorval was overshadowed by the greeting given to these men on their arrival at Timmins. The first group of 27 was met some distance from Timmins by representatives of the Hollinger Gold Mines and the Rev. Donald Powell of the MacKay Presbyterian Church, Timmins. Most of them attended the church service the following day and on the Monday evening a reception was arranged by the members and friends of the MacKay Presbyterian Church. The building was crowded to capacity and the men were very much moved by the expression of welcome and many had tears in their eyes.

THESE newcomers have been happily initiated into the life of the church at Timmins. Sixty are attending church regularly and thirty joined at the Communion service on May 20. Others are ready to join as soon as their wives and children reach Canada.

The transportation of the wives and



Courtesy T. C. A. Photo

The Rev. Harry R. Pickup, Director of Immigration, welcomes another group of miners as they reach Dorval en route to Timmins.

children has already begun, and Miss Hilda Blackwell, our receptionist for Montreal and Quebec, met the first contingent at the airport on May 28. One of the women said, "We would have been lost without Miss Blackwell." At Timmins, the Rev. Donald Powell, commenting on the situation created by this influx of Presbyterians, said, "We shall soon have to build a new church."

It has been rightly remarked that we must take a long view of this immigration work. While the advantage to our Church will not be seen in one generation with regard to the Dutch and Displaced Persons from Continental Europe, it is gratifying to be associated with an immigration project that brings immediate results as in the case of these Scottish miners and their families. ★

CONVENERS OF ASSEMBLY'S BOARDS

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Scene on the Driveway, Ottawa, Ontario

National Film Board Photo

THE RETIRING MODERATOR'S SERMON

Fellow Labourers With God

I. Cor. 3: 9. "For we are labourers together with God."

THIS remarkable expression which is translated, "labourers together with God," is found nowhere else in Scripture; but it is so completely in harmony with the entire scriptural emphasis, and especially with the emphasis consistently observed by St. Paul in all his writings, that we feel no sense of strangeness or surprise when we come upon it here. It is a true and accurate expression of the apostle's thought.

Not only so, but here as always Paul is completely faithful to the spirit of our Lord's own teaching. With what patient persistence did Jesus himself endeavour to impress this same thought upon the minds of His disciples. The spirit in which He lived His own life on earth and in which He went to the Cross was, He said, the spirit which must possess the hearts of all His followers.

We have need to remember, what Paul saw with such crystal clearness and the implications of which he so fully accepted, that Jesus not only faced the Cross Himself, but that He also involved His followers in the same sacrifice. He sent them out into the world

By F. SCOTT MACKENZIE

to live the same kind of life that He had lived, a life dedicated to the same ideals, in the assurance that whatever such a life might cost in self-denial and suffering and sacrifice, it would always be a life of victory, and of ultimate and eternal value.

AS an indication of what faith in Christ ought to mean in actual practice, there is nothing difficult to

understand in all this. Where such faith has reality, it will express itself in fidelity to the things which He has taught us to be of supreme worth, no matter what the price of such fidelity may be. It is just as simple as that. Seek first the kingdom of God, which is simply the complete and perfect rule or reign of God everywhere, the fulfilment of His ultimate design and purpose. We are to seek that, working to this end with God Himself, and contributing to the final outcome.

It is really an amazing conception when we allow the full meaning of it to take hold of our minds. It is a conception however which, generally speaking, has not received in the thought and teaching of the Church the emphasis which it deserves, nor has it taken the place which it ought to take in the minds of Christian people.

There are reasons, no doubt, for this condition of things. One reason unquestionably has been the feeling that

such an emphasis might tend to obscure the uniqueness and the finality of the redemptive work of Christ. The idea that suffering and sacrifice endured for His sake might also have a redemptive value, and that we ourselves might in this way contribute to the fulfilment of God's redemptive purpose has been set aside therefore through fear of diminishing that unique reverence which belongs to Christ alone.

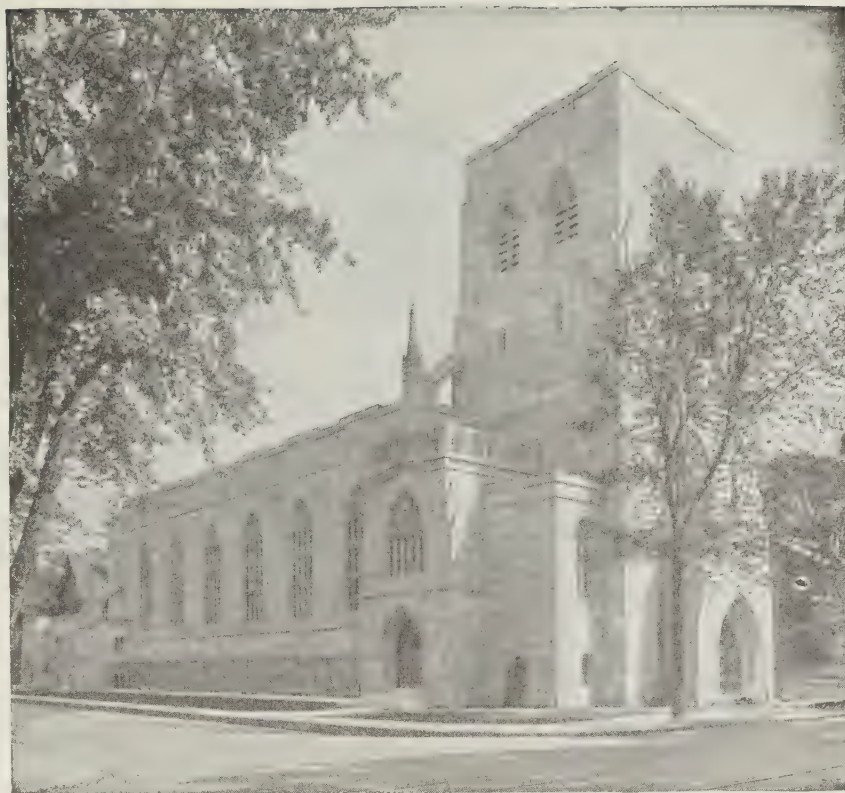
WE can sympathize certainly with any hesitancy which is motivated in this way, even while insisting that the fears associated with it have no justification. But to a far greater extent this truth has been obscured simply because its implications have been unacceptable to so many people.

These implications are clear enough. Anybody can see that this way of interpreting Christian living will interfere very seriously with the indolent and selfish comfort which so many want their religion to provide for them, and in accordance with which they want all Christian teaching to be explained. They do not want to hear much about the sterner aspects of the life of Christian discipleship. They want a gospel which will stress the finished work of Christ, and the great truth that salvation is of God's free grace and is His work alone. And that is all.

Any suggestion that we may be called to have some part in all this, and that some demands may be made upon us as fellow-labourers with God is dismissed, usually with a fine show of superior piety, as simply an expression of man's own sinful pride—of his refusal to acknowledge his own utter helplessness and his absolute dependence on God. This is all very congenial to those who want their religion to be just an easy, effortless thing—a matter of waiting for God to do His own work in His own way, but failing completely to see that His way, as revealed to us in Christ, is through the instrumentality of those whose lives are dedicated to the doing of His will.

AT this particular point in history, and amid the conditions in which we stand today, it is of the very first importance that the teaching of the Church should be clear and well-balanced in this respect. It is so fatally easy to rush to extreme positions, all of which have their own dangers. I have just made reference to one such extreme.

At the opposite end of the scale there is the other extreme of some form of humanism; and we have been familiar enough with that, too, in these modern days. Men have been so impressed by their own cleverness, and



Knox Church is one of the large Presbyterian churches in Ottawa, situated on Elgin Street. The minister is the Rev. Colin F. Miller, M.A.

so dazzled by the marvels of human achievement, that they considered themselves to have reached the point where they could dispense with God altogether, at any rate so far as matters concerning their well-being here in this world are concerned.

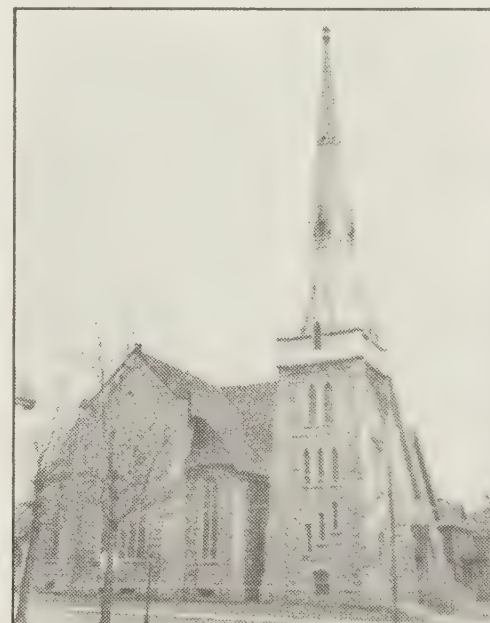
This rosy optimism has, of course, been pretty well shattered by the march of world events in these recent times and the chaotic condition of the world today. And now we are threatened with a reaction, equally unbalanced, where we are told that all that we want to see accomplished in the earth is God's work, to be done by Him alone, and that all that man can do is simply to wait patiently for Him to intervene.

WHEN will we learn that this is not a matter either of leaving God out of account or of leaving man out of account, but of recognizing the place of God and of man in the overthrowing of evil and the accomplishing of His purposes? This is His work certainly, to be accomplished only in the power of His Spirit, but it is a work which He has chosen to accomplish through those who have surrendered their lives to His service, and through whom His own power is to be made effective in the life of the world.

We have great need to stand unshaken in this assurance. Amid all the perplexities and discouragements which beset us, let us not forget that the Living God who has placed us here in this mid-twentieth century, who has called us to bear our witness to His

truth in Christ and to meet the challenge of this present time, is still the same as He has ever been through all the ages, and that His promises will not fail.

His call as it comes to us in Christ is a call not to selfish ease or despairing idleness, but to labour and to sacrifice, in the might of His Spirit and in harmony with His eternal purpose, knowing that all such labour and sacrifice can never be in vain, but that the faith of which such service is the inevitable expression is the only victory that will overcome the world. ★



Erskine Church, Ottawa, has the largest Presbyterian membership in the city. It is situated on Bronson Avenue. The minister is Dr. Robert Good.

GENERAL ASSEMBLY IN REVIEW

Wednesday, June 6

THE SPIRIT OF THE DAY

THE opening sederunt of the 77th General Assembly was held in St. Andrew's Presbyterian Church, Ottawa, at eight o'clock in the evening. The devotional service was conducted by the Rev. A. Ian Burnett, D.D., and the Rev. F. Scott Mackenzie, Th.D., Moderator of the Assembly.

Dr. Burnett welcomed the Commissioners in the name of the session and congregation of St. Andrew's Church and on behalf of the Presbytery of Ottawa. Dr. Mackenzie's sermon, which will be found elsewhere in these pages, was on the theme, "Labourers together with God." The Moderator said that Paul found himself in harmony with the spirit of Christ, who said, "My meat is to do the will of Him that sent me." Christ not only chose the Cross but He involved His followers in that sacrifice.

We also have a share in the redemptive work of God. This truth is not welcomed by either the indolent or the indifferent. Nor is it welcomed by those who are dazzled by human achievements and believe that they can stand on their own and do without God. The Moderator concluded, "The faith of Christ is the only faith that will overcome the world."

THE ASSEMBLY ELECTED

The General Assembly received three names in nomination for the Moderator's Chair. The name of the Rev. Norman D. Kennedy, M.C., M.A., minister of First Presbyterian Church, Regina, was brought forward by Dr. A. G. Macpherson of Riverdale Presbyterian Church, Toronto. The name of the Rev. David Lang, D.D., of St. Andrew's Presbyterian Church, St. John's, Newfoundland, was sponsored by the Rev. C. K. Nicoll of Oakville. Dr. W. Orr Mulligan of St. Andrew's Church, Aurora, was placed in nomination by the Rev. E. J. Kerr, B.D., of New Liskeard. On a ballot vote being taken, the Rev. Norman D. Kennedy was declared to have a majority over the other two nominees and was duly welcomed by Dr. Mackenzie as the new Moderator amid the acclaim of the Assembly.

After the election of the Moderator, Mr. Kennedy pointed out that the

Church was meeting in the Capital City in a time of great world crisis. We have present at the Assembly both young and old, old men to dream dreams and young men to see visions. Mr. Kennedy named the Rev. Wallace MacKinnon, B.A., of Moose Jaw, to be the Moderator's Chaplain, following a line of usage in the Church of Scotland.

THE ASSEMBLY APPOINTED

The Rev. G. Carlyle Webster to be Convener of Bills and Overtures; the Rev. C. K. Nicoll, Convener of the Business Committee of Assembly; Dr. John M. Macgillivray, Convener on Loyal Addresses and the Rev. H. G. Cleghorn on the Roll of Assembly.

THE ASSEMBLY THANKED

The Assembly tendered its thanks to Dr. F. Scott Mackenzie, the retiring Moderator, for his splendid achievements during his term of office in which he never missed a single appointment from ocean to ocean.

Thursday, June 7

THE SPIRIT OF THE DAY

ALMOST perfect weather greeted the Commissioners on the first day of the Assembly. After the cordial civic reception accorded to the Commissioners by the Mayor of Ottawa, he practically assured them of the key



Ottawa Journal Photo

The retiring Moderator of the Assembly, Dr. F. Scott Mackenzie (right), shows the new Moderator, the Rev. Norman D. Kennedy, M.C., M.A., how to adjust the ruffles on the sleeve of his gown.

to the City and pointed out that if they got any minor tickets for parking they might be passed to the minister of St. Andrew's instead of a Justice of the Peace.

All ears were opened and the Assembly was alerted by the stirring challenge presented when Finlay Stewart of Kitchener spoke on a subject dear to the heart of every Commissioner, the need of men for the ministry. Although we have had a remarkable year so far as the number of graduates from both Colleges, nevertheless we must take the long-term view and be prepared for the extension of our Church by the training of worthy ministers. Tremendous interest was shown in the Assembly and many opinions were expressed, all favourable towards that deeper spiritual growth that the Church needs to produce its own ministry.

The Assembly showed great interest in the report of the Rev. W. J. Walker on behalf of the official Church journal. Mr. Walker found several warm expressions from leaders of the various Boards with regard to the usefulness of the RECORD in inspiring our people and in promoting the work of the Church.

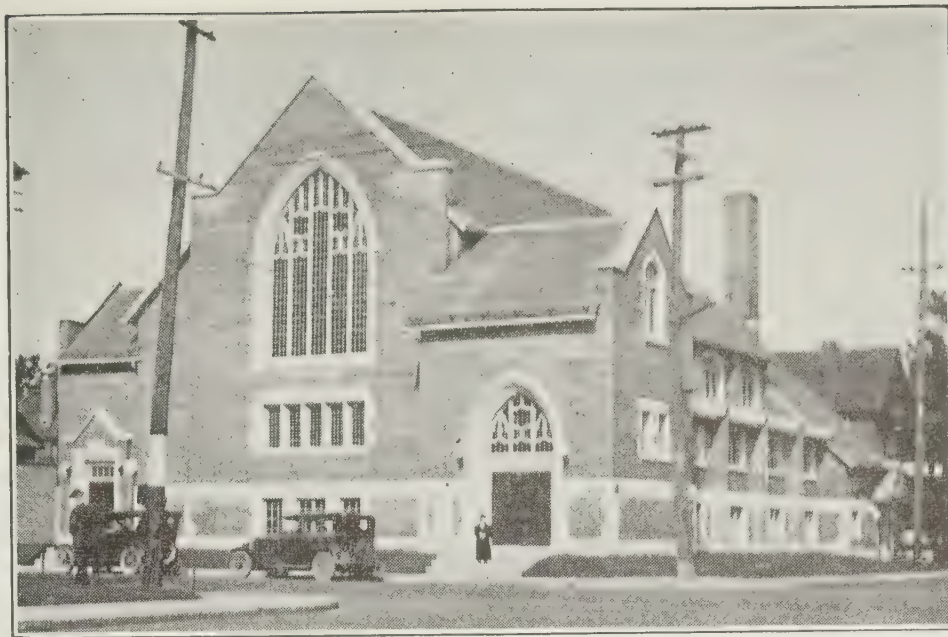
The vision of great need and of the work of the Church from ocean to ocean will be one of the lasting memories accorded to each Commissioner. One could not forget the burning words that were poured forth by the seven speakers on the Home Mission need and prayers were offered up that we might be found worthy of the expanding work that confronts our Church.

RECRUITS FOR MINISTRY

ONE of the highlights of the whole Assembly was the stimulating address given by the Convener on Recruitment for the Ministry. The Rev. Finlay G. Stewart, of St. Andrew's, Kitchener, fresh from a tour of Eastern Ontario and Quebec, spoke of the work that is being done by his Committee in arousing the congregations to the deeper needs that exist within our Church.

"Some believe," said Mr. Stewart, "that if we can raise the standard of the ministerial salary that we will obtain more recruits even possibly than the Church might need. We believe," he declared, "that if we can raise the moral and spiritual level of the people in the pews then they will provide not only the men for the ministry but greater financial support for the entire work of the Church. During the last two years students on the preaching-singing mission have raised the spiritual insights and the morale of every Presbyterian congregation that they have reached. We have now 200 prospective ministers and deaconesses undergoing preparatory training to enter full-time service."

Men and women in the pews are be-



St. Giles Presbyterian Church on Bank Street, Ottawa, is one of the most centrally located of Ottawa Presbyterian Churches. The minister is the Rev. J. Logan-Veneta, O.B.E.

coming convinced of the fact that the maintenance of the ministry of the Presbyterian Church is extremely vital. Ministers within our Church know that they are part of the real fighting troops of the Christian army. The Reformed Church of the world, of which we form an important strategic part, has the WORD for the crisis that we are facing today. When people come to this realization, God will find it very easy to raise up the necessary leadership.

We are a Church on the march and although we may not be prepared to fill the great role that we are called upon to take in the building of Canada, with the upbuilding of our spiritual morale our vitality should be sufficiently high to produce our own ministry. We are well aware that the Church must be awakened before sufficient ministers will be forthcoming.

Let us remember that a great opportunity exists for all ministers to recruit young people for service. It is in their teens that most young people hear the call to Christian service. Therefore, the minister must be both patient and watchful and anxious to enlist these groups within the Church. Young people want to be a part of a Church that is on the march. Let us help them to serve in the greatest vocation that lies open to the heart and mind of mankind.

THE ASSEMBLY OBSERVED

The Sacrament of Holy Communion.

THE ASSEMBLY HEARD

His Worship Granville Goodwin, Mayor of the City of Ottawa.

The Rev. W. J. Walker, B.D., Convener of the Record Committee.

Dr. E. A. Thomson on Committee to advise Moderator.

Mr. E. W. McNeill, Treasurer, report on the Trustee Board.

Dr. T. Wardlaw Taylor on the Validity of Orders.

Mr. James Dutton, for the Board of Administration.

The Rev. James S. Clarke, on Radio Broadcasting.

Dr. John McNab, Convener of the Committee on Correspondence with Other Churches, and also as Editor of the Record.

Mr. J. E. Teng, layman of Prince Rupert.

The Rev. Doug. Herron, on the Kootenays.

The Rev. R. A. Davidson, Yukon and Alaskan Highway.

The Rev. T. A. A. Duke, the Maritimes.

The Rev. Paul Chan, Chinese Mission, Montreal.

The Rev. Andre Poulain, French Mission, Montreal.

Friday, June 8

THE SPIRIT OF THE DAY

CHRISTIANITY must ever be a religion of the frontier. That was the dominant theme throughout the Assembly both morning and evening in the Friday session. There was an intense concentration on that new work springing up in all the major cities of Canada and in some of the minor cities. Our expanding population and the housing shortage has meant the development of new communities on the borders of great cities and the challenge for our Church to carry forward the Gospel found a warm response in the heart of every Commissioner.

"From ocean unto ocean our land shall own Thee, Lord."

In the morning we were reminded that Western Canada had grown up to be a half-continent where God was honoured because the Church had kept pace with the new settlements. We are faced today with the tide of settlement flowing into communities which as a Church we must not and can not turn from. The establishment of a campaign to provide funds for buildings and Sunday Schools was passed on with remarkable unanimity.

In the evening our eyes were turned towards those far horizons, the new India and the new China. Missionaries who had given their best in the battle spoke of the victories of the Christian faith and of their faith in national leadership. The Church need not be destroyed because many foreign born missionaries were compelled to leave but our prayers are more needed today than ever, that the faith of Christianity may triumph where doors are closed.

CHURCH EXTENSION

ONE matter of vital importance to the entire Church was given first place on the docket on Friday morning. The great problem of Church Extension in the present hour, which had been engaging the study of a provisional committee, was introduced to the Assembly by Mr. James Dutton, Chairman of the Board of Administration.

A survey has been made of the needs of the Church. This has been completed by Presbyteries and the amounts have been totalled up as minimum needs for the next few years. The 47 Presbyteries have stated that \$2,500,000 are urgently needed to break new ground, to meet expansion in various localities, and to place Church buildings in the new building areas of various cities and towns throughout the Dominion. Nevertheless, it was decided that at the present time only \$1,100,000 would be requested as a special offering from the entire Church.

The Rev. G. Deane Johnston, M.B.E., Chairman of the Board of Missions, addressed the Assembly at length on the question of Church Extension. Mr. Johnston said great problems have constantly emerged at various stages in the history of our Church. Our Church had humble beginnings, sponsored by the Presbyterian Churches of Scotland and of Ireland and from its humble beginnings as a mission field the mustard seed has become a mighty tree. There came in 1875 that union of Presbyterian Churches that meant so much to the progress of Presbyterianism in all provinces. Then in 1925 there came that crisis connected with Church Union when our Church rose out of the ashes and marched forward.

Again we face another crisis. At the beginning of this century 75% of the

inhabitants in Canada dwelt in the country with 25% in cities of over 10,000. Today 75% of the Canadians are city dwellers and only 25% live in the country. This transformation means that our Church is facing a new situation. That is, we are face to face with another crisis.

Undoubtedly the new housing areas are at the very core of the greatest need. Young married couples with growing families on account of the housing shortage are moving out to these suburban areas. At the moment they are not in a financial position to build even simple churches. These young people have their names on the communion rolls of downtown churches but their children are growing up and

and type of worship has been a tremendous factor in promoting and maintaining our democratic way of life.

As a Church we must be prepared to advance and not recede. There can be no defeatist clamour. Although many churches are being erected today by the efforts of their own congregations, many more churches would be built if the money could only be loaned to assist them in their initial struggle. Our Church had total givings of \$5,346,454 in 1950. We are no feeble people. A great moral obligation rests upon us to care for our brothers.

The Assembly decided to go forward early in November on this campaign to raise slightly more than \$1,000,000. The campaign will be three-fold, being



St. Stephen's Church, Ottawa, is the most recently built Presbyterian edifice in the west end of Ottawa. The Peace Thankoffering was of great assistance to this congregation in erecting their church. The Rev. George H. Sparks, B.A., is the minister.

they require a Sunday School and church within not too great a distance.

The insufficient state of our Church finances has prevented us from giving monies to aid these new areas. In the last 25 years our Church has given out in grants and loans almost \$1,000,000 to build manses and churches and we have no more to lend.

We must be prepared to embark on a long-term, intelligent Church Extension programme. Canada is on the eve of one of the greatest developments in her history. Mushroom towns will spring up and the people in the beginning will live in "shack town." We must send the Church to "shack town" and grow with the growing communities.

As Presbyterians we are all agreed that the knowledge of God should be spread throughout this land. But how shall they hear without a preacher? Are we to allow jungles of vice to grow up on our doorsteps? There is something in the Presbyterian type of polity and worship that appeals to many people. Our zeal for the Sacraments

a canvass to cover (a) congregational needs, (b) the Budget funds of the Church, (c) the special Church Extension fund.

Opinions varied slightly about the means and methods to be adopted but practically every Commissioner in the Assembly was wholeheartedly in favour of the Church assuming its moral responsibility. "We are a Church," said one Commissioner, "not of the intellectuals solely, we are a Church for the masses."

THE ASSEMBLY HEARD

Mr. C. M. Pitts, Chairman of the Pension Board.

Rev. G. Deane Johnston on Church Extension.

Dr. W. A. Cameron, Board of Missions.

The Rev. Malcolm Ransom, formerly of Yunnan, China.

The Rev. Earl Toombs, formerly of Bhil Field, India.

Dr. F. Scott Mackenzie, representing the World Presbyterian Alliance.

The Rev. C. K. Nicoll and Dr. E. G. B. Foote, O.B.E., on the Chaplaincy needs.

Dr. J. N. Macgillivray of St. Andrew's, Sarnia, present the loyal addresses to His Majesty the King, the Governor-General of Canada, and the Prime Minister.

THE ASSEMBLY EXPRESSED SYMPATHY

To two past-Moderators, the Rev. Dr. Frank Baird and the Rev. Dr. C. H. MacDonald, both of whom are seriously ill.

Saturday, June 9

THE SPIRIT OF THE DAY

COMMISSIONERS have been known to absent themselves on the Saturday morning to spend a weekend with friends. But a record attendance for Saturday was present. Church Worship was central in the business and Commissioners agreed, by a large majority, to prepare for a new Book of Praise. The growing sense of the worldwide brotherhood of Presbyterians caused us to look beyond Canada for a book that we might use with other Presbyterian Churches.

Saturday afternoon was a delightful period of relaxation. Perfect weather greeted the Assembly. Ottawa Presbyterians provided cars to carry the Commissioners to see beauty spots, or tour the Parliament Buildings, and all cars wound up at the home of Mr. Norman and Senator Cairine Wilson where gracious hospitality was provided amid a setting of rare beauty. The Royal Canadian Air Force from Rockcliffe gave us a spectacular display.

CHURCH WORSHIP

Overtures from Presbyteries have stressed the need of a new Book of Praise, a need which the Committee had previously explored. Commissioners agreed that it was time for a change. The Assembly decided to approach the Committee that is appointed to revise *The Church Hymnary* now in use in many Presbyterian Churches throughout the British Commonwealth. Another avenue of exploration is the possibility that the World Presbyterian Alliance may decide on preparing a Book of Praise for world-wide Presbyterianism. The Committee was given authority to prepare Orders of Service for special occasions.

July-August, 1951



Newton Studio Photo

The Saturday afternoon garden party at the Manor House, the home of Mr. Norman and Senator Cairine Wilson.

THE BIBLE SOCIETY

Assembly expressed sympathy with the Rev. W. H. Hudspeth, M.B.E., General Secretary of the British and Foreign Bible Society in his illness and forwarded hopes for his complete recovery. Dr. John McNab spoke on behalf of this society which undergirds every activity of the Christian Church. He mentioned the Third Jubilee programme, which comes in 1954, climaxing 150 years of Bible distribution in almost 1,100 tongues.

THE ASSEMBLY HEARD

Dr. G. Gushue-Taylor of Vancouver, formerly medical superintendent of the Leprosy Colony in Formosa.

Dr. Robert Good report on Assembly's Standing Committees.

The Rev. Colin F. Miller on Church Worship.

Dr. John McNab present greetings on behalf of the British and Foreign Bible Society.

Attention: Presbytery Moderators and Clerks:

"The General Assembly requests all Moderators and Clerks of Presbyteries to call Presbytery Meetings for September 11, 1951, to consider the matter of the national "Christian Outreach" campaign as the first order of business of the day.

See: Minutes of 5th Sederunt.

Monday, June 11

THE SPIRIT OF THE DAY

LITTLE of the spirit of controversy has shown itself at the Assembly up to the moment of writing. Many feared that the situation in British Guiana might occasion acrimony, or bitterness, from a small section of the Commissioners. However, when the matter was fully laid before the Assembly, there was a definite feeling that in a fair and impartial manner the Board of Missions had tried to do a very difficult task. Complete confidence in the action of the Board was expressed and the Memorial referred to its Committee on Foreign Policy.

The Assembly was visibly sympathetic when the resignation of the Principal of Knox College was placed before them. Not one voice dissented from the desire of the College to make suitable provision for Dr. Bryden in his ill-health and all trusted that a rest period might restore him to new usefulness.

The evening meeting on Christian Education was well attended by the Presbyterians of Ottawa, who have demonstrated great interest in the public meetings of the Assembly. This was a sederunt that proved of incalculable value. All present felt that one of the great needs of the hour is deeper Christian teaching in which every member of the Presbyterian Church ought to participate.

MISSIONARY POLICY IN BRITISH GUIANA

The Rev. G. Deane Johnston, Chairman of the Board of Missions, pointed

out that at last year's General Assembly the Board had reported that things were not well in British Guiana. In consequence, Dr. Cameron, the Associate Secretary of the Board of Missions, had been assigned to the task of discovering what lay behind the trouble. He interviewed the missionaries in question and these declared their intention to resign from the British Guiana Mission and return to Canada. The Chairman of the Board advised them that no one could receive their resignations except the full Board of Missions at their March meeting. He urged Messrs. Maxwell and McPhee to remain on the field until their resignations could be considered at the March meeting. Despite this, they left their posts in British Guiana, returning home at the end of December, 1950.

The Board of Missions, although these missionaries had severed their connection with the field, agreed to hear them at the regular meeting in March. A morning session and part of the afternoon was given over to this hearing. These missionaries admitted that they had had a fair hearing and a committee was appointed to explore the whole matter and report to the Board.

The report of this committee, which was adopted by the Board, was to the effect:

(1) That resignations be accepted and the Board recorded approval of their contribution on the field.

(2) That we express our strong disapproval of Messrs. McPhee and Maxwell in returning before the matter could be considered by the Board.

(3) It became clear, both from the deliberations of the British Guiana Council and because of the exploration of the situation by Dr. Cameron, that a tension existed between these three missionaries and the people to whom

they were ministering, and also between them and the other missionaries of the Council and between their views and the policy of the Board, that these three men could no longer conscientiously serve the Board, and that the Board could no longer conscientiously employ these men.

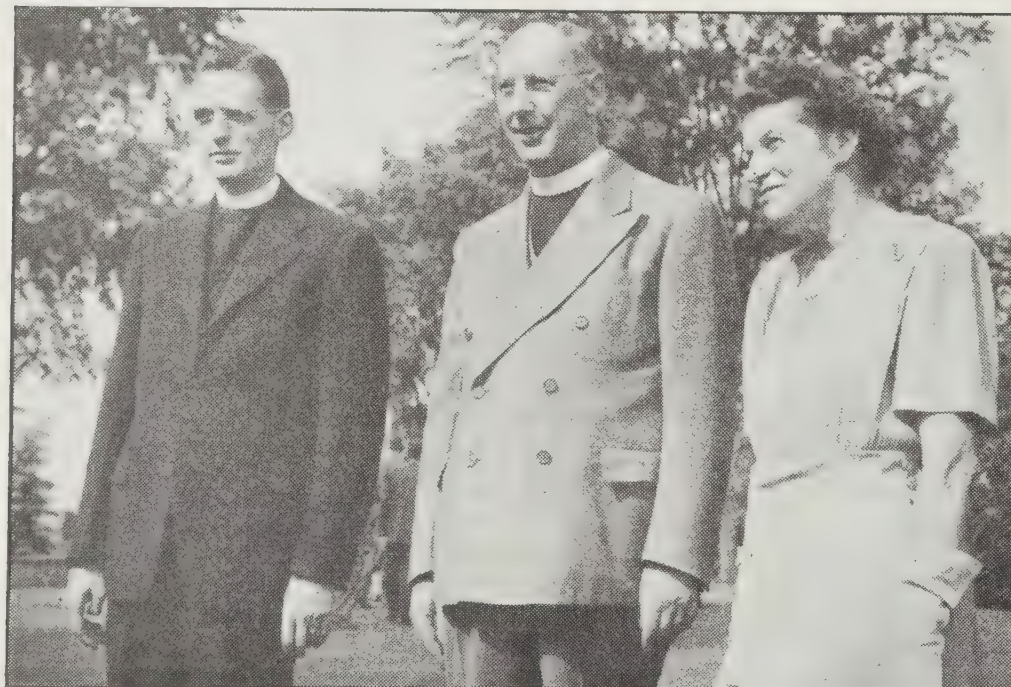
Mr. Johnston gave a summary of the beginning of educational work in British Guiana under Dr. Cropper, when we were responsible for both the schools and the salaries of the teachers. After compulsory education was introduced, the Government has not only paid the salaries of teachers that we appointed but has also provided funds for the erection of schools. "We are cooperating," said Mr. Johnston, "in the same way that the Church of Scotland and the Anglican Churches are cooperating with the British Guiana Government.

"It has been recognized by these other Churches, as well as our own, that these schools have been definite feeders to the Sunday Schools of our Church and, eventually, to the membership of the mission congregations. Eighty five per cent of the teachers are Christians and the impact of the Christian character of the teachers upon the pupils is of tremendous importance. I am convinced that the Board acted in the best interests of the Mission in British Guiana and the Presbyterian Church in Canada."

A motion was carried to refer the matter of the memorial with regard to the policy of education in British Guiana to the Foreign Policy Committee of the Board of Missions.

THE ASSEMBLY HEARD

*The Rev. W. W. Bryden, D.D.,
Principal of Knox College.*



Receiving line at the garden party, showing the Rev. George H. Sparks, Moderator of Ottawa Presbytery, the Rev. Norman D. Kennedy, Moderator of Assembly, and Senator Cairine Wilson, hostess.

*Mr. R. M. Sedgewick, Chairman
of the Board of Knox College.*

*Professor J. Stanley Glen, Th.D.,
Chairman of the Board of Education.*

*The Rev. A. Ian Burnett, D.D.,
Chairman of the Fund for Ministerial Assistance.*

*The Rev. James D. Smart, Ph.D.,
present report on the Missionary
and Deaconess Training School.*

*Mrs. G. D. Ralston, Principal of
the Missionary and Deaconess
Training School.*

*The Rev. A. W. Currie, Convener
of S.S. and Y.P.S.*

*Professor B. C. Diltz, M.A., of
Ontario College of Education.*

*The Rev. James S. Clarke, B.A.,
General Secretary of the Board of
S.S. and Y.P.S.*

IN LIGHTER VEIN

Each Assembly produces its memorable story. As some of the Commissioners were being driven to the Manor House of Senator Cairine Wilson, they passed a vast assembly of cars. Several of the drivers, thinking they had reached their rendezvous for the afternoon, turned in but found that they had become a part of a political picnic arranged by the leader of the Opposition, the Hon. George Drew. It seems that the gateman, noticing the orange stickers on their windshields, had passed them without hesitation.

Tuesday, June 12

THE SPIRIT OF THE DAY

THE even tenor of the Assembly was broken at the afternoon sederunt. The discussion on the inclusion of sending down to Presbyteries Article 4 of the report of Church and Nation Committee developed into an old time debate. No quarter was given or taken on either side as the arguments were advanced with regard to the framing of the section by the Committee. Some Commissioners who had visited the Houses of Parliament reported the debate in the House of Commons was tame as compared with the discussions of the Assembly.

A discussion not on the nomination from Montreal College for the Chair of Practical Theology but on the manner in which nominations are received for Chairs in the College, was also productive of some fine debating. Dr. Wardlaw Taylor was most anxious that Presbyteries may not be confronted with the embarrassing situation of making nominations when the Boards of the Colleges have committed themselves to one person. The Veteran Clerk of Assembly said that the rule passed

in 1934 takes away the powers of Presbyteries and the powers of Assembly, since Assembly could not appoint a professor other than the nominee of the Board.

COLLEGE ALUMNI

THE Presbyterian College Alumni met on the Friday evening in Erskine Church, where they had a complimentary dinner served by the Women's Association. A most enjoyable evening was spent in which the Alumni endorsed the action of the Board in recommending the Rev. C. Ritchie Bell, D.D., to the chair of Pastoral Theology and Homiletics. The Rev. A. Lorne MacKay of Montreal West was re-elected president and the Rev. H. S. Rodney was elected secretary.

Knox Alumni enjoyed a delightful luncheon at St. Giles on Monday noon where the Women's Association of that congregation had invited them to be their guests at luncheon. Principal W. W. Bryden spoke briefly after which the Rev. J. L. Burgess of Elmvale was appointed president and the Rev. James S. Clarke, secretary.

CHRISTIAN EDUCATION

MONDAY evening was given over to Christian Education. Professor B. C. Diltz, M.A., was heard on the subject of "The Layman Needs His Bible." He pointed out that religious illiteracy is a challenge that the Church faces today. We require Christian teaching because the modern secular education leaves unplumbed the depths and the meaning of human life. We need the Bible because the loving, redemptive Christ must step forth from the pages of the New Testament. We must not read the Bible as a literary pastime but to find the living Lord speaking unto our souls.

The great nation to the south of us has some 70,000 psychologists within its bounds trying to save the souls of men. There is also stamping abroad humanism, cocksure defeatism and neutrality. The Bible alone can give the answer to the most difficult problems of living.

Professor Diltz suggested that Christian teaching should be expanded until —(1) Every Christian is enrolled in Bible classes for the study of God's Word. (2) Every Christian should be a student of the unsearchable riches of divine truth. (3) Every Session should have a committee on Christian teaching to study how it can be effectively done within the congregation.

The Rev. James S. Clarke, General Secretary of S.S. and Y.P.S., made several proposals regarding the Church and the Church School. He said that because many of our families had been moving into suburban areas the Board has found that children are going to another church rather than the church

attended by their parents because the parents will not, in many cases, bring the children back to an afternoon Sunday School.

Another problem that we face is that many of the children where the Sunday School is held at the same time as the Sabbath service never see the church at worship.

Only one per cent of our adult members are engaged in Bible study and the neglect and absence of Christian teaching among the adult membership is greatly to be deplored. Lest we suffer from deep, spiritual poverty, these suggestions, or proposals, are put forth:

(1) Instead of the separation of the Church and Sunday School, that we seek to bring them together for an extended period of teaching.

(2) That the children and parents come at 10.30 a.m. for regular worship and afterwards in different age groups for a period of 20 to 30 minutes teaching.

THE ASSEMBLY HEARD

Dr. Robert Lennox, Principal of Presbyterian College, Montreal.

Mrs. A. W. Pae, on behalf of the Women's Missionary Society (W.D.).

The Rev. Alexander Allen, on behalf of the Woman's Missionary Society (E.D.).

The Rev. E. C. McCullagh, Convener of the Board of Evangelism and Social Action.

The Rev. A. W. Currie, Convener of the Board of Sabbath Schools & Young People's Societies.

The Rev. James S. Clarke, Gen-

eral Secretary of the Board of Sabbath Schools & Young People's Societies.

Miss Helen Bricker, Girls' Work Secretary.

The Rev. A. Neil Miller, Secretary of the Stewardship and Budget Committee.

The Rev. George Douglas of Knox, Woodstock, report on Church and Nation.

Dr. Robert Good, Committee to Strike Standing Committees.

Professor John Hughes of the Presbyterian College Board.

THE ASSEMBLY APPOINTED

The Rev. C. Ritchie Bell, B.A., D.D., to the Lord Strathcona Chair of Pastoral Theology and Homiletics.

Wednesday, June 13

THE SPIRIT OF THE DAY

COMMISSIONERS throughout the Assembly have shown great diligence. The morning sederunt was thinner than usual. The business of clearing up the tag-ends of reports already given in part occupied the major portion of the time.

Those Commissioners attending the General Assembly for the first time are going back refreshed and enthused at their wonderful experience. Those who have attended several Assemblies consider that the spirit of this Assembly is one of the finest they have ever attended.

One of the important matters was the finalizing of the \$1,000,000 Outreach. Mr. Dutton pointed out that the money given is to be used for Church Extension.



The Press, Timmins

THE MODERATOR IN OVERALLS

Our past-Moderator, Dr. F. Scott Mackenzie is shown down the Hollinger Gold Mines at Timmins. On his left is the Rev. Donald Powell of MacKay Memorial Presbyterian Church, Timmins, and on his right, one of the mine captains.

sion work solely. Church Extension was defined by the Rev. G. Deane Johnston as new work leading to the planning and development of new causes.

The Chairman of the Board of Administration emphasized that whilst there is a three-fold aim in the making of an Every Member Canvass this Autumn, our major goal will be the attainment of the \$1,000,000 objective for new churches. He said, "If you make an unselfish drive for Church Extension, you will increase your own congregational givings and your givings to the Budget." It was felt by all that the \$1,000,000 must be raised if the Church is to occupy the place it should and be ready to march forward.

OTTAWA'S ROYAL HOSPITALITY

ARRANGEMENTS made for the care of the Commissioners by the Presbytery of Ottawa brought many expressions of deep appreciation. At the Assembly Church the Commissioners were provided daily with the opportunity to lunch in comfort, each congregation in rotation taking its part in this provision. Then St. Andrew's gave a complimentary dinner to all the Commissioners and their wives, which was a joyous affair. Erskine Church also gave an excellent complimentary dinner to all Commis-

in Canada a more effective witness to the glory of God because of his inspiration, leadership, and the power that he had exercised to make students come to grips with the fundamental problems of life.

The Assembly assured Dr. Bryden of its profound gratitude for his 42 years of service in the ministry, 27 of which he has filled the Chair of Church History and of the History and Philosophy of Religion and for the last seven years he has been the principal of the College. The prayers of the Assembly are that he may be long spared to continue to serve the Church.

Dr. Bryden thanked the Assembly for their consideration and spoke of the satisfaction of his work at Knox.



Canadian National Railways Photo

Confederation Square, which is sometimes called Confusion Square because of its traffic jams, has the National War Memorial in its centre. On the extreme right is the East Block of the Parliament Buildings.

THE HOPE REPORT

WHEREAS the Royal Commission on Education in Ontario appointed by the Government of the Province of Ontario has made its report after some years of study, and **WHEREAS** the Report has been tabled by the Premier, and **WHEREAS** the Commission was pleased to hear and to embody in the Report nearly all the recommendations of the most of the Protestant Churches of the Province, and **WHEREAS** the Report seems to have made a wise and constructive approach to the re-organization of the school system of the Province, and **WHEREAS** no substantial difficulty appears to lie in the way of its adoption, and without financial burden to any, and **WHEREAS** it would benefit the youth of the Province, **THEREFORE**, The General Assembly of the Presbyterian Church in Canada meeting in Ottawa respectfully urges that the Commission's Report, known as the Hope Report, be presented to the Legislature for consideration.

sioners and their friends. The Garden Party at the home of Mr. Norman and Senator Cairine Wilson was enjoyed by almost 400 guests.

Transportation both on the drive through Ottawa's beauty spots to the Parliament Buildings and to and from the churches that entertained was arranged without a hitch.

For the convenience of Commissioners, there was a snack bar, where tea and coffee was provided each afternoon. This was one of those delightful provisions that a far-seeing committee had made. The thanks of the Assembly is due to the hosts and hostesses who treated the Church Commissioners so remarkably well.

PRINCIPAL W. W. BRYDEN

THE General Assembly placed on record their deep appreciation of the outstanding service of the Rev. W. W. Bryden, D.D., principal of Knox College. His resignation was regretfully accepted from the principalship. The resolution stated that Dr. Bryden had helped to make the Presbyterian Church

The Forces Overseas

This 77th General Assembly of the Presbyterian Church in Canada now in session in the Capital City send greetings to all officers, non-commissioned officers and men now serving in the Canadian contingent with the United Nations' Forces in Korea. We would assure all Canadians engaged in this defence of freedom and of world peace of our continued prayers for their preservation, the victory of arms and the speedy establishment of peace on earth. We commend to God all who represent the Church of Jesus Christ in the chaplaincy service, assure them of our wholehearted support and continued remembrance of them before the Throne of Grace.

DR. WARDLAW TAYLOR

The Assembly paid tribute to Dr. T. Wardlaw Taylor, who has guided successive moderators in the intricate task of law and procedure.

The Assembly expressed heartily and sincerely their warm appreciation of the splendid service rendered by the Clerk of the Assembly. The resolution said, "Moderators and members of Assembly are often like the leaves of the tree, which annually flourish and fade. But Dr. Taylor is the tree itself, which abides and which bringeth forth its fruit in its season."

The venerable senior Clerk of Assembly has served the Church for the exceptionally long period of 26 years. The Assembly prayed that God might grant him many more years of service in which to rejoice in the abundant fruits of his labour for our beloved Presbyterian Church in Canada.

TITLE OF THE MODERATOR

THE Committee to examine the title of the Moderator recommended that Moderators be known as the Right Reverend during their terms of office but that after the term of office that no other designation be used except that of the Reverend.

Dr. Gordon Macpherson supported the entire prayer of the overture, asking that in addition to the Right Reverend during the term of office that the term Very Reverend be used regarding past Moderators.

It was pointed out by Dr. J. B. Skene that the use of both these terms is largely a matter of wont and custom also of court etiquette rather than an ecclesiastical one. He felt that no Church body should rule on this and moved that the overture be tabled. Dr. Skene's amendment to table the overture was passed.

THE PRESS

Coverage of the General Assembly by the Canadian Press, the Ottawa Citizen, and the Ottawa Journal was everything that could be desired. Capable reporters with fine common sense sorted out the news and brought the attention of the Assembly to the readers of those papers in the Capital and also to many news readers in other sections of Canada. It is hoped by the editor that all city dailies made good use of the releases of the Canadian Press, but if there were cities in which coverage was inadequate, members of our Church ought to express their disapproval to the editors of the local journals.

CAR ALLOWANCE FOR MINISTERS

In cooperation with the Board of Missions, the Board of Evangelism and Social Action recommended to the Assembly that adequate provision be made for travel allowances where the minister uses his car in the service of the church.

Where no allowance is made by the congregation, ministers today are suffering a real hardship because of the amount of money that must be spent in travel. The Assembly requested all congregations to give their early attention to this matter where no provision has been made for the use of the minister's car in the service of the church.

THE ASSEMBLY THANKED

The Rev. C. K. Nicoll for his services as Chairman of the Business Committee.

Dr. A. Ian Burnett for his great contribution in the securing of \$1,000,000 for ministerial assistance.

The Rev. G. Deane Johnston for his excellent work in his capacity as Chairman of the Board of Missions.

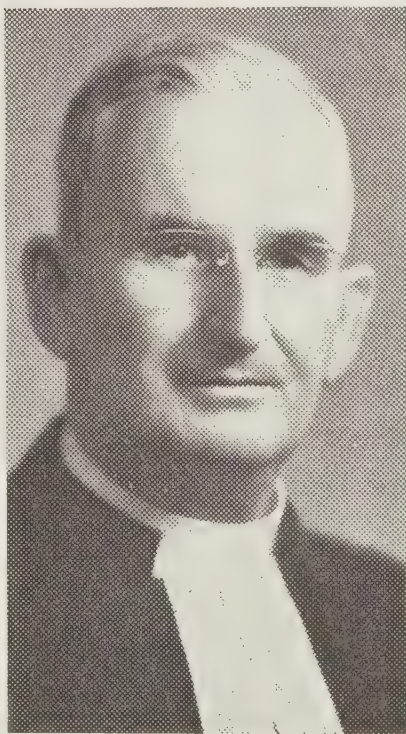
MEETING PLACE OF GENERAL ASSEMBLY

The Assembly accepted the invitation of Knox Presbyterian Church, Toronto, as the venue for the 1952 Assembly. An invitation from St. John's, Toronto, was also given consideration.

The closing evening found the Assembly in a spirit of thankfulness. The Rev. Samuel Lawrence, 59 years a minister of the Church, sent a message hoping that this Assembly may be the beginning of a true Pentecost for the Presbyterian Church in Canada.

The thanks of the Assembly were gratefully tendered to all their hosts and hostesses and everyone in the Assembly Church of St. Andrew's and in the other churches of the Presbytery of Ottawa who had rendered the stay of the Assembly so enjoyable. The Assembly extended all the courtesies of which they were capable to the women of the various churches and, particularly, the women of St. Andrew's, who daily had been hostesses at the canteen in the new section of the Sunday School.

The Rev. Norman D. Kennedy gave a most moving address, which was rich in its spiritual implications, and then dissolved the Assembly to meet again on the first Wednesday in June in Knox Church, Toronto.



The Assembly heard with deep regret that Dr. Charles H. MacDonald died at Wingham on June 9. Most of the Commissioners remember this rural minister of gracious personality who adorned the Moderatorial Chair with his fine gifts.

The Goal Set
By Our Church
is to place the
**PRESBYTERIAN
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November Issue
will be
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Each congregation
will receive free on
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a RECORD to each
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63 St. George Street
Toronto 5

The General Assembly

COMMISSIONERS to the 77th General Assembly consider this to be the greatest Assembly since 1925. Great credit should be given to our hosts, the congregation of St. Andrew's and the Presbytery of Ottawa. Down to the last detail every care had been given to provide for the comfort of those in attendance.

Perhaps this careful preparation for the Assembly had much to do with the fine spirit in which the Commissioners met. There were differences of opinion, as befits a democratic Assembly, but there was neither acrimony nor bitterness in any of the debates.

The Moderator presided with great skill and fine sympathy and those going away felt that they had enjoyed to the utmost an opportunity to speak on vexed questions and others.

One of the great unanimous decisions of the Assembly was the decision to provide a campaign of outreach and let us not forget, as one Commissioner remarked, "There is a great spiritual aspect such as the Lord Himself commissioned us to do." The divine resources are available. Let us make this outreach a matter of prayer and let every member and every congregation work until our objective is accomplished.

The Next Step Forward

TWO Boards of our Assembly have plans to make the witness of our Church more vital. The Board of Evangelism and Social Action plans to go out and possess the land through a united campaign of visitation evangelism. In Great Britain and the United States such efforts have been followed by a quickening in congregations, and the reawakening of masses who had been indifferent. The Church is thus getting back to its primary task of proclaiming the evangel in all its fullness.

Another Board, the Board of Missions in cooperation with the Board of Administration, is planning to reach the new communities that are expanding rapidly on the outskirts of most Canadian cities.

More and more the population of Canada has been moving into the great centres of population. Due to the housing shortage new areas have been sub-divided and young married couples are moving into the suburbs. Our Church, for financial and geographical reasons, has not been able to follow the movement into many of these new communities. Because of this failure, our Church has lost many families. When the British Weekly made a survey of religious conditions in Britain two years ago, their conclusion was that few people will travel over a mile to church. Where there are young children, they will not journey that distance.

THIS situation is not one that Presbyterianism confronts alone. The Anglican, Baptist, Lutheran, United and Roman Catholic Churches have set the pace in calling for funds to enable them to lengthen the cords and strengthen the stakes of their separate witness.

Appeals have not been in vain and already money and pledges have been rolling forward. It is of great interest to us in a rich and prosperous land like Canada to note that in Greece the Orthodox Church raised one and a half million dollars to rebuild 800 war-raided churches. This is marvellous in a country so greatly impoverished by war.

Early in the Autumn these two great appeals will be

before our people. The first will be for an Advance in Christian witness. Let us pray and labour for the success of this effort. Its success throughout the provinces will lay the foundation for our people to turn and possess the land. The Board of Missions estimates that \$2,500,000 will be needed for church extension in the next few years, but the campaign this Autumn will concentrate on a goal of \$1,100,000.

GREAT changes have taken place in our social and religious environment. We must be stirred to adopt a wider outlook to cope with the hour and with the new task. If the Christian commandos do not go forward with flaming zeal the anti-Christian forces will overcome a half-hearted effort.

There should be no haggling or disunity within our Church in the face of the need that faces Presbyterianism, just as urgent needs of the West were once met under the leadership of James Robertson. The meeting of the spiritual wants of the new unchurched communities will be the test of our Christian effort to crown Christ Lord of all.

Welcoming the New Canadians

PRESBYTERIANISM is eager and anxious to provide gospel ordinances for the new peoples that are migrating from Europe since the Global War concluded. We welcome them because of their gifts, their love of music, their artistic skills and their desire for freedom. Many of them have a great heritage in the Christian faith, and it is our longing to see that their opportunity to worship in this land that they have chosen be provided.

However, there are pitfalls that must be avoided. It is true that the majority of the first generation of immigrants will want to worship in their own tongue. But as the second and succeeding generations emerge these no longer hold to their European language alone. Again and again cleavage has entered into homes where language becomes a barrier. About a quarter of a century ago when a survey was made in Winnipeg among immigrant groups, where some young people had turned towards crime, it was found that the older people had lost parental control largely through lacking the language.

The new Canadians that are now reaching our shores are no longer largely of the peasant type. Many of them have great possibilities and some have undoubted linguistic gifts. Opportunities are created by Boards of Education in the cities where many can really acquire much more than Basic English.

The pastors and leaders of our Hungarian and Ukrainian parishes can give great stimulus to their people in the acquiring of the English tongue. Let these strive to bring their people into full fellowship with all their Anglo-Saxon Christian brethren. By example, and by placing in their hands the literature of our Church in English, the barriers of language can be overcome.

Surely if Dr. Laubach in a few months can overcome the illiteracy of the New Guinea cannibals, it is a much easier task for our Christian leaders to hasten the hour when those coming to our shores will be brought much closer to our Canadian way of life by a thorough grounding in the English language.

John McNaughton

The New Moderator

THE new Moderator, the Rev. Norman D. Kennedy, M.C., M.A., was brought up in a Church of Scotland manse. He is in the third generation of ministers. His father, the Rev. James B. Kennedy, was minister for 30 years at Eyemouth, Berwickshire, besides serving as a chaplain in India. His grandfather was minister in Wigtownshire throughout the entire period of his ministry.

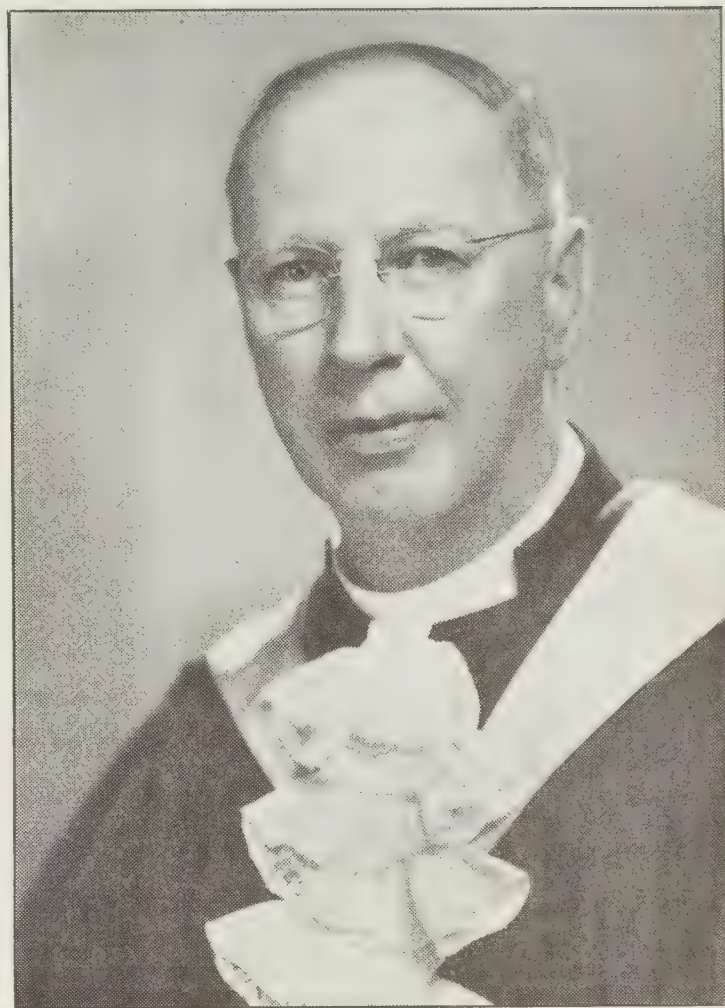
The ministry of his father and his grandfather are potent reasons for his going into the ministry. He had also many relatives in the Auld Kirk.

Mr. Kennedy was educated at the George Watson College, Edinburgh, and was graduated from Edinburgh University with his Master of Arts. During his course, the First World War broke out and he enlisted in the King's Own Scottish Borderers. He served overseas with great distinction and the King conferred upon him the Military Cross for gallantry during the battle of Ypres in 1918. The conclusion of World War I found him acting Major in the 155th Brigade Staff.

On his return to civilian life, he was enrolled in the special course for war veterans that was given at Edinburgh University and at New College. The leading professors in all the colleges combined to see the veterans through after their long experience in war. On receiving his theological diploma, he became assistant to the renowned Rev. Dr. Lachlan MacLean Watt, both in St. Stephen's, Edinburgh, and at St. Mungo's Cathedral in Glasgow. He was ordained by the Presbytery of Arbroath to the parish of Friockhiem.

When the Church Union situation had created a shortage of ministers in our Church, the committee under the convenership of Dr. McKerroll, invited Mr. Kennedy to Canada. He became locum tenens at Woodstock, Ontario, for one year and there he met with his wife, Marion Miller, who was the organist at Knox Church, Woodstock. In the Autumn of 1929 he was called to First Presbyterian Church, New Glasgow, where he served for almost 13 years. First Presbyterian Church, Regina, called him to succeed the late Rev. Samuel Farley, M.A., in 1942.

Our Moderator has served in many branches of Church activity, having been Moderator of the Synod of the Maritimes and Moderator of the Synod of Saskatchewan in addition to occupying the same chair in Presbyteries.



Paul Horsdal Photo

The Rev. Norman D. Kennedy, M.C., M.A.

He has served on the Board of Administration for three terms and on the Committee on Correspondence. Under his fine leadership great progress was made during the Assembly. His kindly and courteous manner and his fine grasp of the various situations that arose combined to make him an efficient, courteous, and understanding leader of the Assembly. ★

Cooke's Church Mark Centenary

TORONTO — Cooke's Presbyterian Church celebrated on Sunday, May 13, the 100th anniversary of the founding of this congregation. The services were conducted by the minister, the Rev. William McRoberts, and Principal Robert Lennox, Ph.D., of Presbyterian College, Montreal, preached morning and evening.

In preparation for this celebration, each organization of the congregation led at a Midweek Service, when a brief

history of the organization was presented. A series of services was held from May 6 to May 11. The Rev. Andrew MacBeath of the Toronto Bible College preached at both services on May 6. From May 7 to May 10 former members of the congregation who have entered full-time Christian service brought the messages, the Rev. E. A. Bailey, the Rev. J. C. Hay, the Rev. R. Ritchie, and Miss Glenna Ireland. The choir presented a service of praise on May 11.

A congregational dinner was held on Monday, May 14, when six members of the choir who had given 25 years of

service were honoured with gifts from the congregation. Following the dinner Dr. John McNab gave the Centennial address. Greetings were brought by Dr. E. A. Thomson, Clerk of the General Assembly; the Rev. W. J. Walker, Moderator of the Synod of Toronto and Kingston; and Dr. W. T. McCree, Clerk of the Presbytery.

On behalf of the congregation, Mrs. Thomas Kerr and Mrs. James McGowan presented the Rev. William McRoberts with a new gown. The Rev. Robert Barr of Knox Presbyterian Church closed the evening with a devotional service.

ACROSS THE DOMINION



The Hungarian emblem that is shown above is the Glorious Lamb of God. There is shown the Word of God as the foundation, above which is the banner, and behind is the palm tree. This emblem goes back to John Calvin's declaration, "My heart is a burning sacrifice to the greater glory of God." This emblem is found both in the Old and New Testament Scriptures; in Isaiah 53 and in the pointing of John the Baptist to Christ, "the Lamb of God that taketh away the sin of the world."

CALGARY, Alta. — Great rejoicing took place among the Hungarians of Calgary, when the new building of Calvin Hungarian Church was dedicated by the Presbytery of Calgary on March 18. Mr. L. Török, chairman of the Board of Managers, presented the key to the Moderator, the Rev. R. A. Sinclair of Bassano, who dedicated the church to the glory of God.

The sermon was preached by the Rev. Dr. F. S. Morley of Grace Church, who spoke on the "Church of our Fathers." Dr. Morley addressed the congregation in English and then the Rev. Dr. K. D. Toth conveyed the sermon in Hungarian. The Scriptures were read by the Rev. D. M. Campbell of North Hill Church and Mr. Zoltan Eöry, catechist, of Lethbridge, Alta.

The congregation was led in prayer by the Rev. K. C. Doka of Abbotsford, and the Rev. Dr. F. Hoffman of Victoria. The choir conducted by Mrs. K. D. Toth led the praise in Hungarian. Two children were baptized by Dr. Toth, one a third generation Canadian and the other born in France.

The Calvin Young People's Society presented the congregation with a new electric organ and this was used for the rendering of the music by soloists and choir. The pulpit of the new church is an exquisite piece of art which was hand-carved by a new-Canadian artist, L. Nemethy. Its font shows a beautifully hand-carved relief, "the Glorious Lamb of God," the emblem of the Reformed Church in Hungary, with the motto of Romans 8: 31.

The completed parts of the new building including furniture and equipment cost \$47,000, and \$10,000 of this was given as a loan from the Board of Missions of the Presbyterian Church. The other \$37,000 was raised by the congregation which celebrated its 20th anniversary by bringing this first unit of their building project to completion.

Emphasize Need of Sabbath Observance

FLIN FLON, Man.—The Ministerial Association of Flin Flon has instituted a campaign covering the summer

months, to re-educate the people in the Lord's Day observance. They believe that before more ground is lost, all available means should be used such as, visual aids, radio broadcasts, newspaper articles, and outdoor religious services. The Association has been disturbed by the growing secularization of the Sabbath and feels it is not only contrary to Scripture but gives no source of strengthening guidance to young people or to otherwise weak Christians.

BRITISH COLUMBIA

Established Congregation Helps Younger

KIMBERLEY, B.C. — The donation of four church lighting fixtures to be used in the new church building presently being constructed has been gratefully received by the congregation of St. Andrew's Church.

The gift comes from the congregation of Wychwood Church, Toronto. It represents the concrete expression of interest of an established congregation in the work of a younger church.

A community of interest has grown between these two congregations since Kimberley has been served by two former members of Wychwood. The Rev. George H. Sparks of St. Stephen's, Ottawa, was a student missionary; and the present minister, the Rev. D. G. M. Herron, was appointed a year ago.

THE MARITIMES

Fourteen Elders Ordained

SYDNEY, N.S.—Fourteen additional elders were ordained and received into the session of the Presbyterian Church, Sydney, at the morning Service on April 22. These additions bring the present active membership of the session to 32 members. Copies of the Confession of Faith and the Book of Forms were given to the new elders. The ordination service was conducted by the minister, the Rev. Hugh Jack.

ONTARIO

Dedicate Rustic Chapel

LANCASTER—At the Peace Memorial Camp on May 24, the Rev. J. Logan-Veneta spoke on work among the children in the Sabbath School, and the Rev. W. Harold Reid officiated at the dedication of an outdoor rustic chapel. This chapel was erected through the generosity of St. Andrew's Church, Quebec, and dedicated in loving memory of Mr. Reid's first wife, Rotha McKenzie Reid.

Visitation Brings 69 New Members

THEDFORD—On April 29 the congregation of Knox Church dedicated a

new lighting system, a Union Jack, the flag of St. Andrew, and a St. Andrew's pulpit fall. The act of dedication was performed by the minister, the Rev. A. J. Preston.

Sixty-nine new members were received into the communion of the Church. This is believed to be the result of a "Visitation Evangelism" programme carried out by members of the Kirk Session. It is felt throughout the congregation that this is the beginning of an Advance for Christ in Christian Witness.

Hold Annual Banquet

CARLUKE Young People's Society had an Easter evening Service when Mr. Alexander Klim, B.Paed., delivered a stirring message. Their annual banquet followed on March 27, when the Rev. A. Norman McMillan of Caledonia was the guest speaker. Mr. McMillan's subject was "Words," and his message was clearly expressed to an audience of nearly 100 persons.

Synod Young People

The theme for the meeting of the Young People in the Hamilton and London Synod was "Take up thy cross". The Young People's gatherings were held on the weekend of May 5 in Knox Presbyterian Church, St. Thomas. The theme speaker was the Rev. F. G. Stewart of Kitchener. Greetings were brought to this gathering by the Rev. D. J. Lane, moderator of the Synod of Hamilton and London. The Rev. H. S. Rodney of Knox Presbyterian Church, St. Thomas, (Hon. Pres.) conducted the communion service. President is Margaret Robertson, London; and secretary, Norma Johnston, Merriton.

Bequest Provides Church Extension

SUDBURY—The late W. E. Mason, founder and owner of the Sudbury Daily Star, was a staunch Presbyterian. Mr. Mason provided for the Church in his will with typical foresight and because of the Mason Foundation the work of Knox Pres-

byterian Church in this city has greatly benefited.

On Monday, April 30, a \$40,000 extension to the present church building was opened and dedicated. The keys were presented by George Mason, of Galt, to the Rev. James Roe prior to the dedication. The extension is a 21 ft. by 50 ft. addition and has a large common room which will house Sunday School classes on the second floor. The first floor has a minister's study, a women's parlour and kitchenette. The basement has a large fully equipped modern kitchen with an improved, enlarged auditorium.

The Rev. James Roe said at the moment of dedication, "In accepting these keys we of this congregation will guard them and this building as a sacred trust in honour of the one to whose memory this hall was built. We express to the W. E. Mason Foundation our deepest gratitude for this gift."



The Rev. James S. Roe receives the keys from Mr. George Mason on behalf of his brother, the late W. E. Mason.

Pulpit Available

St. Andrew's, Quebec, has a birch pulpit, choir railing, and large oak chair to give to some needy congregation or mission field. Write J. Ross Strang, 282 Grand Allee, Quebec, P.Q.

Assembly Reports

WOMEN'S MISSIONARY SOCIETY

MRS. A. W. Pae appeared on behalf of the Women's Missionary Society (W.D.). She spoke of the helpful cooperation that existed between the Board of Missions and their Society. We have now placed three vans on the prairies, the third van being added this year in the Peace River country. Our purpose is to reach the people in outlying districts who have been out of touch with the Church and whom the Church has not been able to reach before. We have three regional secretaries working in British Columbia, Manitoba, and Ontario. These deaconesses are helping to build up the Church by working particularly among young people and the Sunday Schools.

The Rev. Alexander Allen was deputed to speak on behalf of the Eastern Division of the Women's Missionary Society. Mr. Allen pointed out that they had a balance of \$42,000 when they ended the fiscal year. Steady progress was reported in all their work at home and abroad. There are seven deaconesses at work in the Maritimes and two workers at the port cities of Halifax and Saint John. Our Society proposes to buy a jeep for Miss Nichol whose nursing work has expanded in India.

OVERTURES

No. 3—It was agreed that no monies be paid from Pensions Fund to ministers that are not members of the Fund but it was recommended that there be considered the setting up of another Fund for ministers unable to join and remain on the Pension Fund.

No. 10 and No. 15—The Assembly instructed the Clerk to prepare a Statistical form that is not cumbersome.

No. 12—It was agreed to continue the minimum stipend in augmented and mission charges even if it meant an overdraft.

No. 4—Assembly agreed to the division of Calgary Presbytery, with the understanding that the Synod of Alberta will fix the bounds of the two Presbyteries that will be formed.

The overture of Brandon Presbytery to set the minimum stipend at \$2,400 and a manse, plus \$300 maximum travelling allowance, was sympathetically received and referred to the joint consideration of the Board of Administration and the Board of Missions. This action does not interfere with self-sustaining charges adopting this as their minimum.

The following names were placed on the constituent rolls: Rev. B. L. Walden, Rev. Wm. MacMillan, Dr. Walter Patterson, Rev. Robert Duncanson, Dr. S. Banks Nelson, Rev. John Pollock, Rev. M. S. Blackburn, Rev. J. M. Laird.

The remit to Presbyteries which proposed a biennial Assembly and one central meeting place was overwhelmingly opposed and no action was taken.

Financial Advance in 1950 Statistics

	1949	1950	In-crease	De-crease
Number of Ministers on Presbytery Rolls ..	717	724	7	
Number of Self-sustaining Charges	423	433	10	
Number of Augmented Charges	114	107		7
Number of Mission Fields	187	187		
Number of Preaching Stations	1,169	1,182	13	
Number of Elders	7,116	7,489	373	
Number of Families	95,417	100,271	4,854	
Sabbath School Pupils—All Departments ..	83,406	87,546	4,140	
Communicants Received—				
On Profession of Faith	6,511	6,064		447
By Certificate	5,785	5,416		369
Communicants on Roll, December 31st	175,786	176,208	422	
Stipend Paid by Congregations	\$1,252,781	\$1,300,457	\$47,676	
Pension Fund Rates Paid by Congregations ..	31,073	34,115	3,042	
Raised, Congregational Purposes	4,103,272	4,460,894	357,622	
Received, by Treasurer for Budget	456,601	550,439	93,838	
Raised, Other misc. and ben. purposes	55,748	66,406	10,658	
Raised by W.M.S.	215,784	235,472	19,688	
Total Raised for All Purposes	4,755,593	5,346,454	590,861	

First Formosan General Assembly

By HUGH MacMILLAN

ON the 7th and 8th of March, Siang-lian Church in Taipeh was the scene of an important event in the history of the Church in Formosa. Then and there the two synods of North and South came together in the General Assembly of the Presbyterian Church in this island. Rev. B. T. Hwang, the general secretary of the synod of South Formosa, was elected Moderator.

The Assembly represents a Christian community of about 60,000 with more than 200 churches, about 125 ordained ministers, 60 unordained, nearly 700 elders and 1,000 deacons. These churches are exclusive of those among the Highland tribes.

SIANG-LIAN Church, chosen as the meeting place of the Assembly, had been but recently completed. Erected in the post-war period of scarcity of building material; poor quality, unprecedented prices, and at a time of wild inflation with political skies always dark, the completion has been described as a miracle of faith and creative ability. To those who know the circumstances, the edifice stands as a symbol of solidness in the midst of storm. It stands in a prominent position on the main city boulevard, its tower seen from afar and its cross marking it as Christian. The cement moulded crest in the front gable, "*Nec Tamen Consumebatur*" is, to those who followed the building operation, meaningful indeed.

THE congregation's history dates back thirty-seven years. It began in a rented shop near the Mackay Memorial Hospital and with a nucleus of hospital staff members who went across the road to worship services. Mr. Go Khoan-ju, a well-known servant of the Church in North Formosa and the second person to become a convert of George Leslie Mackay, was the first minister. That was in 1914 at the beginning of world war one. Three years later, a little chapel was built on the corner opposite the hospital. About that time, Mr. Tan Khoetsun (centre in the picture), the present pastor and moderator of the North synod, began his ministry there.

In 1927, when Dr. Gushue-Taylor, the superintendent of the hospital at

that time, began his treatments for leprosy sufferers, he sought out a building to serve as clinic. Siang-lian chapel having already become too small for the congregation, it was proposed to build a new church on the adjoining lot and turn the chapel over to help the doctor "cleanse the lepers."



Photo by James Dickson

Commissioners of the first Formosan General Assembly outside the Assembly Church.

THAT building served the active and growing congregation till 1939. At that time the Japanese government in a plan to help exalt their great Shinto shrine at Maruyama, surveyed a five-lane boulevard, the edge of which cut the church right in two. The congregation received some compensation and began at once to raise funds for a new building. But by this time the second world war was about two years old, building became impossible. Funds were banked and the congregation moved to the auditorium of the theological college. Meanwhile, due to Japan's defeat in the war, the building fund shrivelled to virtually nothing and the Siang-lian group were left in distress. However, with hands to work and a faith to go forward under

their energetic pastor they resolved to try again. Now that their building is up they have reason to be thankful to God and proud of achievement.

THE Siang-lian congregation is proud of its own history, brief as it is, and proud also of its contact with church history abroad. One little evidence of this contact is "the Iona stone." Right behind the Siang-lian pulpit, set into the panelling is a rectangular block of beautiful Iona marble. How did this piece come to be here? the reader may well ask.

One day at Iona in March, 1940, the writer told Dr. George MacLeod of the Siang-lian Church. So when we returned to Edinburgh, one night in the little chapel at Acheson House at the

Old Canongate, Dr. MacLeod took one of the last bits of the quarry stone from which the famous Iona communion table was constructed and dedicated it to a place in Siang-lian. It now has a place in the first Assembly Church, to form a visible reminder of historic edifices of the past, and to suggest yet greater buildings as temples to God in times to come. ★

Old Kildonan Presbyterian Church has published a delightful booklet commemorating the Centenary of Kildonan Church. It has been written by Miss M. E. McBeth of Inkster, P.O., Winnipeg, Man., from whom copies may be bought for 50 cents.



The Student Choir which toured Eastern Ontario and the province of Quebec, is shown outside the Church of St. Andrew, Perth, Ont.

Newman Studio, P

College Students Preaching-Singing Mission

IT is no minor project to take 24 young men with average musical gifts fresh from their strenuous examination period and suddenly transform them into a choir with a representative repertoire of sacred music. There was the further preparation for heart-warming expressions of their Christian Witness. They were then transported 2,000 miles throughout two provinces of our Dominion where they met directly or indirectly, one tenth of the membership of the Church. Such was the task of the Rev. Finlay G. Stewart and Carmen H. Milligan of Ottawa, when the group came to St. Andrew's, Kitchener, for briefing.

The Preaching-Singing mission began first of all at the Convocation in Knox College and the next night the group was proceeding down the wide aisle of St. Andrew's and St. Paul's, Montreal, to fill a similar role in the Convocation of the Presbyterian College. So began the mission. In twelve short days almost ten thousand people heard these young men in person and many, many, more through their seven radio broadcasts.

WITHIN the great Cathedral Churches and crowded together

at the front of a small rural church the thrilling music and the sincere Gospel messages met the same heart-warming response. The Presbyterian's conviction and devotion to his Church was

By FINLAY G. STEWART

the same everywhere. Wherever a witness is made, in song or in spoken word, of the power of Christ to save, there are always eager, hungry listeners.

The Public School children and the High School teen-agers shared with the same interest the presence of these vital leaders of tomorrow. Certainly, in the minds of many boys and girls a challenge was placed to respond to the promptings and the call of our Lord and Master for full-time service. The carefree laughter of our students as they rolled along the highways of Quebec and Ontario and visited in and out of the homes of our people was quite consistent with the dead earnest convictions with which they sang and voiced their witness in the Church, in the school and over the air.

IN large letters on the sides of the chartered coach were written the words "The Presbyterian Students Choir." Many a Presbyterian youngster and faithful servant of half a century or more watched with real satisfaction the boys move from town to town and from city to city. The common testimony was the same, "This has been the most inspirational experience our Church has had in my lifetime."

The first full meeting was held in Sherbrooke, Quebec, where a fine congregation welcomed the young men after the elders of the Church and their wives had shared with them the hospitality of the evening meal. The tour was brought to a close in Knox Church, Ottawa, filled to overflowing with the loyal membership of the Ottawa district.

The boys represented a cross-section of Canadian life from the homes of Cape Breton Island to the shadow of the Rocky Mountains and among them was one who came from the distant land of Formosa, the son of one of the Formosan Presbyterian ministers. He, too, shared the same enthusiasm in his opportunity to preach the unsearchable riches of our Lord and Saviour. ★

A Camp Log

DURING the months of July and August many of you will be at camp. Why not keep a diary or log of your camp projects, the hikes you enjoyed, the evening camp-fires, the services in the chapel-in-the-woods and any other incident that is worth recording. Take along your camera and take snaps of camp activities. Include these in your log.

The Joy of Camping

Jest a-settin' in the shadders
 An' a-smilin' at the sky,
 An' a-dreamin' God is movin'
 In each livin' thing 'at's nigh:
 Jest a-soakin' in the sunshine
 An' the fragrance-loaded breeze,
 Jest a-thawin' out yer heart an' soul
 Beneath the loaded trees—
 That's campin'.
 Jest a-dippin' in the water
 An' a-dryin' in the sun,
 Jest a-sweepin' out yer troubles
 An' a-crammin' full o' fun;
 Jest a-fillin' up yer storehouse
 Bustin' full o' peace an' health,
 Jest a-learnin' men can't measure
 This here nature's gift of wealth—
 That's campin'.

A Bible Quiz for Boys and Girls

NIGHT is often mentioned in the Bible. Under what circumstances were these words used?

1. Keeping watch over the flocks by night. Luke 2.
2. The darkness he called night. Genesis 1.
3. That night they caught nothing. John 21.
4. This night thou shalt deny me thrice. Mark 14.
5. There shall be no night there. Rev. 22.

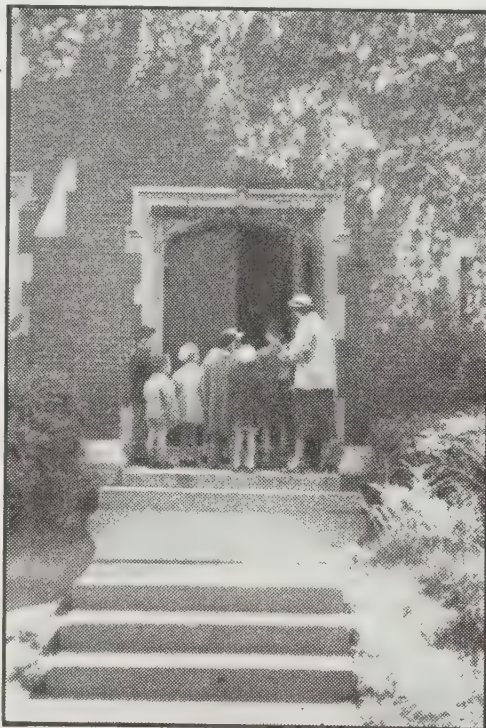
Success in Life

SOMEONE has made a survey of a thousand successful men to learn how they got their start in life. These men are not mere money-makers, but men who have made the world better by their achievements in science, architecture, engineering, art and literature, etc. It is interesting to study the results of the survey. Three hundred started as farmers' sons. Two hundred as

messenger boys. Two hundred were newsboys. One hundred were printers' apprentices. Fifty began at the bottom of railroad work. Fifty—only fifty—had wealthy parents to give them a start.

A lazy boy did not discover the telephone. A lazy boy did not discover how to control steam. A lazy boy did not discover how to harness the Falls of Niagara. The men who have accomplished most in the world have been men who studied and worked hard and long before they achieved success.

Work hard. Keep cheerful. Be hopeful. Trust in God and do the right.



*"Enter into His gates with thanksgiving,
 and into His courts with praise."
 Psalm 100: 4.*

Lamp Lighters

YOU have seen a great many things of which your Grandfather never dreamed — automobiles, radios and television and moving pictures. But your Grandfather has seen things that you have never seen and will never see. He can remember the time when there were oil lamps on every street corner.

Each evening the oil lamps were lighted by a man called the Lamp-lighter. He carried a ladder, a can of oil and some rags for polishing. He

would clean the glass, trim the wick, pour in oil and move to the next lamp.

The visit of the lamp-lighter interested all the children of the neighbourhood. They would run to the window to watch him at his task or follow him for several blocks as he performed his important task.

You have never seen a lamp-lighter because today electricity is commonly used to light our towns and cities. But there is one way in which you can BE a lamp-lighter. Guess how? By bringing light and sunshine into the lives of others. How? By cheery smiles, thoughtful words and kind deeds. As the old lamp-lighter made the world of his day a little brighter wherever he would go, so can you in ways we have mentioned.

Woodcraft Hints in a Nutshell

TO boil water, a fierce flame is needed. Hot coals are best for frying. Cooking requires a steady fire. Dead twigs or dry shavings are best for starting a fire. Be sure your fire is out before leaving your camp site or picnic ground.

Teacher Was Wrong

"THIS boy is a dunce!" the teacher exclaimed in regard to one of her pupils.

The boy's mother didn't agree. "My son is not a dunce. I will teach him at home, and you will see that he can learn as well as any other boy."

Did he learn? The story is one of the thrilling dramas of a lad who became interested in chemistry, telegraphy and electricity and finally made a great discovery. His inventive genius has been felt in practically all branches of industry, science and art. The boy whom they called a dunce was Thomas A. Edison who in 1879 invented the first practical incandescent lamp.

Answer To Bible Quiz

1. Shepherds on Christmas eve. 2. The creation. 3. The disciples when fishing. 4. Said to Peter. 5. The new Jerusalem.

HOME MISSIONS AND CHURCH EXTENSION

HOME MISSIONS NIGHT found St. Andrew's comfortably filled. Speakers from different parts of the Dominion all spoke of the opportunity of extending the work of the Church throughout Canada. The first speaker was a layman, Mr. J. A. Teng of Prince Rupert. He spoke of the tremendous developments in northern British Columbia where the Aluminum Company of Canada is spending half a billion dollars on what will be the largest aluminum plant in the world. The Columbia Celluloid Company are also opening up a large development south of Prince Rupert. In that fine area between Prince Rupert and Vancouver on the south, and Prince Rupert and Edmonton on the east, there is not a single Presbyterian church except the one in his own city.

The Rev. Douglas Herron of Kimberley spoke about the beautiful district of the Kootenays where mining towns are springing up that will have a population of from 6,000 to 7,000 soon after their development. Industries and power are coming in and the Church must meet this challenge. The men in the mining country are rugged and will not invest in something that is nebulous, or something that makes little demand upon them. Our laymen in the Kootenays are at work in preaching teams and the folk in the pew are gripped, and as they are taken hold of deeply they turn about to proclaim their own Christian witness.

Peace River, the Yukon and the Alaskan Highway was the theme of the Rev. R. A. Davidson. He spoke of the beginnings of the Peace River enterprise and how the Presbyterian Church had staked its claim in that vast, growing country. Great credit was given to the Rev. George Dobie, who was proceeding this summer, as last, along the Alaskan Highway and whose weekly broadcast, in the language of the people, leaves a deep impression among the people of the Dawson Creek area. This year we are stationing a minister at Whitehorse in the Yukon.

The speaker for the Maritimes was the Rev. T. A. A. Duke, of Campbellton. He spoke of the movement from the Maritimes to Central Canada of many of the young people in the various congregations. Each minister has an average of three preaching stations, but we are carrying the Word of God to the people, and through our ministry we are contributing many God-

fearing young men and young women to other parts of Canada.

THE last two speakers were non-Anglo Saxon and it was delightful to hear the Rev. Paul Chan, of the Chinese Mission in Montreal, and the Rev. Andre Poulain, S.T.M., who works among the French Canadians. Mr. Poulain, who used to be the Reformed Church pastor at Dieppe in France, said that 50% of French Canada, according to their own priests, cannot be considered either good or practising Roman Catholics. Propaganda which is widespread that might lead us to believe otherwise is only succeeding with English-speaking Canadians. The Roman Church, he explained, is spreading the ideal of one Church, one race, one language, and we know which Church and which language they want that ONE to be.

Mr. Chan expressed the deep appreciation of his people to the Board of Missions for assisting them to build the new Chinese Church, which is the finest Chinese building in Canada. He said that the aim of the Mission is to lead young and old to know God and to have fellowship with God. Since the barriers of immigration have been removed, thousands of new Chinese have been coming to Canada. They come to our Mission, even the university students in training for the professions contact us to learn and to seek.

This was a remarkable evening of inspiration, bringing to the Assembly a vision of the great opportunities that lie ahead in a century that should be surely Canada's.

The Assembly decided to appoint five synodical missionaries, as follows: one for the Maritimes, one for Northern Ontario and Southern Manitoba, one for Northern Manitoba and Saskatchewan, one for Alberta, one for British Columbia. The appointments are to be made by the Board of Missions.

The Assembly also decided that cheques to ministers on augmented charges or mission fields would be forwarded direct to the ministers concerned on the recommendation of the Presbytery's Convener of Missions.

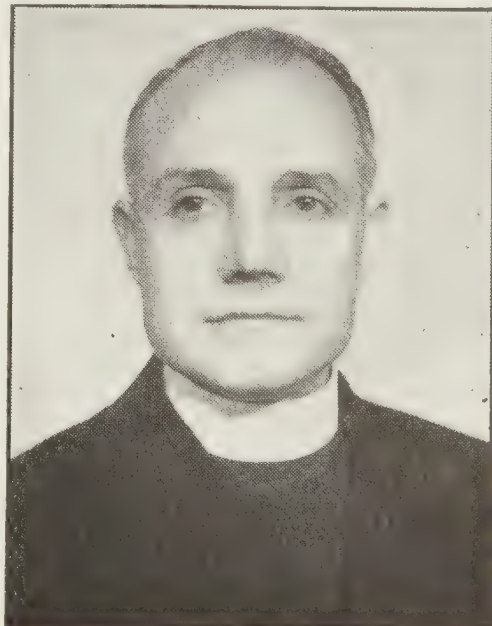
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REV. CHRISTOS G. VAIS, B.D., minister at Bracebridge, came to us from Greece as a refugee. He was minister of a church close to Mars Hill, Athens, and taught in the American School of Religion at Athens.



REV. L. N. NAGY, PH.D., Hungarian minister at Brantford, arrived in Canada, June 1950. A distinguished university graduate, he is married with three children.



PASTOR L. P. KAN was educated in Canton, China, and was principal of the Christian Middle School at Canton where he taught for forty years. He was appointed to work among the Chinese in Toronto, in February



FOREIGN MISSIONS

"WE consider that the whole work of the Church is missions," said the Rev. G. Deane Johnston, M.B.E., M.A., on Foreign Missions night. He presented to the Assembly, Miss Isabel Taylor, A.T.C.M., on furlough from Formosa; the Rev. J. Eldon Andrews, M.A., on furlough from Yunnan; the Rev. R. Malcolm Ransom, who returned from Yunnan last year, and the Rev. A. E. Toombs, formerly of the Bhil field in India.

Three great questions were raised by the speakers of the evening. Dr. Cameron spoke on, "Is the foreign mission work of the Church a losing battle?" Mr. Toombs' topic was, "What is the future of the Church in New India?" Mr. Ransom spoke on, "What is the future of the Christian Church in China?"

The secretary for Foreign Missions spoke of the unprecedented difficulties in the world during the past year which had their reflex upon our missionary situation. There is the world unrest and the rising tide of nationalism that must be taken into account. These difficulties may overcome us, or call out our finest and best.

Speaking of British Guiana, Dr. Cameron pointed out that in 1885, schools to educate the children of East Indian parents had been established. These schools now receive government grants but we supply the teaching personnel. Twenty minutes of religious instruction is given in these schools and many of the children of the public schools attend the Sunday Schools of our Church.

The Rev. R. M. Ransom, now minister of Fort Erie, Ontario, spoke of his experiences in Yunnan, which is the youngest, newest, and the most short-lived mission field of our Church. He voiced his appreciation of the manner in which the Board had stood behind them during those four difficult years in China. He thought of the work that had been done by Mr. Andrews and himself as "commando raids" on behalf of Christianity.

Our short experience in Yunnan may have given us certain lessons of value. One would be to work on all foreign fields for a self-supporting, indigenous Church. We can cooperate without fear with the native churches that are organized on the field. The other lesson for us is that we should invest our money in men, evangelists, doctors, nurses, educators, rather than in costly buildings.

The Church in China will survive because our policy during the short

period was to train experienced leaders among the Chinese. Many of these have demonstrated a clear understanding of the issues involved between Christianity and communism and there is no desire on their part to compromise. In addition to these leaders, there are many Christians, men and women of strong convictions, who are prepared to defy all opposition and are unafraid to witness for their Master. These have burned their bridges behind them and come out fearlessly for Jesus Christ.

Mr. Ransom said he was reminded of that passage in the New Testament that said, "Then came Jesus, the doors being shut." Although the doors are closed in China, Jesus is among them in a new and greater light.

"India was the brightest jewel in the British Crown," declared the Rev. Earl Toombs, formerly missionary on the Bhil Field. They have died in their thousands fighting for the same things for which we fought. India has produced some of the greatest men in the 20th Century and I like to think of them in their Christian background. They have been people whose lives have been marked by frugal living and high thinking.

The work of mercy that our Christian Churches have been able to do in India has drawn high praise from the entire Indian people, particularly from their leaders. The Gospel is still the power of God and we must remember that "God so loved the world" and his salvation is poured out for all peoples.

Mr. Toombs asked the question, "Why has communism made such an impression on the people of Asia?" One of the reasons is the poverty of the people and the other is that the Indians have not been able to think their way through conflicting ideologies. We must remember that a spiritual basis is necessary to redeem human life and social experiments that are based on a secularistic approach are not sufficient. The Church must be always revolutionary but it must not link itself up with a revolution that has no spiritual basis.

Guthrie Church, Alvinston, etc. Good manse in progressive village. Sunday evenings free. Fine opportunity for right man. One month summer vacation. Stipend \$2,400 plus \$300 travel expense allowance. For particulars apply to Rev. A. J. Preston, Watford, Ontario.



Christians with their sense of responsibility towards God will likely be led to name the Church as a beneficiary.

Men and women of modest means year by year leave small legacies to the Presbyterian Church. These bequests are impressive when the treasurer makes up the total.

Gifts to the work of the Presbyterian Church no longer come exclusively from wealthy members. We welcome the generous support of those whom God has endowed with much. But we need the gifts of every member for this great work.

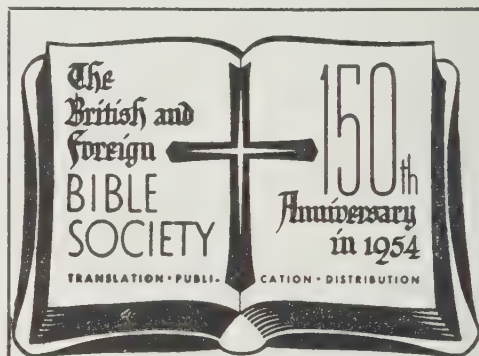
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DR. E. A. THOMSON

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CHRISTIAN EDUCATION

KNOX COLLEGE

SPEAKING for the Senate of Knox College, Principal W. W. Bryden spoke of the growing number of students that the College had been receiving during the last two or three years. He emphasized the difficulty of training in the same class, as an overture had requested, men with little or no academic training and students with a Master of Arts standing. He pointed out that the College had 140 men in post graduate work, which meant that no comparison could be made with the graduation work imposed upon the professors in other years. Many of these graduate students were enrolled from other communions and some from overseas.

Principal Bryden paid great tribute to his five professors but said there is a limit to what men can properly do. He said that the practical aspects of the Christian ministry were now being emphasized in almost all theological colleges and that the Board contemplated the appointment of Dr. J. D. Smart of Rosedale Church, Toronto, as a lecturer for three days weekly in the subjects of Christian Education and Homiletics.

"Finances are indispensable to the expansion of a college," said Mr. R. M. Sedgwick, chairman of the Board. He informed the Assembly that the College was seeking to make up for leeway lost during war years so far as improvements and repairs, which had long been neglected.

However, since the report concerning the Board of the College had been presented, he regretted to inform the Assembly that the resignation of the Principal had been received, owing to continued ill-health. The Assembly regretfully accepted Dr. Bryden's resignation to take effect as of September 30, 1952. It was also resolved that he be given a sabbatical year from October 1, 1952, and should his health permit at the end of that period of rest that he be continued as Professor of Church History.

PRESBYTERIAN COLLEGE

THE task of a college principal is three-fold," said Dr. Robert Lennox, principal of the Presbyterian College, Montreal. There is primarily the training of men for the ministry of our Church. This has been greatly facilitated by the appointment of two new professors. Theological education is not only an academic discipline but

it should be something in which a man's faith takes shape. There is also the place of the College among our churches and this has been achieved in much greater measure during the last 12 months because of our field work programme. We have had students in theology placed in the care of leading ministers in the city and also under the supervision of our professor in Pastoral Theology.

In a much wider scale, there is our responsibility to the whole Protestant Church and to our cultural surroundings. More and more the Presbyterian College is taking its place on the McGill campus.

Professor Hughes outlined at some length the qualifications of Dr. C. Ritchie Bell, lecturer at the College, and asked that the Assembly appoint him as full-time professor in the Chair for which he had been recommended. After a prolonged discussion on the manner

in which appointments are made, the Assembly decided to appoint Dr. C. Ritchie Bell in Pastoral Theology.

MISSIONARY AND DEACONESS TRAINING

"THE Deaconess School is operating on a shoestring," said Dr. J. D. Smart in presenting the report of the Deaconess and Missionary Training School. He pointed out that during the past year only one graduated. This, he stated, is a responsibility of the Church because it has not paid greater attention to the possibilities of the School. More provision will have to be made for this School with regard to paid assistants, since we have only one full-time person employed, namely, the principal.

Mrs. G. D. Ralston, principal of the School, told of the positions that had been held by the 112 young women who had graduated since 1925. She pled for a greater interest of ministers and sessions in seeking to recruit young women for full-time service, since she was often unable to supply the demand that is being made in these chaotic days by congregations.

DEACONESS VACANCY

New St. James, London, will have need of a deaconess on or about August 31. Applications stating age, qualifications and experience, should be mailed to New St. James Presbyterian Church, Oxford and Wellington St., London, Ont., attention Mr. C. C. Smith.

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ADMINISTRATION AND STEWARDSHIP

THE financial needs of our Church are steadily increasing, owing to the added cost of travel, the larger augmentation grants to missions, and the rising cost of supplies. Our Church is affected by the same conditions as those existing in the business world. The dollar of the Church cannot go any farther than the dollar spent for materials in our day. While we have experienced a rising revenue the amount is not sufficient to meet our current needs, to say nothing of our expansion.

We have, unfortunately, been required to cut estimates, and the needs of every department of the Church are urgent and expanding. The whole future of our Church depends upon what use we make of our present opportunities, for we cannot stand still. In order to finance our growing work, our requirement is an annual Budget of at least \$1,000,000.

This necessary amount is quite within the means of our people. In the savings accounts of the chartered banks of Canada there are \$4,597,000,000. It would be surprising if among those who hold these savings there were no Presbyterians. Ten cents from each member of our Church weekly would give us the increased Budget requirements and perhaps a little for extension. If our people are given the right type of leadership, we believe there will be a generous response.

Mr. James Dutton, who presented this report, spoke of the new Church offices being owned for the first time entirely by the Church. The operational expenses are less and the offices are more commodious.

Four of the 34 students living in the Presbyterian Residence at Saskatoon are preparing for the Christian ministry.

PULPIT SUPPLY AVAILABLE

Rev. James G. Berry, M.A., D.D., now living at Grimsby, Ontario, is available for pulpit supply. Address, Grimsby, Ontario.

PRESBYTERIAN HOME for Girls

123 Yorkville Ave., Toronto

Our home for unmarried mothers.
Matron, Miss M. MacKinnon.

TREASURER'S REPORT

"THIS is the finest report that it has ever been my pleasure to present," said Mr. E. W. McNeill, Treasurer. The attention of the court was drawn to the heavy responsibilities that Mr. McNeill had carried during his 26 years of office. His untiring efforts, combined with his sagacity, have brought the Church to a sound financial position. The thanks of the Assembly was tendered to Mr. McNeill for his work as Treasurer.

PENMARVIAN MORGAN HOUSE.

THESE reports were presented by the Secretary of these Committees, Dr. E. A. Thomson. Penmarvian had 13 house guests during 1950. An endowment received from Parkdale Church, Toronto, made possible the remodelling of a room. Contributions from Ladies groups throughout the Church are gratefully acknowledged. With the cost of living rising rapidly it is necessary to call upon the Church for some slight financial assistance.

Morgan Memorial Home at Markham has been altered to increase the number of apartments from three to four, and improvements have been made to put the Home in first class condition. It is fully occupied.

STEWARDSHIP AND BUDGET COMMITTEE

"THE revenues of the Church have increased 50% in the past four years," said the Rev. A. Neil Miller, Secretary. Most of the increase in givings has been from congregations who adopted the Every Member Canvass. Congregations who have educated their members in Stewardship have all increased their givings.

Where no canvass has been made, and this is true of one-half of the larger congregations with membership of over 400, their contributions to the Budget per capita has been less than the average. Literature is provided for almost every need and new Stewardship films are on hand which will greatly facilitate in the education of our people to the sacrifice and the joy of giving.

The Board recommended that special objectives be established by the Boards of the Church from the details of their approved estimates and that congregations be encouraged and assisted in maintaining correspondence with workers in the area of assigned responsibility.

You may graduate in the Diamond Jubilee Class of 1954 by entering TORONTO BIBLE COLLEGE this fall.

In 1954, T.B.C. will celebrate its Diamond Jubilee-Sixty years of training Christian young people on an inter-denominational basis!

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EVANGELISM AND SOCIAL ACTION

"THE Church has a prophetic and apostolic responsibility to declare the whole Council of God," said the Rev. E. C. McCullagh, Convener of the Board of Evangelism and Social Action. It is necessary to proclaim the evangel in order that the abounding grace of God may be made known. But the Gospel is not only intended to make its impression upon the individual but it is necessary to make an impact upon the whole community. The prophets were among the greatest social preachers of their time.

The Board believes that we need a revival of expository preaching as a survey has shown that people are hungry for the Word of God. The unchurched today no longer flock to revival meetings as the most lively thing in their community. So the Church must take its message to those that we hope to reach and business men and business women must take their witness into their surroundings.

The Convener drew attention to the fact that many congregations had evaded their responsibility with regard to Church Relief Abroad and the

congregations were urged to take cognizance of the great need of all impoverished nations so that we may strengthen our witness in their midst.

The Assembly directed the attention of the Church to the scriptural statement on Church and Alcohol that has been published and reminded our people of the necessity of keeping the Lord's Day as a day of worship and rest.

THE PRESBYTERIAN RECORD

"THE Presbyterian Record has had one of the best years in its history," said the Rev. W. J. Walker, Convener. "We have 30,500 subscribers but we distribute 31,000 copies monthly. We are wholly dependent upon the Church leaders to promote the circulation and to advance the interest of the Church journal in all our congregations."

The magazine has now become admittedly one of the finest religious magazines in Canada or the United States. Our plan is to enter into an

even larger field of usefulness by placing the Presbyterian Record in every Presbyterian home. The November issue of this year will be distributed to every congregation desirous of obtaining copies for each family. Our plan is to print 75,000 copies and ask the ministers in each congregation to provide for the distribution of these to their people.

We are constantly seeking to improve the Record and welcome criticisms, suggestions, or appraisals. We are delighted with the response which we have received all over Canada with regard to the format and the contents of the present Record.

MINISTERIAL ASSISTANCE

"THE donor who gave us the magnificent gift of \$1,000,000 had this gift in mind for several years," said the Rev. A. Ian Burnett, minister of St. Andrew's, Ottawa. This gift is to augment the salaries of married ministers with children and widowers with young children to be educated. The donor has pledged to contribute \$100,000 per year for the next ten years, until the sum of \$1,000,000 is reached. But only one-half of this sum is to be used in any year, so that the fund will benefit ministers in the low income brackets for a period of 20 years. The chairman said that the donor, in making this gift, is not to relieve in any way the responsibility of congregations for the support of their ministers but rather to encourage them to do better and to bring some of the necessities of life into the manses where many ministers are having a hard struggle.

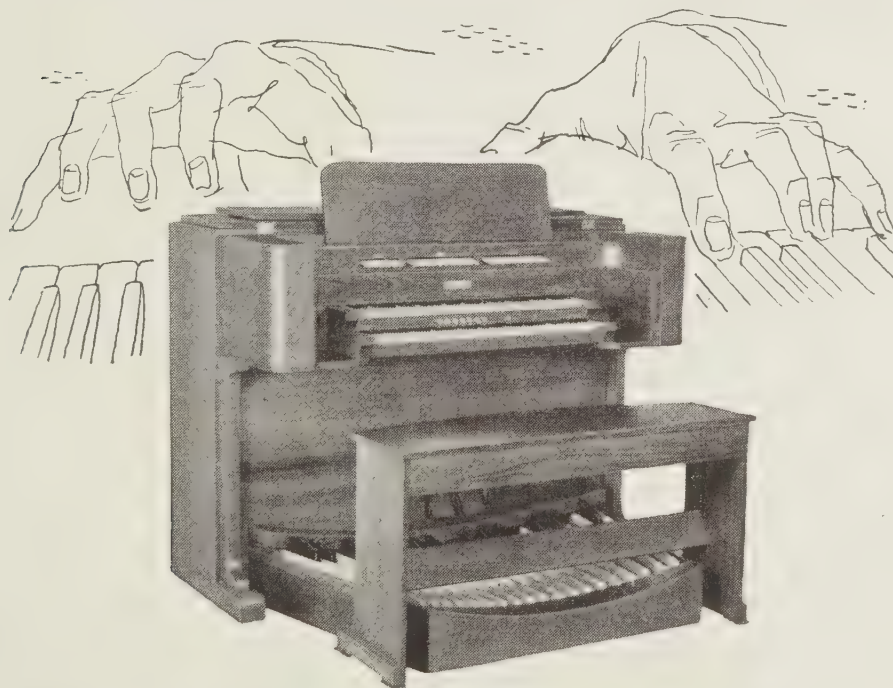
CHURCH AND NATION

ONE of the warmest discussions in the Assembly arose when the report on the Church and Nation was presented. The Rev. George Douglas, S.T.M., of Knox Church, Woodstock, reported as Convener of the Special Committee. He presented the report as printed in the Stitched Minutes and also in the Minutes of the Seventh Sederunt.

Mr. Douglas told how the report had developed. The first steps were a larger report relating the Lordship of Christ to our national life, religious, economic, political and cultural. The Committee has taken two years in the preparation of the report and it was only by research on the longer Article that the shorter declaration took form.

Exception was taken on the inclusion of Article 4 with regard to the Church and fraternal societies and service clubs. The second paragraph seemed to be particularly obnoxious to certain Commissioners, where it was stated "they pervert the Gospel and entangle men in human error." After prolonged debate a motion to delete this paragraph when the Committee's report was sent to Presbyteries for study was carried by a small majority. The report, as amended by this deletion, was then sent down to Presbyteries for study and suggestions regarding revision.

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PENSIONS

With grateful thanks to Almighty God, Mr. C. M. Pitts reported continued progress in the development of the Pension Fund. Gifts and bequests have come in steadily, although we are most anxious to receive greater support.

Mr. Pitts announced the increase of \$50 yearly to retired ministers on the Fund and \$25 to widows of ministers. Both of these items the Assembly passed with unanimity.

All applications to retire were passed by the General Assembly.

Mr. Pitts announced that the Pension Board would make a personal appeal to the people of our Church so that the Fund may reach the position of financial sufficiency that would permit the payment of the full pensions originally set up in the Pension Fund Plan of our Church.

BOARD OF EDUCATION

THIS Board, under the chairmanship of Dr. J. S. Glen, had many problems regarding reception of ministers from other Churches and the setting up of special courses and supervision of those not taking the regular arts and divinity training.

Overture No. 1—Re lay evangelists, was referred to the Board of Education for consideration and report.

The work of preparing a satisfactory curriculum for catechists was again referred to a special committee of the Board of Education.

The remit with regard to the ordination of catechists was dealt with, as follows: In view of the strong reaction of Presbyteries against such ordination, that no action be taken. Agreed unanimously.

The situation with regard to the training of students at Saskatoon Residence, at Dalhousie University, Halifax, and the residence at Medicine Hat, was referred back to the Board of Education for consideration and to report to the next Assembly.

BOARD OF S.S. AND Y.P.S.

"THIS year we are launching a campaign to promote adult Bible Study and form Bible Classes in all our churches," said the Rev. James S. Clarke, General Secretary. We are preparing a new adult quarterly that is called "Victory." It is our prayer that every Commissioner will encourage in his congregation the establishment of adult Christian teaching. The Board of S.S. and Y.P.S. is endeavouring to provide the best Christian literature and Lesson Helps. We are taking cognizance of what other Churches are doing and will strive to incorporate the best.

Teaching training classes should be established in every congregation. Our young people need Christian counsel and teaching because of world conditions. The future of our Church de-

pends upon the teaching and training of our young people today. The ministry of Christian teaching has not been foremost in our thought and work.

"Girls' work is in a weak condition at the present moment," said Miss Helen Bricker, Girls' Work Secretary. As a Church we do not seem to be convinced that Church groups are more important than social groups.

The Rev. A. W. Currie, Convener of the Board of S.S. and Y.P.S., introduced the speakers.

In the recommendations, Kirk Sessions and Presbyteries were requested to give continued guidance and encouragement and care for the Sabbath Schools and Young People's programmes over which they have direct oversight.

CHURCH WORSHIP ASSOCIATION

CONSIDERABLE interest was aroused on the afternoon before Assembly was constituted when the Church Worship Association met in St. Andrew's. From 80 to 100 Commissioners and friends gathered. Dr. F. Scott Mackenzie presided and in a masterly address defined worship as man's recognition of God. He pointed

out that worship is essentially a sacrifice, an offering, it is a matter of giving to God the glory due unto His Name. Any comprehensive study of Christian worship must be made in the light of its vast historical background.

The president's address was followed by one from Professor Hay on the theology of reformed worship. Dr. Hay's main points were that Presbyterian worship means worship of God in forms ordained by God. These are to be found in the preached word, the sacraments, and in prayer and praise.

Elected to the Church Worship Association as president Rev. Dr. F. Scott Mackenzie, with Professor D. W. Hay, D.D., as secretary, and Mr. H. P. Wanzer as the treasurer. Any member of the Church may apply for membership by sending a subscription of 50c to Dr. Hay at Knox College. He will receive a copy of the addresses given and all future addresses that are published.

Memorial Gifts Beautify Church

CRESTON, B.C. — Two memorials have added to the beauty of St. Stephen's Church. These memorials were dedicated by the minister, the Rev. N. G. Robertson, in memory of faithful workers. Mr. M. J. Boyd, clerk of session, carved and presented an oak Communion table in memory of his wife. A stained glass window portraying the Good Shepherd was presented by Mrs. S. A. Speers in memory of her husband and son.

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Assembly Reports

WORLD PRESBYTERIAN ALLIANCE

"OUR link with world-wide Presbyterianism is not as strong as it ought to be," said Dr. F. Scott Mackenzie, the immediate past-Moderator, in presenting the report of the World Presbyterian Alliance. We ought to know more about the aims and purposes of the Alliance. The greatest contribution that we can make in the ecumenical movement is as a member of the Alliance, then the Presbyterian Alliance can make its presence felt in the World Council of Churches.

We ought as Presbyterians to become increasingly aware of our Presbyterian heritage. Membership in this Alliance does not alter our fraternal relations with other denominations. As one means of keeping in touch with the great Presbyterian Church, numbering sixty millions throughout all nations, Dr. Mackenzie recommended the reading of "The Presbyterian World."

CHURCH EXTENSION

WHEN the Church Extension Board report was presented, it was stated on the floor of the Assembly that some congregations who received loans from this Board have not paid any instalments. The indebtedness in some cases extends over a period of 25 years. Of the amount loaned to congregations, \$325,000 is outstanding. These grants were made to help congregations "over the hump" in a difficult period.

This money if returned at the present moment, when there is so great a need of Church Extension, could be reinvested in new and needy causes where congregations are about to be formed. An appeal is made to all congregations whose indebtedness is overdue to help this Board by a quick repayment. The report was presented by Dr. E. A. Thomson and received fair and frank discussion.

RADIO BROADCASTING

THROUGHOUT the year the Committee for Radio Broadcasting has been preparing four series designed for the Christian teaching of primary children, junior children, young people, and adults. These recordings will each last for 15 minutes and contain sacred music and the teaching of our Christian faith. It is hoped that they will be ready for circulation to Presbyteries and Synods throughout the Church in September of this year. Copies of these recordings will be made available to Presbyteries and Synods without charge.

Throughout the Church, Presbyteries will attempt to obtain broadcast time

on radio stations within their bounds. Publicity literature will be made available for distribution in congregations. These recordings can be of great value in carrying the ministry of the Church to Presbyterian families in their homes even though they may be outside the bounds of the regular Presbyterian ministry. The report was presented by the Rev. James S. Clarke.

CHAPLAINCY SERVICES

THE Chaplain of the Fleet, Dr. E. G. B. Foote, brought the greetings of

his fellow principal chaplains, Col. C. Y. Stone and Group Captain R. M. Frayne. He appealed for more ministers for the Chaplaincy Service, men of sane judgment and men that are experienced in the ministry. He pointed out that during the last World War in comparison to their numbers a greater proportion of decorations were awarded to Presbyterian padres than to any other communion.

The Rev. C. K. Nicoll reported that Captain H. A. Doig had been added to the strength of the Army Chaplains during the year.

SCOTTISH LETTER

I HAVE just walked down the Mound in Edinburgh on the closing day of the General Assembly of the Church of Scotland, rejoicing in the bright sunlight which has tardily lighted the last three days of our meetings. The freshly opening leaves are poster green, a crowd watches the newly-made floral clock with its cuckoo. The Assembly just over has also been full of vitality, though we have heard many complaints of the tardy and incomplete response of many church members to appeals for worship, giving, and service.

I expect that the one item of news which most of you will have already received about this Assembly will be its decision not to receive the section of the Church and Nation Report relating to the Stone of Destiny. Once again we have an illustration of the wide divergence between the Christian conscience and the interests of the secular world. The Assembly generally took the view expressed in my last letter, a view I believe shared by the main body of really responsible opinion in Scotland, underneath the public agitation, that irresponsible wrong-doing cannot wipe out ancient wrongs or serve the highest purposes of a great country. The accepted finding said: "The General Assembly, believing that Scotland should enjoy a larger measure of control in her own affairs again, urge upon the Government the appointment of a Royal Commission to investigate the issues."

It was unfortunately inevitable that lack of adequate finance, in times of rising prices, should figure largely in the deliberations: the General Finance Committee points out that an increase of at least one-fifth all over is necessary to meet the 1951 budget. Certain prominent elders, including Mr. George Mathers, Lord High Commissioner, in his closing speech declared that this,

and especially raising money for the Maintenance of the Ministry, is not the job of ministers but of elders, and surely over 38,000 elders can do much. Systems of giving must be improved.

PRESENTING with vigour and humour his report on Church Extension, that wonderful veteran, Dr. John White, demonstrated how great is the response of the people when the Church goes to them, and how small the response of some members of the Church in providing the means. Reports tell of crowded halls and churches, crowded classes for communicants, crowded organizations for children and youth: it is our success that is embarrassing. In the last five years a population considerably larger than that of Edinburgh has gone to new housing schemes.

Out of a Home Board Report bristling with good news of activity we pick the information that there are now 290 chaplains to industry, and that one result of the Glasgow Churches Campaign was a steep rise in demand from 39 to 62 with 10 still to be added.

It was refreshing to notice the goodwill with which the Iona community was integrated into the life of the Church under an Iona Community Board which will report to the Assembly annually. General approval was given of the aims and objects of the community, and Dr. George Macleod welcomed the new arrangement heartily as allowing both freedom and stability.

It was good to hear that in spite of financial difficulties the Foreign Missions Committee is shaping a new missionary programme for the new age, that the Social Service Committee has seven homes for children, five for young women, five for working lads, 15 eventide homes (one of the greatest needs), besides other homes for other types of people. ★

ACROSS THE DOMINION



Left to right, A. McRae, elder, H. Crump, missionary at Sioux Village, J. Pashe, ordained to eldership, Charles Chashe, 90-year-old Indian, R. Smoke, ordained to eldership, and the Rev. Lloyd Henderson of Portage la Prairie.

THE PRAIRIES

Communion Service In Indian Village

PORTAGE LA PRAIRIE, Man.—Elders were ordained and a Communion service conducted at the Sioux Village Presbyterian Church, by the Rev. H. Lloyd Henderson of Portage la Prairie. There were 65 persons present in the congregation and 35 of these participated in the Sacrament. Ordained to the eldership were John Pashe and Raymond Smoke. There was also received on profession of Faith, Charles Chashe, 90-year-old Indian who was admitted to adult baptism. Mr. H. A. Crump is the missionary at Sioux Village.

Presbytery Fills Last Vacancy

EDMONTON, Alta.—The induction of the Rev. H. Glen Marsh as minister of St. Andrew's Church, Edmonton, on May 4, filled the last vacancy in this presbytery. This is the first time in 15 years that the pulpits of Edmonton have been filled by ordained men.

The Rev. John Kelman, moderator of presbytery, presided and others who took part in the service were the Rev. E. J. White, Wing/Commander James Dunn, the Rev. I. P. MacSween, and the Rev. D. L. Crocker.

Red Deer Presbytery Inducts Minister

RED DEER, Alta.—The induction of the Rev. R. J. Gillanders into the pastoral charge of Olds-Carstairs, Alberta, took place on March 7. The service of induction was conducted by the moderator, the Rev. W. R. Bell of Red Deer. Others assisting were the Rev. Wilfred McLeod, the Rev. H. G. Marsh, and the Rev. W. E. Black.

THE MARITIMES

Dedicate Memorial Tower

ST. STEPHEN, N.B.—A Memorial Tower was dedicated on April 8 in the Presbyterian Church. The tower was erected in memory of the late Mr. and Mrs. John Buchanan by Messrs. W. B. and M. C. Buchanan. The gift was received by the minister, the Rev. Lorne Lemoine, on behalf of the congregation.

The guest speaker was Robert Carter, one of this year's graduates from the Presbyterian College, Montreal. Mr. Carter served this congregation during the summer of 1949, and spoke on the vision which impelled Jacob to raise a pillar of stones unto God, and the vision which had fired these members to erect a memorial tower to pioneers.

The Board of Missions acknowledges \$10 from three friends of Foreign Missions sent to Editor of the Record.

ONTARIO

Summer School for Rural Clergy

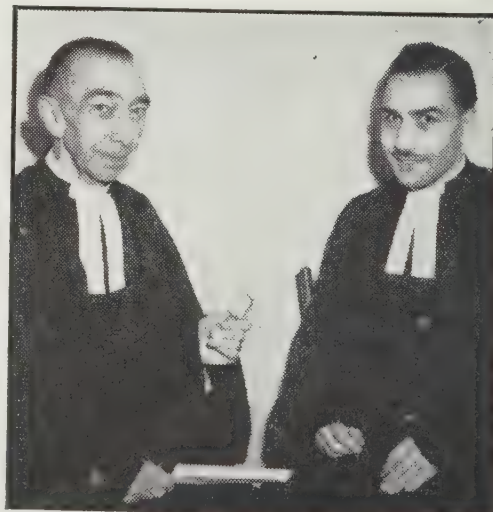
GUELPH—Last year the Ontario Agricultural College at Guelph opened a Summer School for rural clergy. Five of our ministers attended and spent a happy week studying the problems of rural life. This year the School will function for the second time and an enjoyable programme of lectures and evening entertainment will be provided by the College. Ministers and their wives are both invited. The cost is \$9.00 per person for the period from July 30—August 4, plus \$2.00 for registration.

The special guest speaker will be Dr. W. M. Landess of the Tennessee Valley, who will lecture on the general subject of Rural Sociology. Dr. Landess has been instrumental in the restoration of poverty stricken farm areas in the Tennessee Valley. The professors of Ontario Agricultural College are on the lecture programme.

Turns Sod for New Church

TORONTO—The sod was turned for a new church at Royal York Road and Royaleigh Avenue, Humber Heights, on Saturday, May 12. This marked the beginning of the construction of a building for the newly-formed congregation to be called St. Andrew's, Humber Heights.

The first step in the building programme will be the construction of a Sunday School which will also house the congregation until a larger structure is erected. This congregation was organized less than two years ago by a group of people that was small but great in faith, perseverance, and a keen sense of the religious needs of a fast-growing community. The sod was turned by the Rev. R. Currie Creelman of Weston Presbyterian Church. Others assisting in the service were the Rev. David Rowland of York Memorial Church, the Rev. Ross K. Cameron of Dovercourt Church, the Rev. David McCullough of Oakwood, and Dr. W. M. MacKay, formerly of Weston.



Edmonton Clerk, Rev. John Kelman, welcomes the Rev. H. Glenn Marsh.



The needs of the children are met at Evangel Hall. Children of pre-school age suggest a fruitful field for the sowing of the Word. Three workers are shown teaching the little ones.

Proclaim Evangel In Downtown Toronto

TORONTO — The heavy influx of thousands of new immigrants from Europe's distressed areas has presented a challenge to our Church. This could only be met by much prayer, thought, and hard work. Because of the need, extensive structural alterations had to be made in Evangel Hall, to grapple with the new situation.

The needs of the children presented an immediate opportunity, and a Day-Nursery School for children of pre-school age was organized. This has presented a fruitful field for the sowing of the Word. Top priority is given to the teaching of the Scriptures and the presentation of Jesus Christ as Lord and Saviour.

Another plan was to make Evangel Hall a Student Hostel. During the past year there have been six students in residence. Some are training for the ministry of the Presbyterian Church and one is from the Formosan Presbyterian Church.

Last summer a daily vacation Bible school was begun and it was amazing the amount of Bible teaching that was instilled during the two weeks. Knox Church provided a new film and slide projector at a cost of \$800. Evangel Hall has already been cooperating with the Toronto City Mission to provide a Christian holiday for mothers and infants and girls and boys.

To attract the new population that has come into this area structural alterations are being made in the window where Scriptures are to be displayed in the languages of the immigrants. Most of this work has been done by willing workers from Knox Church and four new elders inducted on May 27 have given lavishly of their time and talents to this work in Evangel Hall. The prayers of the whole Church are asked for

God's blessing upon the labours of those who are now engaged in this necessary and worthwhile work.

Interested visitors will always be welcomed at 573 Queen Street West.

Ordination At Burk's Falls

NORTH BAY—Mr. Walter Jackson, M.A., of the Knox College Graduating class, 1951, was ordained in Burk's Falls on May 3. This ordination was the first in the presbytery of Algoma and North Bay for many years and was in charge of the moderator, the Rev. Donald S. Douglas, B.A. Many attended from surrounding congregations.

The sermon was preached by the Rev. Stuart B. Coles of North Bay, the Rev. J. S. Roe and Mr. D. Forbes Tilly also assisted. Mr. Jackson is an R.C.A.F. veteran of the World War.

Congregation Observes 97th Anniversary

WALLACEBURG — The Rev. J. A. Munro was listened to with rapt attention by large congregations in Knox Presbyterian Church on May 6. This was the 97th anniversary of this congregation and one of the best in years. The United and Baptist churches cancelled their evening services and joined with Knox in their anniversary. The Rev. James Fleming, minister, presided at both services.

Congregation Observes 114th Anniversary

BOWMANVILLE—The 114th Anniversary of St. Andrew's Church was held on May 20. The guest preacher was the Rev. William Barclay, D.D., of Hamilton, a past-Moderator of the General Assembly. Dr. Barclay's anniversary addresses were on "The gates of hell shall not prevail," and

the evening text was from Ecclesiastes 4:6. The minister, the Rev. F. R. Meredith, presided.

Congregation Honours Selfless Labours

GANANOQUE — St. Andrew's congregation unveiled a memorial window on May 13, to the late Rev. Charles Edward and Mary Kidd. Mr. Kidd was minister of this congregation from 1916 to 1949. Both Mr. and Mrs. Kidd died in the same year.

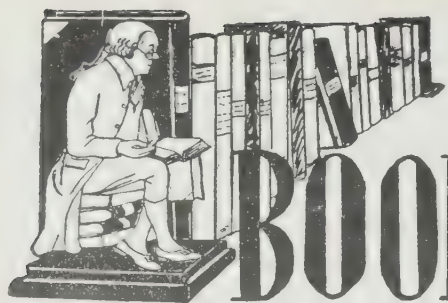
The act of dedication was carried out by the minister, the Rev. M. C. Young, who was assisted by the Rev. Dr. George Brown of Chalmers Church, Kingston, a life-long friend of the former minister. The window was presented to the congregation by W. J. Wilson, chairman of the Memorial Committee, and was unveiled by Charles Kidd of Montreal, son of the late pastor.

The theme of the window is the Good Shepherd, and carries the inscription, "The Lord is My Shepherd, I shall not want." The window was erected by the congregation, the family and friends.


Mr. Young said in the memorial address, "All life is a sacrament and it is in a measure up to us to see to it that the Bread so freely and selflessly sown, will have its harvest. We are surrounded by a great crowd of witnesses from the battlements of heaven to strengthen our hands and give us hearts for our task."



The memorial window to the Rev. Charles E. and Mary Kidd.



BOOK CHAT



PEACE CAN BE WON. By G. Hoffman. Doubleday Co. of Toronto. Price, \$2.50, 179 pp.

THIS IS A clear, straightforward account of how Paul Hoffman considers the United States is winning and can continue to win the cold war and hot war against Soviet Communism. He outlines — and ably — a programme of “waging the peace” on the military, economic, political and psychological fronts. He does well, however, to point out that United States leadership is “reluctant.” One would be happier if such reluctance were the result of humility; and one would share to a greater extent Mr. Hoffman’s hopefulness were it not for the lack of international experience, the impetuous driving and the impatience which United States leadership displays. On the psychological front Mr. Hoffman deems it necessary that the propaganda or informational sinews of peace be strengthened by an annual expenditure of some \$300 mil-

lion. Recently Congress and Senate cut by 90% the allocation of \$97.5 million for that purpose.

It will require a deeper plunge into the obduracies of this world for Mr. Hoffman to become a prophet. Righteousness and peace and freedom shall not “walk up and down in the hearts of men” because of expenditures — be they of time, energy, or money — on the dimensional levels he speaks of. Unfortunately, or fortunately, the hard realities confronting us will not be dissolved that easily.

JAMES DUNN.

Edmonton, Alta.

WHAT IS CHRISTIANITY? By J. Gresham Machen. Ed. by N. B. Stonehouse. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Price \$3.00. 317 pp.

WHILE A BOOK of speeches is often of very little importance and interest, such a judgment cannot be passed upon the present publication. Representing the cream of Dr. Machen’s addresses

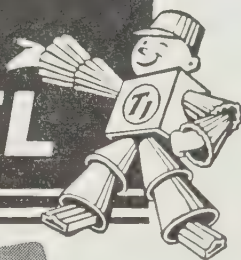
delivered between 1912 and 1935 as well as some of his articles published in national non-religious magazines, they give us some idea of the breadth of his interests as a Christian scholar. What is more in his dealing with such topics as the reliability of the New Testament, the place of Christian scholarship in the Church and the application of that scholarship to the life of the Church, he deals with very live issues of today.

The deep Christian piety and loyalty which shines in all these addresses is typical of the man, and an inspiration to all who may read. But it is not something which is merely emotional, for Dr. Machen was a clear thinker who insisted that one must know teaching before he can believe it. At the same time he was also convinced that the historical accuracy of the Bible is intellectually defensible. Last of all he was of the belief also that since the Bible is the Word of God it must be obeyed humbly, but also to the best of one’s ability both in the Church and in the world. This did not make him popular in his own day for he was never afraid to meet Modernism and unbelief in controversy. Nor did it make him friends but Walter Lippman could say “The Liberals have yet to answer him.” This book will appeal both to laymen and ministers alike.

W. STANFORD REID.

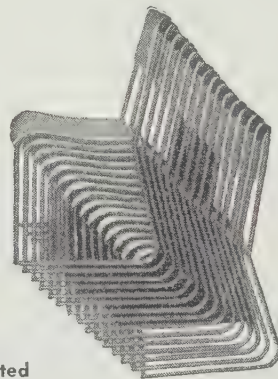
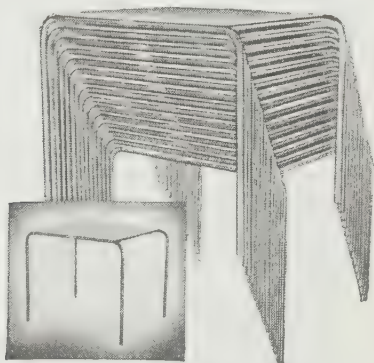
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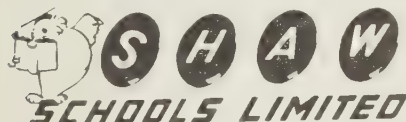
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July-August, 1951

PERSONALS

WHO'S WHO usually notes the number of the world's brilliant men who are sons of the manse. **Dr. William A. Cameron**, Secretary of Foreign Missions, has every reason to be proud of the fact that three of his sons received their doctorate at recent convocations. **Professor William M.** received his Ph.D. at the University of California, **James Lorne** received his Ph.D. at the University of Southern California, and **Gordon** received his doctorate in medicine at the University of Toronto . . . **Dr. Scott Mackenzie**, the retiring Moderator, was a guest of the Church of St. Andrew and St. Paul on June 3 when he received a Bible from the Session and congregation, and **Mrs. Mackenzie** was also suitably remembered . . . **Mr. Wayne A. Smith** was ordained on May 25 in St. Andrew's Presbyterian Church, Lachine. He is the first member of this congregation to enter the Christian ministry . . . The **Rev. Albert E. Bailey**, who has been student-minister of Dundalk and Ventry for the past four years, was ordained and inducted in Knox, Ventry, on May 18.

the **Rev. J. Kingston Lattimore**, of Smith's Falls, was elected Governor of Rotary International 250.

Dr. Joseph Wasson, of Calvin Church, Toronto, was invited to preach on Assembly Sunday in St. Cuthbert's Church, Edinburgh. This is the church of the newly elected Moderator, the **Rev. W. White Anderson** . . . the **Rev. Dr. C. Ritchie Bell**, of the Presbyterian College, Montreal, was anniversary preacher at St. Andrew's, Prescott, and Nitro Community Church.

The **Rev. William Graham Smith**, of Ravenhill Presbyterian Church, Belfast, Northern Ireland, received a unanimous call to Knox Church, Dundas. Knox has recently purchased a new manse which will be ready for the coming of their minister . . . The **Rev. Dr. Wm. Barclay** was our delegate at the 163rd General Assembly of the Presbyterian Church, U.S.A. The meetings were held in Cincinnati . . . **Molesworth and Gorrie** have extended a call to the **Rev. R. J. Boggs** who is minister of Clough, Co. Down, Northern Ireland.

Rev. J. M. Laird, M.A., has been appointed Stated Supply to the Armour Heights, Toronto, congregation . . .

Mr. George Lachie Royal was ordained on May 8 at Morningside, Toronto. He is the third young man from the congregation to enter the ministry . . .

Mr. William Allum, a member of Erskine Presbyterian Church, was ordained in that church on May 9 . . . the **Rev. P. A. Ferguson**, of Hensall, has received a call from Livingstone Church, Montreal.

Geneva Church, Chesley, has called the **Rev. D. C. McLelland, M.A.**, who was formerly minister of Melrose Park.

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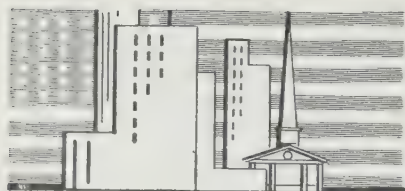
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PHILADELPHIA LETTER

THE General Assembly of the Presbyterian Church in the U.S.A. met at Cincinnati from May 24 to May 30. Dr. Harrison Ray Anderson, since 1930 pastor of Fourth Presbyterian Church, Chicago, was elected Moderator. His church is known as one of the outstanding congregations in America; and his

new incumbent of a high position, but from personal observation.

My own work has been under the supervision of the Board committee which he chairs, and I can testify that Dr. Blake enjoys overwhelming confidence and good will on the part of those who have thus come into contact with him. His forthrightness and dislike of cant, combined with personal charm, are strong qualifications for an officer who is heavily involved in the shaping of policy within his own denomination and in negotiations with other communions.

Much was said at the Assembly about the time of crisis through which the Church is seeking to find its way, and many resolutions pertinent to this theme were passed. But, in respect to this, perhaps the most useful action taken by the Assembly was to elect as Stated Clerk a man who by every definition is a Church statesman of the first rank. High resolves amount to little, lacking leadership; and there is general rejoicing that the Assembly chose so well in filling such an influential office. ★

Presbyterian Uniform S.S. Lessons

LESSON — JULY 1

The Sower

Luke 8: 4-15

Golden Text: James 1: 22

LESSON — JULY 8

The Tares and the Wheat

Mark 13: 24-30, 36-43

Golden Text: Mark 13: 37

LESSON — JULY 15

Parables of the Kingdom

Matthew 13: 31-33, 44-52

Golden Text: Luke 13: 24

LESSON — JULY 22

Parables of Prayer

Luke 18: 1-14

Golden Text: Matthew 7: 7

LESSON — JULY 29

The Good Samaritan

Luke 10: 25-37

Golden Text: Romans 12: 10

LESSON — AUGUST 5

The Rich Fool

Luke 12: 13-21

Golden Text: 12: 15

LESSON — AUGUST 12

The Great Supper

Luke 14: 12-24

Golden Text: 2 Corinthians 6: 2

LESSON — AUGUST 19

The Unjust Steward

Luke 16: 1-12

Golden Text: Luke 16: 10

LESSON — AUGUST 26

The Unmerciful Servant

Matthew 18: 21-35

Golden Text: Matthew 6: 14



**BIBLE
READING
EVERY
DAY**

July 1—Proverbs 14: 28-35.
July 2—Matthew 13: 24-30.
July 3—Matthew 13: 36-43.
July 4—Hebrews 12: 14-19.
July 5—John 13: 21-30.
July 6—John 13: 14-21.
July 7—Psalm 1.
July 8—Psalm 40: 7-17.
July 9—Matthew 13: 31-33.
July 10—Matthew 13: 44-52.
July 11—John 6: 63-71.
July 12—Acts 2: 1-11.
July 13—Acts 10: 24-35.
July 14—John 3: 1-12.
July 15—John 4: 5-15.
July 16—Genesis 18: 22-33.
July 17—Psalm 51: 1-11.
July 18—Acts 7: 54-60.
July 19—Luke 22: 39-46.
July 20—John 17: 1-10.
July 21—Acts 12: 1-11.
July 22—Luke 18: 1-14.
July 23—Exodus 2: 15-25.
July 24—2 Samuel 9: 1-10.
July 25—1 Kings 17: 8-16.
July 26—Acts 11: 19-26.
July 27—Luke 10: 25-37.
July 28—1 Corinthians 13.
July 29—Psalm 103: 1-11.
July 30—Deuteronomy 15: 1-11.
July 31—2 Samuel 12: 1-7.
August 1—Matthew 19: 16-26.
August 2—Luke 12: 13-21.
August 3—Revelation 3: 14-22.
August 4—Matthew 11: 1-6.
August 5—Psalm 34: 1-10.
August 6—Luke 12: 22-31.
August 7—Luke 13: 1-5.
August 8—Luke 13: 11-17.
August 9—Luke 13: 23-30.
August 10—Luke 13: 31-35.
August 11—Luke 14: 1-11.
August 12—Luke 14: 12-24.
August 13—Genesis 24: 40-51.
August 14—1 Samuel 12: 1-7.
August 15—Luke 16: 1-12.
August 16—Titus 1: 1-9.
August 17—1 Corinthians 4: 1-14.
August 18—1 Peter 4: 1-10.
August 19—1 Timothy 6: 17-21.
August 20—1 Kings 8: 22-30.
August 21—Jeremiah 31: 27-34.
August 22—Jonah 4.
August 23—Matthew 18: 21-35.
August 24—Mark 2: 1-12.
August 25—Luke 17: 1-16.
August 26—Matthew 6: 7-15.
August 27—Genesis 2: 1-7.
August 28—Romans 5: 1-11.
August 29—Matthew 20: 1-16.
August 30—Luke 23: 33-43.
August 31—Psalm 118: 19-29.

PRESBYTERIAN RECORD

By NORMAN F. LANGFORD

ministry is noted for its appeal to rich and poor in the heart of Chicago, and especially for its success among students.

Probably the greatest interest at this Assembly centered around the filling of one of the Church's most important posts. Since the tragic death of Dr. William Barrow Pugh, last September, the position of Stated Clerk has been vacant. The year has witnessed a great deal of speculation as to Dr. Pugh's successor; and few, if any, persons went to the Assembly with strong convictions as to what appointment actually would be made.

IT is a pleasure to report that without an opposing nomination Dr. Eugene Carson Blake, minister of the Pasadena, California, Presbyterian Church, was unanimously elected to this high office. Dr. Blake graduated from Princeton Theological Seminary in 1932. For a time he served as a teacher in the Christian College at Lahore, India. His present congregation, which he has served with great distinction, has about 4,000 members and is one of the most eminent churches on the west coast. Dr. Blake has for a number of years been a member of the Board of Christian Education; and as chairman of a committee with responsibility of oversight over the "new curriculum," he has been very active in making this ambitious enterprise a reality.

There is no conventional flattery in saying that Dr. Blake has extraordinary courage, clarity of thought and sharpness of insight. He possesses an unusual capacity for getting to the bottom of an issue and sensing its implications. These remarks spring, not from the generalized publicity which is naturally attached to every

In Memoriam

JUDGE JAMES G. S. STANBURY, K.C.

The late Justice James G. S. Stanbury, a well-known layman, died on May 13 in his 77th year. Judge Stanbury was an elder of Knox Church, St. Catharines, and had served on many committees of the General Assembly, including the Board of Administration.

He became well known for his work as a Juvenile judge and was instrumental in the lessening of juvenile delinquency in Lincoln County. He was a firm believer in the Christian family life and was very proud of his five sons and three daughters. Throughout his life he took a keen interest in the welfare of the community and in the moral and spiritual leadership of the Church. When he was a student at the University of Toronto, he had the distinction of debating against McGill, when his colleague was the late Prime Minister, W. L. Mackenzie King. He will be greatly missed in the courts of the Church as well as in the congregation of Knox, St. Catharines. St. Catharines has lost a Christian gentleman and an outstanding citizen. He is survived by his wife and eight children.

JAMES BENJAMIN ROEBUCK

Knox Church, Midland, lost an upright and kindly elder when James Benjamin Roebuck died on May 22. He had been actively associated with the congregation from his boyhood and had served on the Board of Managers prior to his election to the Session twenty-six years ago. He was in his 77th year.

A man of unquestioned integrity, he served the community in several administrative posts and during the depression was Mayor of the town for six years. He was also a leader in fraternal circles. Surviving are his wife and one daughter, Marion.

WILLIAM D. CUMMING

St. Andrew's Presbyterian Church, Lachine, records its great sense of loss in the death of William D. Cumming on May 4, in his 70th year. During his 22 years on the session he had been an example of constant loyalty to the congregation and a source of unfailing help and encouragement to the minister. He is survived by his wife, Laura Sproul.

MRS. NORMAN CARMICHAEL

Mrs. Norman Carmichael, a gracious lady, died on April 25, in her 88th year. Before her marriage to Professor Norman Carmichael of Queen's University, she was Maria Jenkins, of King, Ont. Mrs. Carmichael had a beautiful personality and was a devoted Christian woman, being a grandchild of the Rev. Wm. Jenkins who was a pioneer saddle-back preacher with Richmond Hill as his centre. Her husband was a son of the late Dr. James Carmichael, for over 50 years pastor of the King Church and surrounding churches.

NORMAN NICHOLSON

The Presbyterian Church, Catalone, Cape Breton, lost an esteemed elder on April 10, in the death of Norman Nicholson. Mr. Nicholson exemplified in his life all the qualities of a Christian witness, and in every manner proved worthy of his high office. He was in his 76th year, and is survived by one sister and three brothers.

T. S. McDONALD

The congregation of Westminster Presbyterian Church, Smiths Falls, Ontario, lost by death an esteemed elder, T. S. McDonald. Deeply interested in the work of the Church, he served for many years on the Session and was for a time Representative Elder. Mr. McDonald was in his 76th year.

MEMORIAL WINDOWS

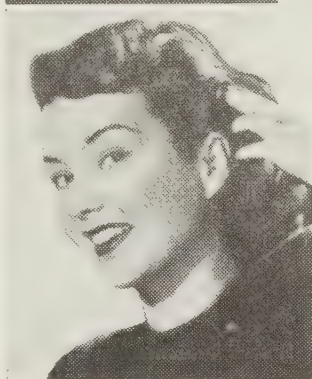
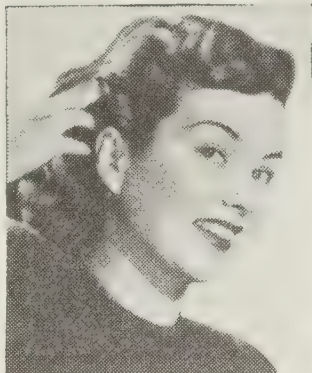
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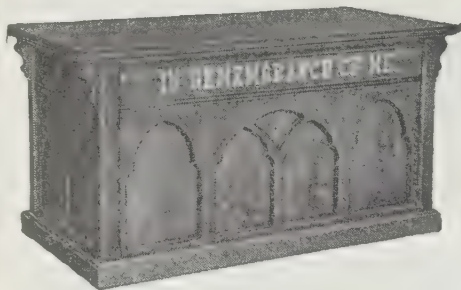
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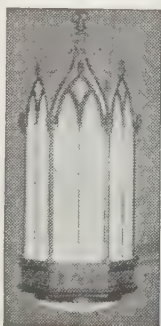
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Sydney, N.S.

Grand River, N.S., Rev. F. Clarke Evans, Sydney
Mines, N.S.

Kensington, P.E.I., Rev. D. A. Campbell, New
London, P.E.I.

Marshfield, P.E.I., Rev. Donald Nicholson, Clyde
River, P.E.I.

Murray Harbour North, P.E.I., Rev. F. N. Young,
Montague, P.E.I.

North River, N.S., Rev. Charles A. MacDonald,
Trout River, N.S.

Synod of Montreal and Ottawa:

Chesterville, Ont., Rev. Eric Larsen, South Moun-
tain.

Iroquois, Ont., Rev. Wm. Fitzsimons, Cardinal.
Lachute, Que., Rev. J. S. McBride, 4520 Marciel
Ave., Montreal.

Lochwinnoch, Ont., Rev. T. DeCourcy Rayner,
Almonte.

Spencerville, Ont., Rev. Eric Larsen, South Moun-
tain.

Synod of Toronto and Kingston:

Caledon East, Ont., Rev. John F. Nute, Box 67,
Orangeville.

Cannington, Ont., Rev. L. Shein, Ph.D., Woodville.

Elmira, Ont., Rev. J. G. Murdock, 175 King St., S.,
Waterloo.

Newmarket, Ont., Dr. Wm. Orr Mulligan, 57 Spruce
St., Aurora.

North Bay, Ont., Rev. B. L. Walden, 632 Bloem St.,
North Bay.

Synod of Hamilton and London:

Dutton, Ont., Rev. Jas. K. West, 25 Horton St.,
St. Thomas.

Hamilton, Ont., Knox, Rev. J. M. McCurrie, 47
Macaulay St., W., Hamilton.

Hensall, Ont., Rev. D. R. Sinclair, Exeter, Ont.

Waterdown, Ont., Rev. S. Moore Gordon, 56 Cope
St., N. Hamilton.

Warton, Ont., Rev. D. MacDonald, Tara.

Synod of Manitoba:

Boissevain, Man., Rev. H. Lloyd Henderson,
48 Lyon St., N.E., Portage la Prairie.

Synod of Saskatchewan:

Assiniboia, Sask., Rev. G. A. Cunningham, 1073
Athol St., Regina.

Briercrest, Sask., Rev. Wallace MacKinnon, 1135
Second Ave., N.W., Moose Jaw.

Synod of Alberta:

Banff, Alta., Rev. V. W. Raison, 635-19th Avenue,
N.E., Calgary.

Synod of British Columbia:

New Westminster, B.C., Gordon, Rev. W. D. G.
Hollingworth, 3312 Royal Oak Ave., South

Burnaby, Vancouver.

North Vancouver, B.C., Dr. J. B. Skene, 1100
Thurlow St., Vancouver.

INDUCTIONS

Edmonton, Alta., St. Andrew's, Rev. Glen Marsh,
B.A., May 4, 1951.

Fenelon Falls, Ont., Rev. Max Putnam, B.A.,
May 18, 1951.

Hamilton, Ont., Erskine, Rev. Allan G. MacKenzie
June 4, 1951.

Norwood, Man., Rev. M. E. R. Boudreau, S.T.D.,
June 22, 1951.

Oshawa, Ont., Knox, Rev. Stuart B. Coles, B.A.,
June 5, 1951.

Windsor, Ont., St. John's, Rev. J. J. Edmiston,
B.A., B.D., May 23, 1951.

ORDINATION

Lachine, Que., St. Andrew's, Wayne A. Smith,
B.A., May 25, 1951.

Ottawa, Ont., Erskine, W. Allum, B.A., May 9, 1951.

ORDINATION AND INDUCTION

Arnprior, Ont., St. Andrew's, Rev. Owen Channon,
B.D., May 18, 1951.

Norval, Ont., Rev. George L. Royal, May 11, 1951.

Ventry, Ont., Rev. Albert E. Bailey, M.A., May 18,
1951.

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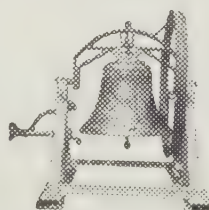
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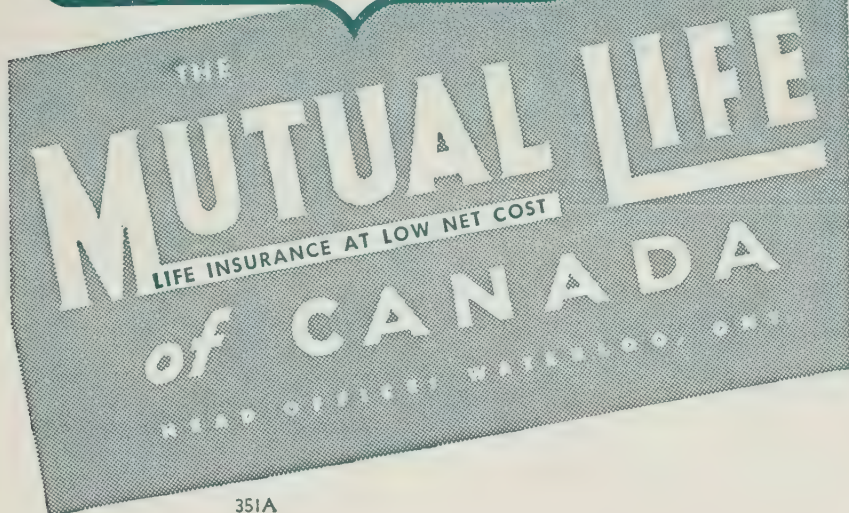
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I. Q. ON JEWS AND JUDAISM

By Rev. M. Zeidman

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THE SCOTT MISSION REFUGEE WORK

Q.—What type of work is the Scott Mission carrying on among Jewish Newcomers in America?

A.—By personal testimony, teaching the Word of God, and Christian service we are presenting to them the Gospel of Jesus the Messiah, — the Gospel of Love.

Q.—What is the most effective approach to these survivors of the dreadful concentration camps?

A.—Personal interest in their daily cares, problems and worries, and a demonstration of genuine Christian concern and love for them.

Q.—Among the Christian Services which the Scott Mission renders, which is the most appreciated and results in trophies for Christ?

A.—Our Fresh Air Camp work is the most appreciated service, and is highly esteemed by our Jewish people.

Q.—Why are so many Jewish women attracted to Fresh Air Camps?

A.—(1) Because most of the refugee women are in delicate health. The concentration camps have left indelible marks, not only on their souls, but on their bodies as well, and a good many are afflicted with varying degrees of ill health.

(2) The Scott Mission Fresh Air Camp gives them a new lease on life. At our Camp these dear Jewish women and their children have the opportunity of rest for body and soul; wholesome food for their bodies, as well as "The Bread of Life" for their souls, which is dispensed to them daily in generous measure.

(3) Personal evangelism, "eventide singspiration," and Gospel messages are a source of spiritual uplift, and the means of bringing campers to Jesus, Who is "The Way, the Truth and the Life."

Last summer 19 children accepted the Lord Jesus Christ as their Saviour and Messiah at the Scott Mission Camp. "Inasmuch as ye did it unto one of the least of these MY BRETHREN, ye did it unto ME."

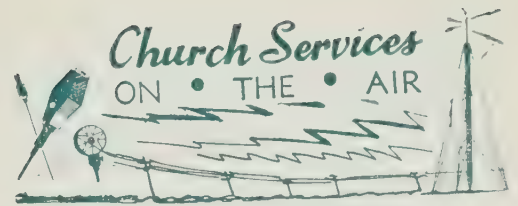
Need we say more? We have presented to you the facts! Now it is your turn to pray! We need your prayerful support for this worthwhile witness and service.

Rev. M. Zeidman

The Scott Mission Inc.,

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July-August, 1951



Coast to Coast Broadcast

Church of the Air—Every Sunday, 4.30-5.00 p.m.

CBC—4.30 p.m., July 15, Rev. A. L. Farris, Bolton, Ont., Choir Runnymede Presbyterian Church, Toronto.
Aug. 19, Rev. E. G. B. Foote, D.D., Chaplain of the Fleet, Ottawa, Ont.

National Sunday Evening Hour—Over CBC Network 7 o'clock p.m. Every Sunday Evening.
CBC—World Church News—Every Saturday 1.30 p.m.

CBC Network—1.15-1.30 p.m., Stories from the Bible, 1.45-2.00 p.m., Heroes of Faith.

CBL—11 a.m., July 1, Rev. Paul Stirling, St. Andrew's Presbyterian Church, Toronto.

Aug. 19, Rev. C. J. St. Clair Jeans, Jr., Melrose Park Presbyterian Church, Toronto.

CBL—Morning Devotions, 8.15 a.m., Week of July 16, Rev. I. B. Kaine, St. James's Presbyterian Church, Toronto.

CBC—2.30 p.m., July 8, Principal Robert Lennox, Ph.D., Presbyterian College, Montreal, P.Q.

CFAB—Windsor, N.S., 11 a.m., (Every Fifth Sunday), (A.S.T.)

CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday, (C.S.T.)

CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.

CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.

CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month. (A.S.T.)

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.

CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's and Third Sunday Paterson Memorial each month.

CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet Hour" from First Presbyterian Church. (P.S.T.)

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month. (M.S.T.)

CJBC—Toronto, "Prelude to Worship." Every Sunday at 10.05 a.m.

CJDC—Dawson Creek, B.C., Every Sunday 5 p.m., "Light at Evening Time" conducted by Rev. George Dobie, Fort St. John. (P.S.T.)

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays. (P.S.T.)

CKBB—Barrie, Ont., 11 a.m., St. Andrew's Church, First Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's, Second Sunday each month. (M.S.T.)

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.

CKNB—Campbellton, N.B., Knox Church, 11 a.m., Third Sunday each month. (A.S.T.)

CKNX—Wingham, Ont., 11 a.m., Second Sunday, 7 p.m., Fourth Sunday each month.

CKNX—Goderich, Ont., 5.00 p.m., Knox Church, Every Sunday.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month. (P.S.T.)

CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church, Third Sunday each month.

CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday, each month.

CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.

CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month.

CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time), St. Matthew's, Every Fourth Sunday.

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SEPTEMBER, 1951 TORONTO LXXVI — No. 9

Kildonan Church Centenary



THE PRESBYTERIAN RECORD

Established 1876

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All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

THE bottom four-fifths of the world are going Communist because they are hungry, terribly unhappy, and grimly determined to rise out of their destitution. We can stop Communism cold by lifting those wretched people above misery and desperation. We can do it by sharing our know-how. They love us when we help them; they hate us when we don't.

Frank C. Laubach.

Ours could be the last generation. The end could not come from cosmic forces but as a consequence of human sin and folly, not as a stage in the working out of a divine purpose but as a fatal defiance of the will of God.

Ernest F. Tittle.

The heart's aye the part aye that mak's us right or wrang.

Robert Burns.

Personality is more sacred than property.

W. L. Mackenzie King.

Prayer is a process that will help clarify the mind, purify the motives, fortify the will, grow in every power of personality and learn what in life is noble and what is base.

William Sullivan.

Where lies the hope of the world? Unhesitatingly we reply, "In Christian education." We must go deeper if we are to go forward. The eternal truths of the worth of the individual, of man's supreme loyalty to God, and of a Christian code of ethics must be the basis of tomorrow's civilization.

Hunter B. Blakely.

Be pure and free within, and entangle not thyself with any creature. Thou must be naked and carry a heart pure towards God, if thou wouldest be free and see how sweet the Lord is. And truly thou wilt not attain to this unless thou be prevented and drawn by His grace; so that having turned out and said good-bye to all, thou mayest be united to Him alone.

Thomas a' Kempis.

O Lord, our Lord, save us from accepting a little of what we know is wrong in order to get a little of what we imagine to be right.

Peter Marshall.

Our Father, we are finding out that government by the people is not good enough. We pray for government of the people by God.

Peter Marshall.

We do not need more Christians so much as we need better Christians; and when we have better Christians we will have more Christians.

Joel Sorenson.

Prayer for Students and Rally Day

Our Heavenly Father, we thank Thee for the rest and recreation of the summer months, for the health and restoration of mind and body which has come to us. Now as we return to the responsibilities of our tasks, may Thy blessing continue with us; guide and direct us in all our work that we may truly serve Thee. We beseech Thee to prosper the work of our Churches and our Sunday Schools that, as we rally again to worship Thee there, we may grow in the nurture and admonition of Jesus Christ our Lord.

O Thou only wise God, we ask Thee to illuminate all universities, colleges, and schools with the light that cometh from above; that those who teach may be taught of Thee, and those who learn may be led by Thy Spirit; and grant that by the increase of knowledge Thy truth may be confirmed, and Thy glory manifested; through Jesus Christ the living Word. Amen.

Christian Outreach Through Christian Education

“WE need Churches,” — This is the voice ringing in our ears from countless communities.

The outgrowth of metropolitan centres, cities and towns across Canada has created a new situation for the Church. The movement of population into new areas has brought into being unnumbered new communities where there are no Churches. Presbyterian families have become far removed from their own Church. Children are unable to attend the Sunday School in the Church of their parents. Large numbers of Canadian people are unreached by any Church. This has happened in ten years and it challenges the Church with a great new missionary task at our doorstep.

Because missionary outreach is inherent in the Church's faith and, indeed, her very existence, we must build Churches. The ministry of the Church must be carried to our people, to our children and to the great host of the “unchurched” throughout Canada. A movement of “*Christian Outreach*” is being entered upon by the Presbyterian Church in Canada this year. The magnitude of this missionary enterprise may be seen in the estimates which have been received from Presbyteries for new Churches totalling \$2,500,000 immediately.

Building Churches is an immediate and urgent necessity. It is the place where the Presbyterian Church must begin. Yet it is only a beginning in our “*Christian Outreach*.” We ought not to believe that we can fulfil our obligations as stewards of the Gospel of Jesus Christ if we do nothing more than build Churches. We cannot be faithful Christians and Church members unless we are ourselves witnesses and ambassadors for Jesus Christ. This is our true “*Christian Outreach*.”

ONE of the tasks of the Church today is to make the Christian faith relevant to modern life. To do this we must ourselves possess such a knowledge of God's Word and Truth that we can talk intelligently to others about God's answer to man's deepest problems. This is the educational task of the Church—to bring the knowledge

By J. S. Clarke

of Christ to people in their need and the power of His Gospel to bear on the problems of the whole of life. To be able to do this under the guidance and power of the Holy Spirit is to give our Christian witness to a confused and troubled world.

Believing this to be our Church's task and the responsibility of every member of the Church, the Board of Sabbath Schools and Young People's Societies is seeking to establish in every congregation classes of adult Church members who will be engaged in the study of the Bible and the Christian faith. Aware of the inner weakness of the Church and our spiritual poverty, many Church members are desirous of engaging in study of this kind. There is a new awareness of the almost unlimited possibilities in adult Christian education for *the strengthening and the renewal of the Church*. There is something else which is yet more important for the Church. It is a new realization that

there is a call to discipleship in the Christian Gospel. A selfish enjoyment of the blessings of the Church and an easy complacency about the world of people outside the Church are incompatible with Christian discipleship. Yet only when Church members are possessed of true discipleship can the Church give witness to the redeeming power of Jesus Christ to a world which today is confused, troubled and overlaid with the power and work of sin.

“VICTORY” is the title of the new Quarterly for Adult Bible Study which is published this month by the Board of S.S. and Y.P.S. It contains weekly Bible studies for adult classes and for home study, and articles of current interest for Church members and parents. Its aim is to strengthen the Church through Christian knowledge, to overcome our weaknesses caused by Biblical illiteracy, and to make more effective our Christian witness through a new commitment of ourselves as servants of the living Word of God.

If our “*Christian Outreach*” is to be for the glory of God then it must arise out of our commitment to Jesus Christ and the Word of His Gospel. We must love God with all our heart, and soul, and strength and mind. Yes, we must love God with our mind. We must come back again and continually to listen to God speaking to us, to know His Will for us and for our world, and to seek His grace and Holy Spirit to perform it. ★



The procession which features the opening of the General Assembly of the Church of Scotland. The Moderator, the Lord High Commissioner, and five Lord Provosts of Scottish cities appear in the procession. A statue of John Knox can be seen on right.

* The Rev. James S. Clarke is the General Secretary for Sabbath Schools and Young People.



Then shall the trees of the wood sing out at the presence of the Lord.

Religious News Service Ph

THE FAMILY ALTAR

The Sovereignty of Service

*"He that would be great among you
let him serve."*

By H. Beverley Ketchen

AS we are supposed to be settling down this month for another season of church life and work after the pleasant summer lull this word of Him who spake as One having authority seems to be particularly apt. It suggests a nobility never dreamed of in the philosophy of the scrambling, jostling of His own day. And even today it collides violently with the popular ideas even among intelligent church folk.

The occasion of this apparently paradoxical counsel was the pathetic and not unnatural request of a typical mother for the advancement of her sons. And while the appeal has the colour of selfishness we should not hastily criticize or condemn. There was surely a fascinating chivalry in their loyalty to Jesus when all the circumstances are taken into account. So far as they knew He was just a dreamer who had spent most of His life in a carpenter shop.

They were well aware that those who occupied "the seats of the mighty" in

Church and State were resolutely opposed to Him; that He was contemptuously regarded by the people of influence and power as a fanatical, dangerous, seditious idealist. To all appearances He was the Leader of a "lost cause." And yet these ambitious sons of Zebedee sensed His essential kingliness—felt that He was qualified in every way to fulfil the golden dreams of the prophets. In spite of the fact that He was "despised and rejected", scoffingly called a friend of publicans and sinners, they were ready to throw in their lot with Him and share His high enterprise.

WE must not overlook the gloomy prospect. Jesus had just said "Behold we go up to Jerusalem and the Son of Man shall be betrayed and crucified." "Then came to Him the mother of Zebedee's children, with her sons, desiring that they might sit, the one on His right hand and the other on His left."

Jesus could hardly fail to be touched by such a manifestation of loyalty and confidence in view of the increasingly ominous opposition. But with consummate skill He seized the opportunity to point out that the only true ambition is to *serve*, illustrated by His own incomparable example, "even as the Son of Man came not to be ministered unto but to minister."

Jesus never discouraged ambition. Did He not commend the richly endowed servant who with his industry and enthusiasm had gained other five talents, and condemn the cynic who had not thought it worthwhile to make the most of his one talent? His disappointment with most of us, I dare say, must be that we are not ambitious enough; that our eyes are not lifted up to the hills; that we are too easily satisfied—content with a respectable average attainment or achievement.

But He gave a startling reversal of the world's judgment as to what constitutes greatness or success. According to His noble mind it does not lie in the power to dominate others but rather in the grace to serve them, though never so obscurely. He turned

aristocracy upside down. "The rank is but the guinea stamp."

THIS was one of the most revolutionary ideas of Jesus but it did not revolutionize the world. Even two thousand years after, and though we claim to be Christian, it certainly is not a popular idea. We still classify people by external standards. The great are the people of rank or wealth, those who are ministered unto, rather than those who minister. It is true, of course, that we honour service if it be conspicuous or organized social service that attracts attention, but the person whose talents or opportunities are limited to giving "a cup of cold water" or "helping lame dogs over stiles" is not generally considered great. It is interesting to note that the only woman in the Bible definitely designated as "a great woman" was a very homely body, neither socially nor culturally distinguished. How the heavens must have laughed in derision at the pompous title, "Herod the Great!"

Service, whether it be conspicuous or obscure, constitutes the only real greatness, says Jesus. That was the fundamental principle of His own chivalrous life. "Knowing that the Father had given all things into His hands He took a towel and washed the disciples' feet." His biography is summed up in the luminous sentence, "He went about doing good." And His greatness overshadows Caesar's as the mountain towers above the foothills. The verdict of history surely is that the quiet, unobtrusive minister immortalized by Goldsmith, "more bent to raise the wretched than to rise", was greater, immeasurably greater than Louis XIV or Henry VIII!

WHAT a colossal amount of devastation and suffering would have been spared if Hitler and Mussolini had adopted the philosophy of Jesus rather than that of Napoleon! The most profane fanatic could hardly deny that the spirit of Him who "came not to be ministered unto but to minister" would banish the iniquitous anomalies of modern civilization, take the sting out of life's inequalities and solve the national and international problems of this crazy, strife-torn world.

Economists talk about the law of supply and demand but unfortunately as a rule men see in the urgent needs of others an opportunity for profit rather than a chance to serve them in spite of their hypocritical advertisements. That is why world conditions are so topsy-turvy. That is why suffering is so needlessly widespread in a world of plenty. After all, the wild,

fanatical "isms" so feverishly advocated as panaceas are the natural result of the abuse of privilege and power, iniquity in the high places, the almost murderous greed of those whose barbaric philosophy is that "they should take who have the power."

Yet paradoxical as it may seem we do instinctively feel that Jesus was right in identifying greatness with service. Whose graves do we find in Westminster Abbey? There is not even a dark, obscure corner for anyone who lived to be ministered unto. Only those who lived to serve found a resting place in that famous shrine.

"HE that would be great let him serve, even as the Son of Man came, not to be ministered unto but to minister", said the Master, and He also said, "He that hath seen Me hath seen the Father." The real greatness of God lies in the fact that while He counts the stars He is always ready to bind up the broken heart: that while He is high and lifted up, He is ever serving.

The greater our privilege, the richer our endowment, the more abundant our wealth, the higher our station, the greater is our obligation to serve. There once appeared in "Punch" a cartoon, exaggerating of course the eccentric garb of a poppish young golfer. And the point of the caricature was the

question of a puzzled youngster, "Mother, what is he for?"

That brings us pretty near the heart of things. What are we for? What is money for? What is power for? What is education for? What is any particular talent or gift for? Jesus answered the question once and for all.

Now all disinterested service is alike to God, whether it be rendered with five talents or two or only one; whether it be in the wide arena of a nation's public life or in the narrow circle of domestic life, amid pots and pans.

When the poor widow dropped her two mites into the Temple treasury she did something as great or perhaps greater in the sight of God than Peter Cooper when he endowed his institute.

I once saw in a Club House at Guelph a marvellous piece of Oriental handicraft, and a friend who had been in the East told me that the delicate and exquisite carving would be done with very simple instruments. So God can do wonderful things with very humble instruments. He did as fine a piece of work with Dorcas as He did with Peter or Paul.

Don't belong to your church just to be ministered unto, but to minister, and you will realize with joy unspeakable what Jesus meant when He said, "I came that you might have life and have it more abundantly." ★



John Morrison, for 29 years a foreman in the Salt Works of Canadian Industries Limited, retired two years ago from his employment. He is now 73 years of age and spends most of his time visiting the poor, the sick, and the hospitalized members of the Presbyterian Church. He says that he tries to cheer them up. He was a member of the Board of Managers of the Cote des Neiges Church and became an elder 36 years ago. In addition, he acts as the caretaker of the small church, apart from his work as hospital visitor.

Minister in Moccasins

By John McNab

ONE hundred years ago a young Presbyterian minister stepped from a canoe to the banks of the Red River. The Selkirk Settlers welcomed him warmly because they had waited forty years for that eventful hour. As the Children of Israel wandered forty years before they found the Promised Land, so these Highlanders had sojourned for the same number of years longing and pleading for a spiritual leader. In answer to many letters and petitions sent to the Old World and the New, the Rev. John Black arrived in the settlement on September 19, 1851.

There was one stipulation originally made by the settlers that was unfulfilled. The minister that Lord Selkirk had solemnly promised was to be of their own persuasion and he was to speak Gaelic. Although the news was wafted through the settlement that the new minister did not speak the Gaelic it did not in the slightest dim the warmth of the welcome.

John Black was born in the Scottish Lowlands, a short distance from the English border, in 1808. His father was a shepherd and from early boyhood John took his turn watching the sheep. Although this interfered with school attendance, his parents, noting his love of learning, gave him every opportunity possible. So at eighteen this lad, who planned to enter the ministry, became the village school teacher because of his proficiency in Latin, Greek and French.

Immigration of his parents to northern New York State in 1841 almost wrested from him the opportunity to enter the University. There he accepted a school but soon afterwards entered the Delaware Academy to prepare for his theological training. He came to Canada in the year 1844 and was one of the first students enrolled in the newly-formed Knox College, Toronto.

HIS student years in Knox were marked by deep spiritual earnestness, success as a student, and his missionary interest. On graduation he was chosen by his fellow students to assist in the evangelization of French Canada. Providence was fitting him for an even larger task since he became secretary of the French Evangelization Society and broadened his experience by constant travels through the congregations of Upper and Lower Canada.

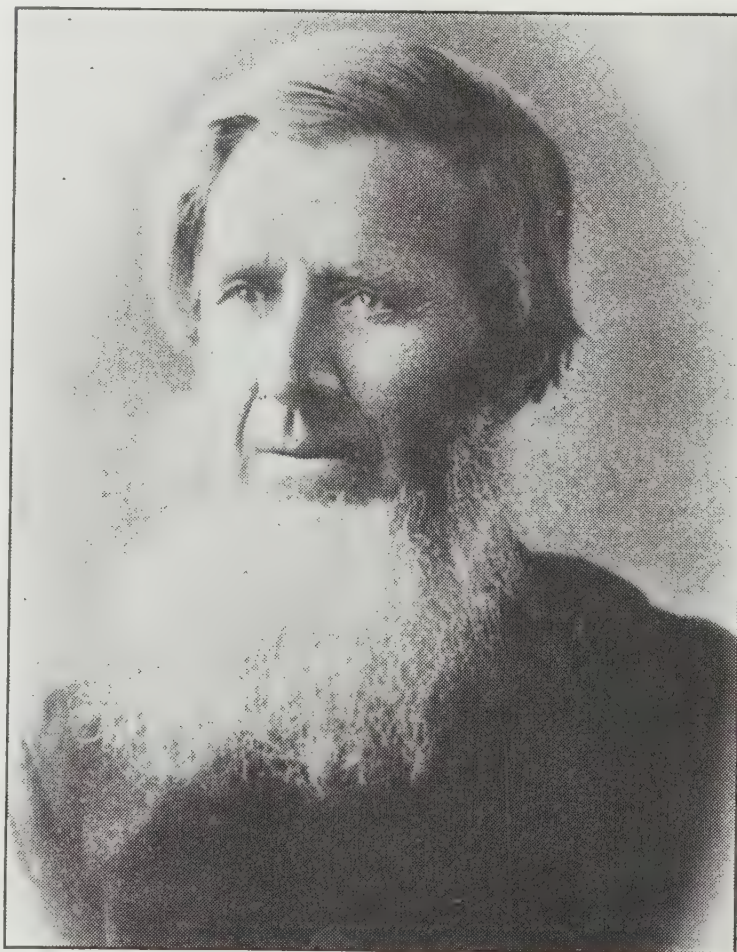
He was occupying this responsible post when he accepted the challenge to go on an exploratory mission to the Red River. Three hours today will carry a *North Star* passenger from Toronto to Winnipeg, but John Black was seven weeks by rail, Mississippi steamboat, on wagon through muskeg, swamp and trackless prairie, then by

canoe before he came to the Highland settlement.

The Hudson's Bay Company had been opposed in the beginning to a Presbyterian minister coming to the settlement. In consequence when Black arrived there were three Anglican clergy and several Roman priests. Because of their love of worship the settlers attended the Anglican Church, and the Anglican liturgy was modified so that the Presbyterians might feel at home. Nevertheless, it was a strange service with the Anglicans kneeling at prayer and the Highlanders standing, and the Anglicans rising to sing while the Presbyterians remained seated.

When the first Anglican church was erected they did not build in the chancel tradition and a Scottish stone mason, Duncan McRae, superintended construction. During the building, the Rev. William Cochrane (afterwards Archdeacon Cochrane) called to Duncan as they were hoisting the timbers, "See that no dry rot gets into those beams," and the Scot replied, "These beams will be alright if no dry rot gets into the pulpit."

THROUGH the long years of waiting for a minister, the settlers had carried on family worship in the best Presbyterian tradition. The head of the house Sunday by Sunday gathered his family for praise and prayer. Then the Shorter Catechism was repeated from father to mother and child to child, so that in two Sundays the entire catechism was covered. It was in this manner the Presbyterian spirit was cherished and on September 28, 1851, when the first Presbyterian service began in the partially finished manse, three hundred people left St. John's Anglican to worship according to their own faith. The Psalm that opened that service was significant. It was number 126,



The Rev. John Black, D.D.

When Zion's bondage God turned
back,
As men that dreamed were we.
Then filled with laughter was our
mouth,
Our tongue with melody:

The minister, who began this new chapter in their history, expected to be relieved as soon as a suitable man could be found. Nevertheless, he began to organize the congregation. A session was elected and ordained and after two and a half months the first Presbyterian communion in North West Canada was observed. It was the first communion of the settlers in the land of their adoption and the first communion that the Rev. John Black had conducted.

Preparations began that winter for the erection of a stone sanctuary. They quarried their limestone rock at Stony Mountain. They burnt their lime and sent sleighs thirty miles distant to St. Peter's, where they felled the pine.

Then came the Red River floods of 1852. The settlers had to abandon their homes along the banks of the river. The river, usually one hundred and fifty yards wide at that point, was now a turbulent sea of seven or eight miles across. Houses and barns, stacks of hay and bundles of wheat floated down that inland sea. The lime and the timbers which they had gathered to build the Kirk were swept away. But they held their faith. For six weeks minister and people worshipped in the open at Stony Mountain.

The following winter they gathered fresh materials. All through the summer of 1853, Kildonan heard the music—for them heavenly music—of the axe, the chisel, and the hammer on their beloved Kirk. The church was opened that Autumn.

THE Rev. John Black became a familiar figure in the settlement. With a light plaid thrown around his shoulders, moccasins on feet, and staff in hand he could be seen going to and fro holding brief devotional services in the homes. The Catechism was also repeated and their pastor always felt burdened with his responsibility for their souls.

It might reasonably have been expected that friction would ensue when the new minister took away in one Sunday more than half the Bishop's congregation. But John Black was a man of peace. The Anglican and Presbyterians later joined forces to hold prayer meetings and evangelistic services. Methodist missionaries like John Ryerson, George McDougall, Thomas Woolsey and Egerton Young received a cordial welcome at the manse and in the Kildonan pulpit. Black avoided in himself and checked in his congregation sectarian rivalry.



C.W. JEFFERYS

Courtesy Ryerson Press

The Rev. John Black preaching at Stony Mountain during the Red River floods of 1852.

The isolation of this vast parish might have made most ministers insular. But John Black lifted his eyes to the far horizons. He urged the Synod of the Canadas to commit the Church to a mission among the Indians and the money would be sure to follow. His letter to the Synod of 1864, when he said, "We are doing nothing directly to spread the Gospel among those that are without," caused his brethren to plan the mission to the Crees on the North Saskatchewan. This was opened by his co-worker, the Rev. James Nisbet, and the outstanding contribution both in men and materials came from Kildonan.

FORTUNATELY for our Church, the new minister was also a teacher. Soon after his coming he organized a school that took and held first place in the settlement. Black prepared the more brilliant students in Latin, French and Greek for university matriculation. Then as the West began to open up in the early 1870's, he led the movement to establish Manitoba College. Professor George Bryce, the first teacher appointed, speaks of his first impressions on the Manse doors being opened by the spare figure of John Black, with his feet shod in moccasins. It surprised Bryce even more as he

saw him come into the pulpit, as he did for thirty years, in Geneva gown and moccasins.

Twenty-one years of his ministry was completed as stated supply before there were sufficient ministers to form a Presbytery and induct him into Kildonan. His was a long ministry in which both he and his flock battled against floods and drought, grasshoppers and severe epidemics. He first married Henrietta Ross, daughter of Sheriff Alexander Ross, whose wife was the daughter of a great Indian Chief. When Queen's University in 1876 conferred upon John Black the degree of Doctor of Divinity in recognition of his services, old Granny Ross caused much laughter by saying, "Now he is a doctor and can make us all well."

The Presbyterian Church owes much to this prairie pioneer. He was a man of deeply consecrated spirit, always restlessly urging his people to greater sacrifices for Christ. His vision led to the establishment of many churches in Manitoba and to the building of our first Indian Mission. Great though the contribution was of James Nisbet, James Robertson and others, our greatest debt is to this hero who blazed the trail and inspired others to follow in his sacrificial steps. ★



RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

Great Rally in Soviet Zone

MORE than 200,000 persons filled Berlin Olympic Stadium early in July for the lay rally which marked the closing service of the German Evangelical Church Congress (DEKT).

Over 30 scattered loud speakers were used, so that every person could hear. Bishop Otto Dibelius described the rally as the greatest Protestant gathering ever held in Europe. The theme of the congress was "We Are Brothers, After All." Heinrich Giesen read the message declaring that "God does not want us to drift apart and become servants of other masters but to obey His words and be His witnesses.

"He does not want idols and tyrants to corrupt our children, nor to force them into hatred and revenge. We have brothers among all peoples and races who remain our brothers despite boundaries. God does not want us to give them up as lost. Therefore, we must testify and show with our whole life that Christ is Master everywhere."

On the closing day of the congress, the city's 250 churches were filled with people and German and foreign church leaders addressed these gatherings. Thirty thousand attended a women's rally in the British sector, while 80,000 were at a youth meeting in East Berlin Stadium. Bishop George E. Ingle of Fulham, London, declared that the links between the churches throughout the world are closer today than ever before. He said that the laity had brought this about to a large degree. Speakers at the youth meeting received long applause for their denunciations of the abuse of Soviet Zone young people.

Important Appointment For Young Evangelist

CHICAGO — The National Council of Churches meeting in Chicago appointed the Rev. Charles B. Templeton, a former Canadian newspaper cartoonist, to serve on the staff of the Joint Department of Evangelism of which Dr. Jesse M. Bader is the director. Mr. Templeton has addressed rallies in his home town of Toronto that were attended by very large congregations. He spoke in Chicago to a

Youth for Christ Rally when 70,000 people crowded the Soldiers' Field.

South Koreans Join Christian Churches

PUSAN, Korea—Church officials report that 2,000 South - Korean soldiers have joined Protestant Churches since the beginning of 1951. Many of the converts were given instruction in the Christian faith while undergoing hospital treatment for their wounds.

Greeks Raise Money to Rebuild Churches

THE Orthodox Churches of Greece have raised \$1,500,000 to assist in the rebuilding of 800 war-destroyed church buildings throughout the land. A special Appeal was launched on March 25, Greek Independence Day, and by mid-April \$1,500,000 was contributed. This equals 22 billion Drachmae and shows the extent of the sacrifice of the people.

The goal of the special appeal was set at sixty billion Drachmae or \$4,000,000, and it will be necessary to continue the appeal for church reconstruction.

Sending Food to Hungry India?

WILTON, Conn. U.S.A. — Three months have gone by since President Truman asked Congress to send food to hungry India. That isn't long if you happen to be well fed, but if your stomach is resting on your backbone, it may seem an eternity. What makes the delay? Not the wishes of the American people, for although there may be a few who are getting "tired of helping the whole world," on this particular question there are signs of a greater national unity than on almost any other. The bottleneck is in Congress itself, where a handful of men who don't know whether India is in Asia or the Balkan peninsula have been huffing and puffing because Prime Minister Nehru wasn't elected

from Podunk, U. S. A., and puts Asia first.—*Worldover Press.*

International Christian University in Process of Building

TOKYO, Japan — Japan is looking hopefully and expectantly to a successful outcome of the efforts to raise substantial funds for the building programme of the International Christian University.

April 29 to May 6, have been set aside for the raising of North America's quota of the \$10,000,000 that will be needed for building and maintenance. Immediate plans are for the completion of the first building and the opening of the University in April 1952. University Hall which will hold the administrative offices, the library, and the chief classrooms is a 375 foot building that should be completed by October 1951.

Barriers Discovered To Church Union

LONDON, England—Spokesmen of the Church of Scotland and the Church of England have unanimously acknowledged that there are formidable barriers and unresolved differences which at present preclude attainment of full unity. The entire range of difficulties between the two Churches will be fully and frankly discussed on the long-term policy.

The Conversations Committee recommended that there be a mutual pulpit exchange "with due reference to the appropriate Bishop." It was also recommended that where Church of Scotland members have not access to their own Church they be given Holy Communion in the Church of England.

Social Effort Without Devotion

ABERDEEN, Scotland — Preaching at the rededication of Causeway-end Church, Aberdeen, which was destroyed by a bomb, the Rt. Rev. Principal Hugh Watt, Moderator of the Church of Scotland, deplored the present-day demand for practical Christianity to the exclusion of devotion and piety. "Devotion," said Dr. Watt, "must come before work, medi-

tation before action and worship before service.

Social effort that did not have Christ as its basis and inspiration, and God's love for man as its source, was lacking in essential power. We could not hope to build up a Christian civilization on the basis of mere lip service to Christianity.

Dr. Watt said that worship and social service must be combined since it would be a mistake to make devotion the be-all and end-all of life, but an even greater mistake to attempt social work without the strength that devotion alone can supply.

Undertake Responsibility For Refugees

BEIRUT, Lebanon — A Conference sponsored by the International Missionary Council and World Council of Churches declared that Christians have a "real responsibility to speak out on behalf of the 800,000 refugees of the Near East." Although these have suffered from catastrophe, grievous physical and material losses, their mental and spiritual hurt is perhaps even greater. The catastrophe is something for which these refugees were not in themselves responsible.

The Churchmen appealed to all Christians to use their influence to persuade their Governments and the United Nations to seek for a definite political settlement and large scale schemes of relief and reconstruction. The Conference also urged all Christians personally to give in a far more liberal scale to all voluntary organizations engaged in the work of relief rehabilitation and resettlement in the Near East.

Enjoys Evangelistic Work in British Guiana

NEW AMSTERDAM, British Guiana — There is a great opportunity in this country for preaching the Gospel.

I spoke at the Young People's Society at Albion last night. There was an excellent turnout. They have a very active Young People's Society there and the young people are very alert and the meeting carried a fine spiritual atmosphere.

One of the members, a young school teacher, had just received news of passing the Teacher's Examination and, as a thank offering, donated a month's salary to the Church. With this, he bought some hymn books for the Young People's Society at Albion, and some for the society just being formed at Albion Front. He has also ordered a Communion set for the church at Albion Front.

Allan Reoch.



Religious News Service Photo
In St. Paul's Cathedral, General Dwight D. Eisenhower presented to the Dean a War Memorial Book, with 28,000 names of United States soldiers and airmen who gave their lives when flying from air bases in the United Kingdom. The Archbishop of Canterbury dedicated at this service silver candlesticks presented by the King to Washington Cathedral. Seen in the picture are the Queen, Princesses, Clement Attlee, and Winston Churchill.

Old Kildonan

Have you been to old Kildonan;
Seen the Red, with gentle sweep,
Guard the little, rude God's Acre
Where the Selkirk settlers sleep?

Have you seen it in the moonlight,
Snow-enshrouded, still and white,
As a myriad stars shone softly
Through the lucent winter night,

While the church was limned in shadow
On the overmantling snow,
Where the headstones stood like
sentries
O'er its builders, row on row?

Have you read the simple stories
On those headstones, old and grey,
Telling of a deep heart-hunger
For a dear land far away,

Where the homes, they left forever,
Stand beside the Northern Sea,
And the old church lifts its steeple
Over heather—hill and lea?

Now behind them roll the waters,
Broad Atlantic tempest-tossed.
Stormy wastes of ice-bound Hudson
By their little vessels crossed,

Ere they paddled up the river
To this long desired spot,
Where they lifted up their voices
In the psalms their mothers taught.

Praising Him they learned to worship
Round the altar-hearth of home,
Where were lit those faith-fed fires,
Burning bright where'er they roam;

Till, their earthly journey ended,
They have found eternal rest,
And each toil-worn body slumbers
Safe on Old Kildonan's breast.

Have you laid in Old Kildonan
One, whose heart, forever stilled,
Joined in yours with love unmeasured,
All your world with gladness filled?

Have you seen Kildonan answer
To the miracle of spring;
Deck its tombs with flowers and green-
ness
While the birds their carols sing?

Has your sad heart learned the mean-
ing
Breathed by spring in every breath,
"Though these dear forms slowly
moulder,
Life is victor over death"?

Then you too may share the glory
Of that epic, great and true.
How those pioneers of Empire
Broke the Western trail for you,

Laid, in faith, the broad foundations
Of this land, so free and wide
That it offers homes and plenty
To abound less human tide:

You may tread, with pride and wonder,
O'er this ever-sacred sod,
Where a little band of Crofters
Claimed the great, new West for God.

By JOHN MACKAY, D.D.

The Story of Old Kildonan

By Kennethe M. Haig

ON September 28, Old Kildonan Church, Winnipeg, will celebrate the first hundred years of its history. It is a story which belongs to the Presbyterian denomination. It is also one which Canada, in pride, may claim for her pages. Over it is the mantle of courage and woven into it is a record of faith and loyalty of which no history can supply a superior and few indeed an equal.

This is no tale of belted knights; it has little to do with princes, or with dignitaries of the Church. It has to do with men and women whose paths lay

ness by Royal charter, and he was a large stockholder in the Company. There they could build homes for themselves and their children, secure under the British flag.

Was Lord Selkirk startled at the question now put so earnestly? It had nothing to do with lands; nothing to do with shining winds of a new country: "Would a man of God go with them, a minister of their own Scottish church?" His Lordship gave his word. The minister would follow.

IT was August 1817 when Lord Selkirk once more stood among them

the Indians and Metis, those lords of the buffalo hunt.

Other memories lingered of the fur trade war between the Hudson's Bay and the North West Company, which beat upon the little sod houses, burning and destroying them. Over the way now smiling beneath the August sun, was the place of Seven Oaks where victims of the massacre had fallen that woeful day when the settlers, aided by the faithful Indians who now stood among them, had fled from their smoking and ruined homes, up the river and across the lake to winter along its ice bound shores.

The Earl of Selkirk spoke and his voice was uninterrupted save by the rustle of the grasses and the low murmur of the river. "I hereby hand you this document granting land of 24 lots. Here you will build your church and school. The parish shall be called Kildonan."

Kildonan . . . the word was music to them. It was hope, and strength, and faith, Kildonan, their old parish in Scotland.

IT was then that the Earl faced once more the steady gaze of his countrymen. His Lordship's pledged word, he was reminded, had been given that a minister of the Church of Scotland would come. No brigade brought the minister.

The wind breathed along the grasses and the river murmured in the waiting silence. Then his Lordship raised his hand and swore on the honour of his house that a minister would be sent.

In 1820 came word of Lord Selkirk's death and eager enquiry brought the cold reply that the executors knew nothing of any promise to send a Presbyterian minister to the Red River.

It was that year that the first Protestant clergyman arrived, the Rev. John West of the Church of England. The years went on, and with them came and went a succession of clergy of the Anglican Church. Forward from the settlers steadily went petitions and reminders re the promised Presbyterian minister. Hopefully the Anglican missionaries sought to adapt their liturgy to the Presbyterian liking. Kindly, even loyally, the settlers aided them, helping to build churches . . . the first, St. John, on their own lot . . . Friendship cast its light among them, but still in these churches, the Presbyterians stood to prayer among the few Anglicans who knelt.

THE years were many. Grasshoppers swept the land; twice the floods spread distress and devastation; but gradually the farmsteads grew in plenty. Again and again from the settlement went the petitions, these years to the Church of Scotland and to the



Manitoba Govt. Travel & Publicity Bureau

Settler's old log cabin.

among poverty, but to whose lips came easily the stately phrases of the psalms. It opened in 1811 with them helpless before the power that turned them from the only homes they had known, those thatched cabins among the Sutherlandshire glens.

Its opening sentences are of Lord Selkirk among them, urging that in their extremity they go far, far across the seas to a land with whose name even they were not familiar. The Hudson's Bay Company trading in furs, he explained, held this mighty wilder-

but it was on the banks of the Red River of the North, and around about beyond the settlement, spread an immensity of prairie keeping tryst with the horizons. Something else lingered that summer afternoon. It was the memory of the first months after the long journey over the lifting Atlantic and down from Hudson's Bay and York Factory, when the harassed band, men, women and children with their sick, tramped the miles to Pembina, there to spend the winter on the charity of

(Continued on page 260)



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



Out Of The Past

ON the outside cover of this month's Presbyterian Record you will see the Roman numerals LXXVI. They tell us how old our Record is. How old is The Record? That is correct. The Presbyterian Record is seventy-six years old going on seventy-seven.

Just think! The Record is older than most of her readers. Some time ago I was looking over a copy of the Record published in June, 1915. I discovered the pages for children and thought you might like to read some of the articles that the boys and girls read many years ago. Here they are.

Good From Evil

A SALVATION ARMY officer tells of an old Maori woman who had won the name of "Warrior Brown" by her fighting qualities when in drink or enraged. She was converted and gave her testimony at an open-air meeting, whereupon some foolish person hit her with a potato, a nasty blow.

A week before, the cowardly insulter would have needed to make himself scarce for his trouble; but what a change! "Warrior" picked up the potato without a word and put it in her pocket.

No more was heard of the incident until the harvest festival came round, and then "Warrior" brought a little sack of potatoes and explained that she had cut up and planted the insulting potato, and was now presenting to the Lord its increase.

A TRAVELLER in India was watching a crowd entering a Hindu temple. When all were in he said to the priest.

"How long has this worship been going on?"

"Two thousand five hundred years."

"And I suppose," said the Englishman, "it will go on another two thousand five hundred years."

"No," said the priest.

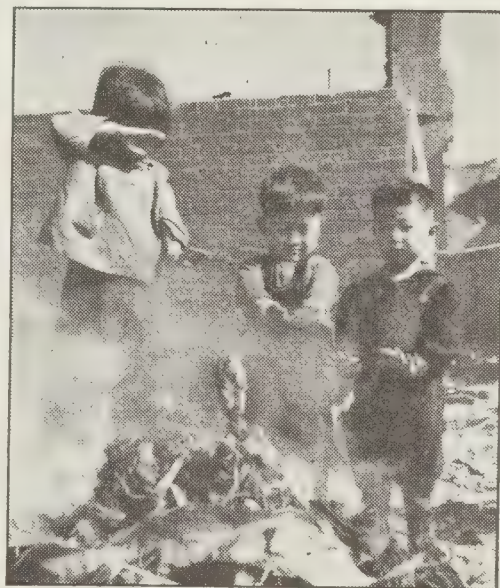
"And why not?"

The priest raised his eyes, spread out his hands, and said one word—"JESUS".

Yes, Jesus, OUR Jesus. The greatest conqueror who ever entered India—or any other land! YOUR Jesus; the

One who was once a baby in Bethlehem, who spent His life doing good; who, homeless, said: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." To Him temples are rising all over the earth. The boys and girls of the world are bringing their hearts' love to Him who loved little children.

And you—our boys and girls of Canada, who pray and give for missions—YOU are HELPING to bring this happy day, to make YOUR Jesus King of all the earth.



UNations Photo

Korean children keeping warm around a fire in the ruins of Seoul.

Other Boys And Girls

(The following letter, written to seven-year old David is from Janet Andrew, younger daughter of Rev. B. F. and Mrs. Andrew, our missionaries in Suddie, British Guiana.)

Dear David:

I guess you want to know about the snakes and alligators. All tropic lands are about the same as British Guiana. Our alligators are the short four to five foot ones with the long sharp snouts. I have never seen any but a dead one. However they do come down into our drainage trenches near here—it is not safe to swim everywhere in the trenches. They do bite but we don't seem to have to worry about them.

We had one parrot snake in our kitchen but we think it came out of the truli palm leaves when they were

making my play house. We had one snake in my play house but we always see them first so we don't worry much. I have never seen a large live camoodi snake which is a constrictor.

Monkeys—there is a dear little one called a sakie-winkie—doesn't his name sound naughty? Well, he is. We had one once. You daren't leave anything around for him to wander off with—your money, your purse, your hat, your hankie were all the same to him. Often they come in our trees and steal the fruit.

There are many little grass lizards—very vivid green ones and brown ones. They are very quick, but not too quick for our kitty who likes them for raw lunch any time of the day. Larger ones called guanans, climb the palm trees. People like to eat them as they are as good as chicken.

Donkeys—many people own donkeys and drive donkey carts. One man brings our freight from the steamer by donkey cart. They will not get off the road if they are pasturing there. You just have to drive around them. Sometimes we get a ride home from cottage meetings on a donkey cart. Then we tell the people about sleigh-rides and sing "Jingle bells."

We have a small tiger of the puma type in British Guiana. Behind our friends' rice estate the workers kill about four a year—they are lucky and sell the skins in England.

I will write again and tell you more about British Guiana.

Your pen pal,

Janet Andrew.

THE CRY OF THE CHILDREN

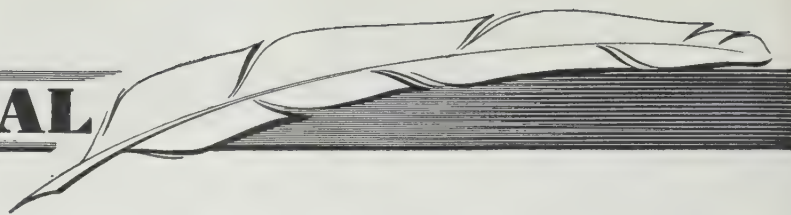
Let us break bread today
With the humble, the lean, the weak,
See how their arms stretch forth,
They mutter and cannot speak.

Let us break bread today
With the children beyond the sea.
Our table is earth-ehcompassing
And knows no boundary.

Let us break bread today,
Scatter the rich red crust
Like rains upon the parched earth
Lifting grass from clay and dust.

Let us break bread today
And bring life to the widened palm;
Until voices and hands beseech no more
And our souls regain their calm.

Rubin Falk.



Cleansing the Temple

MANY churches have been undergoing renovation during the weeks of summer. Sand blasters have removed the dirt and grime of years from exteriors. Interiors have been filled with scaffolding and workmen have been busy with the cleansing and renewing of the fabric. Soon hymns of praise will ring out at services of rededication.

Will this be a rededication of the building or a rededication of its members? Careful planning was necessary to plan the cleansing of the walls of the temple. Creative planning is needed by the Grace of God to restore the inner life of the members.

The Presbyterian Church in Canada calls for that consecration of the whole life to win the youth of our land for Jesus Christ. Let us plan to go forward in the spirit of creative evangelism to bring down the forts of darkness and erect a deeper abiding testimony to the redeeming power of the Saviour of the world.

My Brother's Keeper

NINETEEN centuries ago, Paul, the great missionary Apostle, pushed back the Christian frontiers in Europe. This summer, a struggling European Church is commemorating the missionary journeys of that enthusiastic messenger of a vital Gospel.

Across the entire Christian world a new emphasis is being recovered. It is an emphasis upon the proclamation of the evangel to those within and to those without the Christian Church. The Christian Church is seeking to restore the one urgent and vital proclamation that has long fallen into disuse.

Let this rediscovery of our need not be a matter of Words or of pious resolutions. Experts in evangelism may help to draft the programme, but every minister must be his own evangelist. Perhaps the news item missed your eye in the July-August Record where a small country church announced that a programme of visitation evangelism had added sixty-nine members to their communion roll.

Last week we sat in a committee meeting planning the CHRISTIAN OUTREACH. The thought flashed across our mind that there is danger, grave danger, that in the midst of the mechanics of this programme our congregations may miss the even greater vision of ADVANCE IN CHRISTIAN WITNESS.

Let us say frankly that except this Christian evangel advance is taken seriously, our appeal to help our brethren in the new and needy neighbourhoods without the Gospel may lose its driving power. For we must now take note of the fact that this CHRISTIAN OUTREACH must continue for years as our great Dominion expands.

On the other hand, it would be tragic if some congregations report they have put all their emphasis on CHRISTIAN WITNESS and neglected CHRISTIAN OUTREACH. Such camouflage would be clearly discerned by the All-seeing Eye if not by our own near-sighted human eyes. We are our brothers' keepers.

Let us set about proclaiming the evangel. The evangel

is the joyous presentation of the Gospel in the power of the Holy Spirit. It is for all men. In many congregations there are numbers who have only a nominal attachment to Christianity and these must be brought to a rededication and recommitment for the sake of their spiritual growth. Outside of the Churches, outside every denomination, there are masses appallingly ignorant of the Christian message. We have this two-fold outreach that requires a rededication in pulpit and pew. This calls for prayer, study, and inner renewal in the most active Christians. Here the apostolate of the laity should be utilized.

The Church must recover its true vocation. Our world needs spiritual reconstruction. The message of Jesus Christ must be carried by a renewed Church into all the complex situations of our social, cultural, economic, national and international relationships. This Gospel of Jesus is not alone for the individual, it is for the whole man in every avenue of his life. Only through this all-out proclamation of the Gospel outreach can the Kingdom of God be established amid the diverse peoples of the world. "Thy Kingdom Come."

According to Pattern

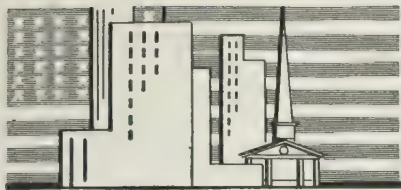
THE Presbyterian Herald, organ of the Presbyterian Church in Ireland, deplores that causes beyond their control had forced all their missionaries to leave China. The editor states: "Although we know that the Church still remains, and that its King and Head will not forsake it in the hour of trial, yet we cannot help feeling that the enemy of all good has struck a severe blow at it and we feel the shock."

Statements of missionaries returning and information leaking out of China confirm the fact that everything in that land has gone according to well established Communist pattern. As soon as the Communists "liberate" a new territory a certain tolerance to Christian worship has been shown. But as they climb more firmly into the saddle their demands not only become more exacting but they finally assume complete totalitarian measures.

Many arrests of Christian leaders have been made. These have been questioned and cross questioned with a view to obtaining information against others. The secret police are engaged in their nefarious work. All Chinese Christians need our prayers. The days of trial and persecution are upon them and many will not be found wanting in witnessing to their faith in Jesus Christ. ★

John McNab-

"The problem in the Orient at the present time, where Communism seems to have one of its ripest fields, is the fact that these people have never learned to know Christ, they have never learned to read and write, they have never been provided with adequate literature, and they have never been educated as to what Communism and other isms are, and be prepared to think and act intelligently as Christians or as a free people." —Clyde W. Taylor.



PHILADELPHIA LETTER

THE two largest branches of the Presbyterian Church in America are currently in the midst of a five-year programme designed to give each a better acquaintance with the other. These branches are, of course, the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S.—more popularly recognized as the Northern and Southern Churches respectively. The programme was initiated partly in recognition that immediate steps toward union of the two bodies were not practicable, and partly in the hope cherished by many that such a period would bring the desired union materially closer.

It is interesting to note, at this stage in developments, that the General Assemblies of the two communions recently exchanged letters expressing the wish for reconciliation, and seeking forgiveness for whatever of ill has been spoken since 1861. The letter from the U.S. Church reads in part:

"We, like yourselves, are the children of fathers who did what they thought was right in the tragic days when our nation and our church were both rent asunder. We rejoice that the nation is long since one in fact; and, we believe that there is now more genuine understanding between the two parts of the divided church than at any previous time since 1861. We thank God for the ever stronger ties which bind us together in Christ Jesus."

A smaller body, also concerned with consolidating Presbyterianism in this country, is the United Presbyterian Church. A former Moderator of that Church brought fraternal greetings to the General Assembly of the U.S. Church. A sentence or two from his speech will be of interest to Canadians, though so far as I know this statement does not reflect any official aspect of the general north-south conversations. Speaking of the time when there would be just one great Presbyterian Church, he said: "When that day comes, I hope it will be both united and reformed, both north and south, but its name will be 'The Presbyterian Church of the United States'. And then we'll go up to Canada and we'll take in the Presbyterians and it will be the Presbyterian Church of America."

The U.S. Church evidently has within its ranks a good many members who are hesitant about actual union with the U.S.A. Church. However, there is increasing eagerness for joint activity wherever possible. The U.S. Church is pressing the idea of a joint Presbyterian hymnal, and its General Assembly without dissent authorized the appointment of an editorial committee to work with any

By Norman F. Langford

other Presbyterian bodies ready to enter upon this project. Whether co-operation in the production of such a hymnal is feasible for the U.S.A. Church is not yet clear.

A phase of the programme of "acquaintanceship" was the recent meeting of the Presbyterian Educational Association of the South, held at Montreat, North Carolina, from June 22-27. This year the annual conference of this Association was planned jointly with the United Presbyterian Church and the Presbyterian Church in the U.S.A. Simultaneously directors of student religious work in the universities of both north and south met together at Montreat. The featured lecturer was

Commencing in the October issue will begin a series of three articles by Professor John C. Bennett of Union Theological Seminary, New York. Dr. Bennett is an authority on the Christian alternatives to Communism and has returned from a visit to those countries in Asia that are threatened by the Communist infiltration. The articles will be:—

"The Issue Raised by Communism for Christians"; "The Impact of Communism in Asia" and "The Christian Answer to Communism."

Regent Square Pres. Church

London, W.C.1.

The Clerk of the General Assembly,
Presbyterian Church in Canada.

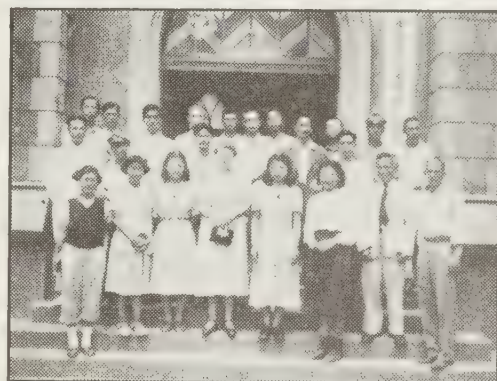
Dear Sir:

I write to convey to you the warm thanks of the Session of this Church for the greetings of your General Assembly brought to us on 1st July by Dr. Gushue-Taylor. The message was most gratefully received by the congregation, and fittingly conveyed by Dr. Gushue-Taylor whose presence, in view of his ordination in this church just on 40 years ago gave an added interest to this heartening occasion.

The opportunity for giving your message during the service was willingly provided by the visiting minister, who in our present vacancy was with us for the day.

Yours sincerely,
William Jack,
(Session Clerk)
Richard C. Whitehouse,
(Officiating Minister)

the brilliant Nels F. S. Ferré, who could be considered neutral so far as the Presbyterian bodies were concerned. Better than in Dr. Ferré's complex though very striking theology, the possibility of ecumenical Reformed thought might perhaps be foreshadowed in the leadership given by a man who deserves to be widely known in Canada as well as in the United States. He is Dr. Harry G. Goodykoontz, last year appointed professor of Religious Education at Louisville Theological Seminary. In a series of brief but very clear and careful lectures on Romans, Dr. Goodykoontz drew upon the resources of John Calvin and Karl Barth, and with his own penetration reached the inward message of Paul. In that kind of genuinely theological Bible study northern and southern Presbyterians can find themselves at home—beyond the dreams of Church courts. Once again it became evident that real unity is not so much ecclesiastical as theological; and that unless it is theological it is non-existent in any compelling way. ★



Formosan Bible Class.
Tiong San Church,
Taipeh, Formosa (Taiwan).
May 5, 1951.

Dear friends in Canada:

We would like to write to a Bible Class in the Presbyterian Church in Canada so that we might exchange ideas and find out what the young people in the Presbyterian Church are thinking and studying. There are 24 members in our class and most of them are Formosans. We meet on Sunday morning an hour before the church service. We have been studying the life of Jesus and now we are studying the Resurrection and the story of the early Christian Church.

We have a fellowship meeting every three months when we have free discussion. We play games before closing with worship. As a social service project we are helping an orphanage in this city where there are about 50 children. Some of our members go over to teach games and tell stories to the children.

We are sending a picture of our class and hope that we may become acquainted with some Bible Class in Canada. We know that you are interested in the Christian Church in Formosa.

Katherine Lim,
Bible Class Secretary.

ACROSS THE DOMINION

100th Anniversary is Observed

NORWOOD — St. Andrew's Presbyterian Church celebrated its 100th anniversary on May 30. Special speaker at the morning service was the Rev. David P. Rowland of York Memorial Church, Toronto, whose topic was "The Challenge of the Christian Church." Mr. Rowland explained this challenge on the idea that Jesus is the body and all mankind are members of that body, taking as his text, Romans 12: 5. At the conclusion of his remarks, Mr. Rowland conveyed greetings from West Toronto presbytery and his own congregation.

A banquet was held on the Monday evening, and Dr. F. Scott Mackenzie was the guest speaker. Dr. Mackenzie said, "We are faced with an important question: Are we of today leaving for posterity a heritage and tradition as worthy and splendid as that which our fathers bequeathed to us?" Greetings were brought from neighbouring churches. Minister of St. Andrew's, is the Rev. R. D. Duncanson.

Congregation Holds Rededication Service

DUNVEGAN—The rededication services of Kenyon Presbyterian Church were conducted by the minister, Dr. D. N. MacMillan, on June 3. Two special gifts were dedicated, six offering plates, the gift of Donald D. MacKinnon, and

two velvet cloths in memory of Allan V. MacIntosh.

The special speaker was the Rev. Dr. C. Ritchie Bell of the Presbyterian College, Montreal, who spoke on the subject, "The Rededicated Church," and in the evening service on "The Church and Puzzled People." All were delighted with the beauty and strength of the renovated church and the messages of the guest preacher will make the day one to be long remembered.

Dedicate Plaque and Lighting System

PARIS—There was unveiled on June 17, a plaque in memory of the late Mr. J. K. Martin. In addition to the plaque which was given by Mrs. J. K. Martin and Mrs. R. J. Baker, they also gave a new church lighting system. This was dedicated at the morning service by Dr. David Gowdy, the minister.

This lighting system has been designed to blend with the Romanesque style of the sanctuary and consists of a series of Church Lanterns finished in gold and bronze. These beautiful lanterns add impressively to the atmosphere of worship. Mr. Martin was for many years one of the most faithful members of this congregation.

Church Re-opened After Renovation

MILVERTON—Burns Presbyterian Church was officially re-opened on

April 15 after extensive alterations to the sanctuary. The entire church had been completely renovated and redecored. A bronze plaque was unveiled on May 13 and on May 27 the minister dedicated a new Communion Table. A new pulpit fall was donated by the communicant class, and new light shades were donated by the Gallop family.

At the preparatory service on June 1, one of the largest communicant classes in the history of Burns was admitted to the church, twenty-eight on profession of faith and eight by certificate. The minister, the Rev. John W. Williams, officiated at the dedications and also at the Communion service.

Memorial Gifts are Dedicated

UXBRIDGE—A Communion Table was dedicated on June 3 in Chalmers Presbyterian Church to the memory of Dr. James R. Fraser, for 23 years minister of this congregation. The gift was made by Mr. Neil J. and Miss Margaret Fraser in memory of their father. An open Bible has been placed on the Communion Table which between communions will symbolize the centrality of the Word and Sacraments in the Church.

New Communion Table cloths were given by Miss Ethel Wren in memory of her mother, Mrs. Christopher Wren. A Bulletin Board was dedicated on June 17, the handiwork of the boys of the 1951 Communicants' Class. The Rev. J. K. L. McGown conducted the service, taking as his text, "In remembrance of Me."

Orillia Church Observes Centennial

ORILLIA—A centennial programme of singularly high merit was observed from May 20 to June 10. A committee under the chairmanship of Mr. I. P. McNabb, M.A., with Mrs. J. Clarke Wallace as secretary, was responsible for different phases of the extensive programme. Over 2,000 invitations were forwarded to former members and friends of the congregation. Dr. John A. MacInnis has been the minister of this congregation for 22 years.

The Rev. Dr. F. Scott Mackenzie, Moderator of General Assembly, was the preacher on the opening Sunday. He delivered forceful sermons on "The Church" and "The Place and Witness of the Church and the Home," in modern life and society. Dr. Mackenzie established a setting for succeeding services. On the second Sunday, Rev. T. A. Symington, a former minister, who now ministers in Willis United Church, Drumbo, Ontario, was the special preacher at the morning service. The evening service was arranged as a youth service, conducted by the Rev. Frank Conkey, M.A., the assistant minister, with the Rev. D. T. Evans, B.A., of Saskatoon, preacher.

Local interest over the services of the third Sunday was very high. Holy Communion was celebrated in the morning and this was marked as "Rededication Sunday." The services



Religious News Service Photo

Representatives from many nations and many Protestant communions gathered at Mars Hill, Athens, to celebrate the 1900 years since St. Paul landed in Europe to proclaim the Gospel. Similar celebrations were held in Hungary and other European countries.

were conducted by four of the younger ministers who had grown up in the congregation: the Rev. Professor Arthur Cochrane, Ph.D., of Dubuque, Iowa, the Rev. Charles Cochrane, B.D., of Melrose Church, Westmount, the Rev. Robert Taylor, B.A., Medicine Hat, Alta., and the Rev. George Cunningham, B.A., of Alberton, P.E.I. Over 600 partook of Holy Communion. In the evening service Miss Isabel Taylor, who had returned from Formosa a few days earlier and is a daughter of one of the elders, took part with the four young ministers. This congregation is extremely grateful for the number of its young men and young women who have entered the full time service of the Church, both at home and overseas.

The preacher on the last Sunday was the distinguished president of Princeton Theological Seminary, Dr. John A. Mackay. Sermons full of power and evangelical fervour were delivered at both services. Many who had heard this internationally known theologian expressed the opinion that he had never been heard to greater advantage.

Among the week night events of great interest were addresses by the Rev. Emlyn Davies of Yorkminster Baptist Church, Toronto, on "Religion and the Changing Social Pattern in Britain." Another speaker was the Hon. Leslie M. Frost, Prime Minister of Ontario, and Dr. John Fisher of CBC fame also gave a brilliant address.

Over 500 people attended the congregational supper when Miss Isobel Taylor spoke on her experiences in Formosa. The Church School teachers arranged for an evening of entertainment when Miss Ruth Thomson, one of the teachers, presented a play that she had written "As we were at the turn of the century."

A sub-committee on historical research, convened by Mr. Frederick Alport, B.Sc., did extensive research and coordinated material for a worthy history of the congregation. The editing was done by Mr. J. A. Gibson, B.Paed., Clerk of the Kirk Session.

Congregation Receives New Minister

PORT CARLING—The ambition of the Presbyterian congregations in Bala, Torrance, and Port Carling was realized after 12 years on June 26 when the Rev. Wayne Smith was inducted at Port Carling. Ministers taking part in this impressive service were the Rev. Reay Duke of Tottenham, the Rev. Charles Carter, Victoria Harbour; the Rev. John Robson, Huntsville; the Rev. J. D. Jack, Stayner; and the Rev. Christos Vais, Bracebridge.

Service Held for Ordination of Elders

PARRY SOUND—On June 17, the following elders were ordained: Donald Dow, Murray Williams, Clayton Maxwell, Ernest Morrison. The minister preached from 1 Timothy 5:17 "Let the elders that rule well be counted worthy

of double honour, especially they who labour in the word and doctrine." An all-male choir was composed of members of both junior and senior choirs. This brings the Kirk-Session up to a strength sufficient for a more adequate fulfillment of its duties, especially in regard to districts and visitation.

Reception Held at Presbyterian Manse

TORONTO—To mark the 17th anniversary of their marriage the Rev. Fred D. Douglas, pastor of St. Paul's Presbyterian Church, and Mrs. Douglas held a reception at the new manse, 69 Orchard View Boulevard, when over 200 members of the congregation and friends were received by Mr. and Mrs. Douglas and Mrs. A. G. Vaisey, president of the Women's Association. The ladies of the W.A. were in charge of refreshments. The occasion was marked by the presentation of a cheque from the congregation to Mr. and Mrs. Douglas.

Honour Retiring Clerk of Session

LONDON—After serving as Clerk of the Session for over a quarter of a century, Mr. T. A. Bryan retired from this office in New St. James Presbyterian Church. The members of Session and their wives met at the manse and presented Mr. Bryan with an address of appreciation and a gift on behalf of the congregation for whom he had laboured so faithfully. Mrs. Bryan received a gift of roses. Mr. and Mrs. Bryan are the parents of the Rev. T. G. M. Bryan of Morriston.

Mount Zion Closes Centennial Year

RIDGETOWN—Mount Zion Church closed its centennial year on May 27, when the 101st anniversary was celebrated. The guest preacher was the Rev. James S. Clarke, B.A., of the Board of Sabbath Schools and Young People's Societies. The spacious auditorium was filled at the evening service. The choir of First Church, Chatham, gave a half-hour recital at the close of the service. The Rev. Hugh F. Davidson, of First Church, and the Rev. D. B. Cram, Presbytery Moderator, assisted at the evening service. The Mount Zion choir, under Mrs. G. C. Craven, made a distinct contribution to the service. The Rev. Donald MacInnes, the minister, presided at the services of the day.

123rd Anniversary Is Celebrated

NORTH PELHAM — First Presbyterian congregation celebrated on July 22, 123 years of Presbyterian witness in the community. The Rev. J. Lloyd Hughes of St. Andrew's Church, Niagara-on-the-Lake, brought an inspiring message to the morning congregation.

At the evening service, the Rev. D. D. Davidson, M.A., of St. Andrew's, Welland, brought a timely message.

THE PRAIRIES

Historic Church Observes Anniversary

SELKIRK—Another historic church in Manitoba, Knox, Selkirk, celebrated its 75th anniversary on June 24. This congregation was organized in 1876 under the direction of the Rev. Dr. John Black and the first minister was the Rev. Alexander Matheson, a son of one of the early Selkirk families.

The present minister is the Rev. Dr. Gordon Dickey, who presided at the anniversary services, which were conducted by the Rev. Donald Flint of Old Kildonan and the Rev. H. Lloyd Henderson of Portage la Prairie.

At the social gathering on June 25 Mrs. Catherine Ann Davies, one of the first organists, cut the birthday cake and Miss Kennethe M. Haig gave the anniversary address.



Mrs. C. Davies, a member of Selkirk Presbyterian Church for 63 years, cuts the cake at the 75th Anniversary celebration. Selkirk congregation will join with Old Kildonan on September 28 to mark the 100th anniversary of the coming of the Rev. John Black, D.D.

Elders Ordained in New Mission Church

ASHFIELD, Man. — St. Andrew's Presbyterian Church is the most recent new mission church erected in the Presbytery of Winnipeg. This mission field is under the care of the Kildonan Session and the congregation will finish the church with a storm porch entrance this year.

On June 17, the Kildonan Session ordained the first two elders, Mr. Robert Cox and Mr. M. Polenski who assisted with the administration of the Sacraments following their ordination.

Light and Shade in Jhansi

By Joseph Muchan

JHANSI as a district, from the geological, geographical and political point of view, has a very interesting history. It is one of the oldest regions and, according to the geologists, it has seen the ocean sweeping around the hills when the greater part of India was a sea bed. A virile race of people known as the Bundelas occupied this area. Jhansi was one of the storm centres during the Indian Mutiny and the fame of the Rani (Queen) of Jhansi is nation-wide.

The city of Jhansi proper is situated on a strip of land which extends through Central India, with the district of Malva on the west and Bundelkhand on the east. The present population of Jhansi is about 100,000. For 200 years this whole area (until August 15, 1947, Independence Day) was under British protection enjoying British justice.

On the evening of October 13, 1904, in Parkdale Presbyterian Church, Toronto, Dr. and Mrs. Wilkie bade farewell to their friends prior to their departure to Jhansi and district, where there were 8,000,000 souls to whom they felt the responsibility of proclaiming the message of salvation through the Lord Jesus Christ.

Dr. and Mrs. Wilkie had 23 years of experience as missionaries in Central India before beginning the Gwalior

Mission, the name by which this Mission was known until 1925. They had chosen to establish their headquarters in Gwalior but owing to the opposition from the Raja (king) then ruling the native state their plans were frustrated. An invitation from the American Presbyterian Mission to share the responsibility in the Jhansi area, 60 miles from Gwalior, was accepted and here Dr. and Mrs. Wilkie built the foundation of the present Canadian Presbyterian Mission.

THE development of the work from 1904 was slow and steady, but in many ways spectacular. Within the municipality of Jhansi, 123 acres of land were purchased for the sum of \$125 and it was on this land that Dr. Wilkie (an expert builder) planned and supervised the erection of the splendid buildings on the compound, the Helen MacDonald Memorial School for girls, the Alexander MacDougall School for boys, and the Brown Memorial Home for widows.

In 1932 the church in Jhansi was built from funds collected by Dr. Wilkie before his death. This whole property, then worth about \$100,000 was handed over in 1925 to the Con-

tinuing Presbyterian Church in Canada. Since that time other buildings have been erected, the Wilkie Memorial Industrial School, and two school hostels, one for boys and the other for girls. These buildings together with two bungalows for missionaries' and servants' quarters, comprise the present set-up on the Jhansi compound. The buildings and land are now worth many times more than the estimate placed on them in 1925 and envious eyes are already focussed upon them.

BESIDES the Educational and the Medical work an interesting experiment was promulgated on 1,200 acres of land purchased by Dr. Wilkie, six miles from Jhansi, known as Bronsonpura or Isagarh ("The Fort of Christ"). To this Christian village, Mr. Arthur Hawtin (an agriculturist) and his wife came in 1915 and introduced up-to-date methods in farming.

Their labours in this place, as well as the labours of subsequent missionaries, have not been in vain. In line with the policy of self-support and self-propagation the farm was sold in 1943 as this was felt to be in the best interests of the work. Before the sale was executed, the Christian farmers were given hereditary rights thereby safeguarding their interests.

This was indeed a bold step but it has proved to be a step in the right direction. A further recent step has been taken which will, from January, 1950, see the Christians at Isagarh assuming full responsibility for their pastor and school teacher. Isagarh will then be a self-supporting Christian community.

The development toward self-support in the Girls' School is another remarkable story of steady advance which has resulted in a spirit of independence of the right kind. The Christians have learned, and are learning, to shoulder their responsibility instead of looking to the Mission to supply their every need.

Our only link with the beginnings of the Mission work, as far as personnel is concerned, is with Grace Bai, Dr. Wilkie's trusted co-worker, and three of the older men in Isagarh who were members of the original "Fellowship



The Presbyterian Mission Church in Jhansi

Photo by J. Muchan

(Continued on page 264)

A Slave-Trader's Story

IF YOU turn to Hymn 499 in the *Book of Praise*, you will find that it begins, "Quiet, Lord, my forward heart", and that one of the verses goes like this:

*As a little child relies
On a care beyond his own,
Knows he's neither strong nor wise,
Fears to stir a step alone;
Let me thus with Thee abide,
As my Father, Guard, and Guide.*

Unusual? Not unless you realize that the hymn was written by a man who had led a strange, adventurous life that often took him into evil ways. John Newton had been, by turn, a sailor in the British Navy, a harshly treated servant on an African plantation, and the captain of a ship engaged in the slave trade. But when he turned to hymn writing, that stormy time was long past. The sailor—rough, half-educated and brutal—had become the Rev. John Newton, a busy minister of God in an English village. In his few moments of leisure, he wrote his hymns. There are twelve in our *Book of Praise* and several of them we sing often.

Years at Sea

JOHAN NEWTON was born in London in 1725, when George I sat on the throne of England. His father was a sea captain who hadn't much use for what he probably called "book learning." When young John reached his twelfth birthday his schooldays ended; he went to sea in his father's ships, sailing from England to ports along the Mediterranean coast. Five years of this and he had turned into a tough, seasoned sailor.

In those days, the British Navy had great difficulty getting men to serve on its warships. The life was hard, the pay poor, and the treatment often brutal. To get men, "press gangs" used to scour the towns and villages, seize likely-looking young fellows, and hurry them on board one of His Majesty's vessels. One night when Newton was lounging about the docks in the checked shirt that marked him as a sailor, the press gang kidnapped him. Unwillingly, he served for a time, but faced with a long voyage to New Guinea, he deserted. He was caught, cruelly flogged, and degraded to the



UNations Photo

Cameroon, West Africa, natives meeting in the Inner Court of the Royal Palace, Bameda Province.

By O. Mary Hill

rank of common seaman. Desperate and unhappy, when his ship lay one night off an African island he escaped again. This time he was not recaptured.

On the island he entered the service of a planter. But it was even worse than life at sea. He was treated—and soon began to act—just like an animal. He changed masters but things were not much better. Finally a letter from his father induced him to go home; he had been away more than five years. On the voyage to England he began thinking about his wretched, misspent life and of the religion he had been taught as a child. And when he landed in his homeland again, he had resolved to make a new start.

Slave Trader

UNFORTUNATELY, he did not stick to his resolution. In the 18th century England was still carrying on a brisk trade in slaves. Black men and women were picked up on the coast of Africa, packed down in the

hold of a ship like so many bags of coal, and carried to Britain or America. John Newton offered himself as mate on one of these slave-traders, and later was made captain. But slowly he started to work out other plans for his life. A dangerous illness gave him time to think—and to think about God. He was probably remembering this experience when he wrote later in one of his hymns:

*Thy promise is my only plea,
With this I venture nigh;
Thou callest burdened souls to Thee,
And such, O Lord, am I.*

As his ship glided through the tropical waters he used to pace the deck, studying his Bible or struggling to learn Latin. Every day he taught and prayed with his crew. And when he had a chance to go ashore, to become a tide surveyor at Liverpool, he gave up slave-trading and the sea forever.

Life at Olvey

NOW he had a new ambition—to be a minister. For a man with little education, a man of the sea, this

(Continued on page 265)

PERSONALS

THE Rev. C. L. Cowan, D.D., was delegate to the General Synod of the Reformed Church in America, meeting at Buck Hill Falls in June . . . The **Rev. David Lang, D.D.**, has resigned from St. Andrew's Church, St. John's, Nfld., the resignation is to be-

come effective in October when it is expected he will be appointed minister emeritus . . . There was born to the **Rev. Russell and Mrs. Self** a baby girl, Mary Aileen, at Landour, India. The baby was born on Dominion Day, July 1 . . . **Pte. Donald G. Moynan**, whose father is minister of Westminster, Sault Ste. Marie, Ont., is one of the 90 enlisted men enrolled at Camp Fort Slocum, N.Y., who is training as assistant to an army chaplain . . . The **Rev. J. Richard Moore**, a member of Knox Church, Port Carling, was

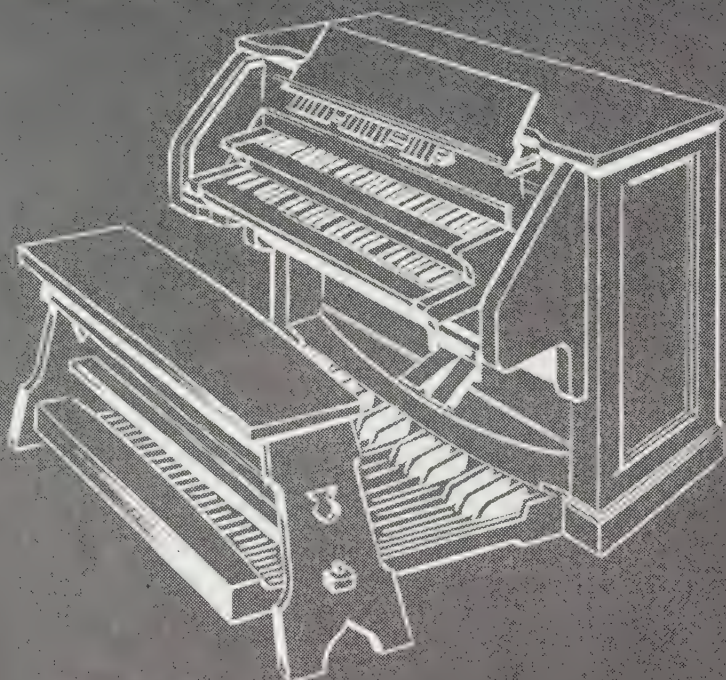
ordained to the Christian ministry in his home church on May 18.

The **Rev. Alexander MacLean** for thirteen years minister of Knox, Embro, was guest preacher at the 119th anniversary on June 3 . . . The **Rev. J. A. Crabb, M.A.**, was inducted into the charge of St. John & St. Stephen, Saint John, N.B., on June 19 . . . The **Rev. R. Forbes Thomson, M.A.**, minister of MacNab Street Presbyterian Church, Hamilton, was guest preacher at the 111th anniversary services of Knox Church, Crieff . . . The **Rev. Douglas L. Cocker, M.A.**, has received a call to Knox Church, Waterdown. **Mr. Crocker** is at present minister of Rupert Street Presbyterian Church, Edmonton, Alta. . . The **Rev. Alex. F. MacSween, B.A.**, of Melfort, Sask., has accepted a call to St. Andrew's, Kamloops, B.C.

Mr. George Telcs, B.D., has received a mission appointment to the Hungarian Church at Lethbridge, Alta. . . Two army appointments that were recently announced was the reception into the services of the **Rev. Norman Sharkey** of Lancaster, Ontario, and the **Rev. J. D. L. Howson**, Fredericton, N.B.

St. Cuthbert's, Hamilton, turned the sod for their new church on Saturday, June 30. The **Rev. Robert Jackson, M.A.**, is the minister . . . The **Rev. Charles S. and Mrs. Oke** were honoured by the congregation of St. Andrew's, Merriton, on the occasion of their 25th wedding anniversary . . . The **Rev. W. Harold Reid, D.D.**, has accepted a unanimous call to Lachute, Quebec and has been inducted there . . . Elmira extended a call to the **Rev. H. Lindsay Simpson**, formerly of St. Mary's, Ontario . . . Cranbrook and Ethel in the Presbytery of Huron-Maitland have extended a unanimous call to the **Rev. William M. Hyndman, B.A.**, of Drumreagh, Northern Ireland . . . The **Rev. Mariano Di Gangi, B.D.**, expects to leave Montreal early in September for his new duties at St. Enoch's, Hamilton . . . Fairmount-Taylor, Montreal, has obtained the **Rev. W. C. Goodrow** of Middleton, Delaware, as Stated Supply . . .

The Presbytery of Pictou ordained **John A. Simms, B.A.**, recent graduate of Presbyterian College, Montreal, and inducted him into the charge of Barney's River, N.S. . . . On June 26, **Richard J. Ritchie, B.A.**, recently graduated from Knox College, was ordained and inducted into the charge of Merigomish and French River, by the Presbytery of Pictou . . . The **Rev. Douglas Wilson, B.A.**, after ordination by the Presbytery of Pictou, on June 28, was inducted into the charge of Blue Mountain, N.S. . . . The **Rev. John MacLeod, M.A.**, has accepted a call to St. Andrew's, Calgary and will conclude his ministry at Southampton and Elsinore on August 20 . . . The **Rev. Arthur Leggett**, formerly of Vancouver, was inducted into the charge of Arthur and Gordonville, Ont., June 29.



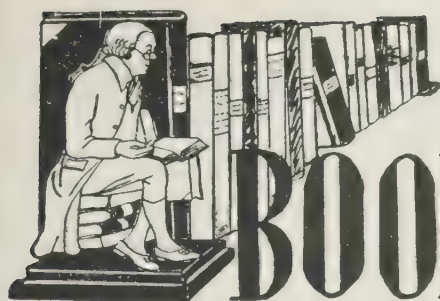
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BOOK CHAT



COMMUNISM, DEMOCRACY AND CATHOLIC POWER. By Paul Blanshard. Reginald Saunders & Co. Ltd., Toronto. Price \$4.75. 300 pps.

● PAUL BLANSHARD has recently written two truly significant books, "American Freedom and Catholic Power", (1949), and "Communism, Democracy and Catholic Power" (1951). The earlier book deals with the dangerous penetration of the Vatican's aggressive influence in the social, political and religious life of the American people since the turn of the century. The latter addresses itself to the present world situation.

A thorough study of either of these books should be a 'must' to anyone who is concerned to obtain a reasoned discussion—with ample documentary evidence—of the two 'totalitarian political' systems which today menace the world's freedom, namely, the Kremlin and the Vatican.

The cruel and militant machinations of Communist policy have been sufficiently exposed by our monopolistic Capitalist Press to make people aware of its diabolical intentions. However, the subtle machiavellianism of the Vatican has been almost completely ignored by that same press. Whether through ignorance, deluded by the Vatican's assumed virtuosity, or indeed by deliberate calculation, or again because of the fear of being boycotted, the modern press and publications have done a good job of enhancing the prestige of Rome.

Blanshard makes good his claim that these two authoritarian governments (diametrically opposed though they be in the objects of their devotion) are equally the enemies of all cultural, democratic and religious freedom; indeed, are deliberately designed "to incapacitate the minds and wills of individual men" in order to establish or perpetuate a sanctified "Idolatry".

One weakness in Blanshard's writings is that he is strangely confident of so-called modern democracy and seems to assume that rational scientific investigation can solve the dilemma of modern life.

W. W. BRYDEN,
Toronto. Knox College.

GOD IN EDUCATION. By Henry P. Van Dusen. Charles Scribner's Sons, New York. Price \$2.50. 128 pps.

● DR. VAN DUSEN'S BOOK has as its subject the place of religious instruction in the context of "formal" education. It is apparently occasioned by the recent mushrooming of new departments of religion in American col-

leges and universities. Its aim is to publicise this revolution and to give it direction. This new situation is placed in a historical context. The ecclesiastical sponsorship and religious character of the early American educational institutions is described, and their subsequent secularization. Dr. Van Dusen sees this new "revolutionary" movement as the inauguration of a new epoch. This may be much too optimistic. It has been said that there are no atheists in a foxhole, but the religion acquired there frequently evaporates with a return to the rear lines. The contemporary interest in religion may be merely a temporary by-product of western man's present foxhole situation.

JAMES C. S. WERNHAM
Toronto.

GO TELL THE PEOPLE. By Theodore Parker Ferris. S. J. Reginald Saunders & Co., Limited, Toronto. Price \$2.75. 116 pp.

● EVERY MINISTER should read one good book on preaching each year. Sometimes he can re-read a favourite with profit but if he is looking for a new one this little book is full of insight and inspiration. The author is the Rector of the famous Trinity Church, Boston, and speaks out of his experience. Dr. Ferris is an effective preacher himself and he opens our minds to new approaches in the most difficult and yet necessary art of preaching. We forget sometimes that preaching is an art and this book will bring us back to our task with new devotion. It is not a great book but it is a good book.

KENNETH M. GLAZIER
Toronto.

THE BOOK OF LEVITICUS. An Exposition. By Charles R. Erdman. Fleming H. Revell Co., New York. Price \$2.00. 144 pp.

THIS IS NEITHER an exegetical nor technical commentary on Leviticus. It is rather a popular, topical exposition written by one who is able to call on his own exegetical and technical study as a background. Hence this book will be of value to the Sabbath School and Young People's worker. The minister too, will find sermon material here in the sane way in which the Levitical Service is interpreted as fore-shadowing Christ.

Dr. Erdman seems to hedge a bit on the Mosaic authorship. He accepts the "Mosaic origin" but in the next paragraph weakens his position. One feels that he has felt constrained to make

a slight bow to "higher criticism", so-called.

E. H. BEAN.

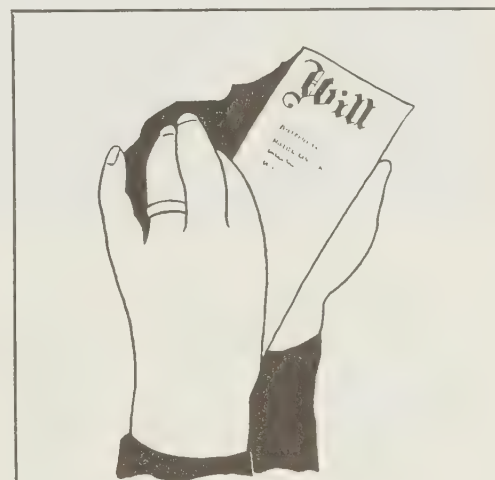
New Mills, N.B.

THE OXFORD GROUP. By Walter Houston Clark. Bookman Associates, New York. Price \$3.50. 255 pp.

● THE OXFORD GROUP claims to solve "every last bewildering problem." A claim of such Herculean dimensions will, at once, evoke one of three responses, Curiosity, Contempt, Disbelief. In view of such a disturbing trinity, Clark's review is well worth the time that may be given to it. Fluidity and simplicity plus an incisive facility conspire to create something here that is most readable. One is not required to reach or strain for understanding. Here is a competent workman who writes with simplicity while not in the least making sacrifice of accuracy, he knows his subject well, all the meat and marrow of the Movement are here in nourishing quantities.

ALASTAIR MacODRUM
Montreal, Que.

THE GOSPELS LIFE OF JESUS. By Edward F. Cary, in popular format. Paper cover 25c, board cover 50c.



YOUR WILL

should remember some of the projects and charitable causes dear to your heart. It should testify to the saving faith which is yours in Jesus Christ.

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Church Receives \$115,827 in Bequests in 1950

DURING the year 1950 the various Boards of the Church have received from donors in small homes and great the sum of \$115,827.68. Our readers will be glad to know that 34 Presbyterians remembered the work of God's Kingdom in their Last Will and Testament. These being dead but their works follow them.

Home and Foreign Missions

E. L. Abey	\$ 534.32
W. H. Williams	999.97
Margaret Campbell	1,000.00
Robert S. McKinney	1,000.00
Marie L. Hartman	657.60
John Reid	500.00
Thomas J. Barron	500.00
James Baillie Cowan	4,000.00
Gordon and Sarah Kean	12,706.44
Joseph Rettie	1,618.78
David Johnston	2,000.00
Annabella Ross	2,748.66
Isabella Farrington	4,692.13
	<hr/>
	\$32,957.90

Home Missions

James Chisholm	\$ 600.00
Donald M. Campbell	4,089.05
Lucy E. Clow	100.00
	<hr/>
	\$4,789.05

Foreign Missions

W. E. G. Robb	\$ 1,518.73
Elizabeth M. Johnston	2,500.00
Zan Little	159.65
William Carruthers	528.50
Mrs. Walker	500.00
Annie Murray	843.74
Lucy E. Clow	250.00
	<hr/>
	\$6,300.62

Sundry Trust Funds

Annie Thompson Bingham	\$ 451.47
A. H. and M. J. Foulds	40.00
	<hr/>
	\$491.47

General Work of Church

Arthur R. Fitzgerald	\$ 610.83
John Fraser	1,000.00
Sara Gibson	1,340.12
Allan F. S. Robertson	3,000.00
James Blair	4,042.46
Mary M. Murray	350.00
	<hr/>
	\$10,343.41

Pension Fund

E. L. Abey	\$ 534.32
Hugh C. MacLean	1,000.00
Nellie Bronson	12,971.14
	<hr/>
	\$14,505.46

Deaconess Training School

E. L. Abey	\$ 534.32
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Church Extension

E. L. Abey	\$ 534.32
Nellie Bronson	12,971.13
	<hr/>
	\$13,505.45

Knox College

Eliz. G. Macdonald	\$ 400.00
Lady Helen Clark	32,000.00
	<hr/>
	\$32,400.00

\$115,827.68

Summary

Home and Foreign Missions	\$ 32,957.90
Home Missions	4,789.05
Foreign Missions	6,300.62
Sundry Trust Funds	491.47
General Work of the Church	10,343.41
Pension Fund	14,505.46
Deaconess Training School	534.32
Church Extension	13,505.45
Knox College	32,400.00
	<hr/>
Total	\$115,827.68

Brief Reports of Assembly

SEVERAL items of interest were passed by Assembly on the closing day which we were unable to print in the last issue. These are now given for the benefit of our readers to complete the picture of what was printed in the July-August issue.

THE ASSEMBLY DECIDED

To evaluate the present broadcast records that have already been prepared and are in use before further records are made, as was planned by the Radio Broadcast Committee.

To grant the Synod of Alberta authority to change their place of meeting from Forbes Church, Grande Prairie, to Grace Church, Calgary.

To increase the salaries of professors in Knox and Presbyterian Colleges by an extra \$500 for this year only, until the Board of Administration has had opportunity to consider the whole matter of officials' salaries.

To advise the Clerks of Assembly to revise the Book of Forms before the next printing.

That the Moderator be asked to name a committee representative of all Synods to consider method of filling vacancies (overture 6), with a view to overcoming weaknesses, and report to the next Assembly.

THE ASSEMBLY REFUSED

To give catechists the right to administer the Sacrament. The preponderance of Presbyteries in the Church were opposed to this idea.

To grant the prayer of overture 33, asking that the regulations directing all graduates to serve one year on a mission field should be rescinded. This regulation has been found of distinct advantage to the Board of Missions and to the Church as a whole.

THE ASSEMBLY RECOMMENDED

That congregations now paying \$2,000 to their minister be requested to pay the new travel allowances up to \$300.

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is the most
important part
of what you earn



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QUEBEC

Protestant Rally Held in Eastern Townships

MELBOURNE — The fifth annual picnic for French Protestants of the Eastern Townships was held on Dominion Day. The rally took the form of an all day picnic and people began to arrive as early as ten o'clock. A registration bureau tags all who come forward. This year over 300 registered, coming from Sherbrooke, Waterloo, Sorel, Granby, Drummondville, Thetford Mines, and some smaller communities.

The people become acquainted before lunch, greetings are exchanged, and then the bell peals for luncheon, when the picnic baskets are brought out. We have one or two clowns who liven up proceedings by their humour.

Sports follow the luncheon, which the older people watch. Some visit the literature table, where a wide selection of Bibles and Scripture portions and pamphlets are displayed. A service is held in the evening at 7.30 o'clock. Anglicans, Baptists, and United Church people join as one group in worship. The Rev. Jacques Smith gave an inspiring address from I Corinthians 15: 47.

We are proud of the results of the rally this year. It surpassed all previous records in interest, amusement, and fellowship. Through the rally we met French Protestants from places where we thought none existed. This rally also gives many French speaking people an opportunity to see that one can be both Protestant and French at the same time.

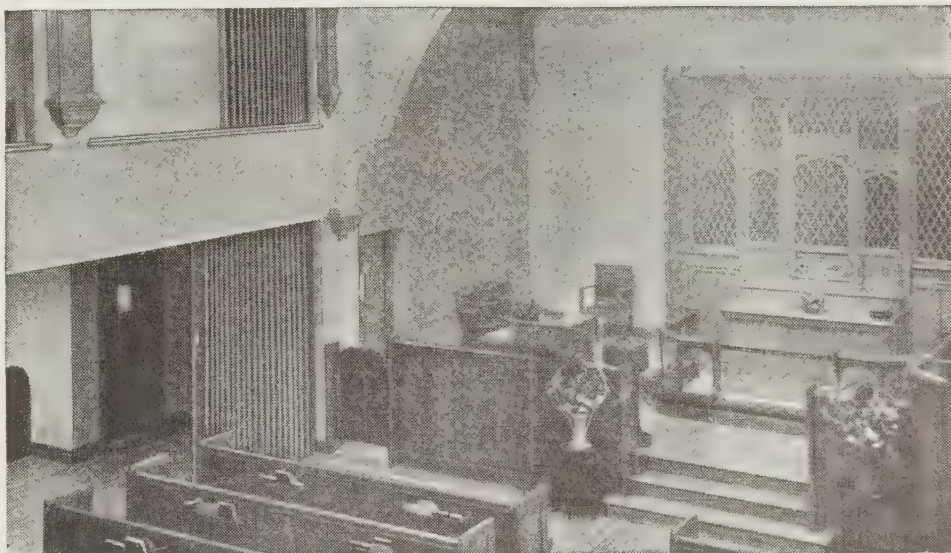
Receive Gift of Lectern Fall

BEAUHARNOIS — At the Communion Service on June 17, St. Edward's congregation received a Fall for the lectern. This was the gift of Mr. David Noble Robertson in memory of his wife, Mrs. Ada Robertson, who died a year ago. Mr. Robertson ex-

plained, when requested by the Rev. W. Harold Brown, that the cross on the Fall was the St. John's Cross which, with St. Martin's Cross, stands in front of Iona Cathedral, Scotland. St. John, he said, was the earliest patron saint of Scotland, and Presbyterian churches trace their tradition to St. John of Ephesus, rather than to St. Peter of Rome. In Mr. Robertson's remarks he said that his late wife was very fond of the Iona Cross.

DONALD McDONALD

For many years clerk of session of Sutton West Church, Donald McDonald died in Sutton, Ontario, on April 12, aged 87 years. Throughout his life Mr. McDonald was keenly interested in every department of the work of the Church and until his last illness was a faithful and valued member of the choir. He was highly respected for his upright character.



Improved Church Services with this "Movable Wall"



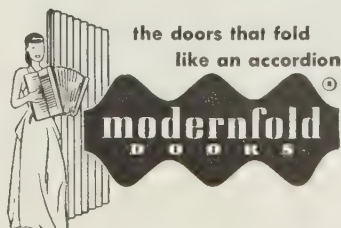
It's difficult to speak before a scattered assembly—so it helps the minister when groups are perfectly congregated by "Modernfold" accordion-type doors. Balconies and alcoves are quickly and easily shut off; but on crowded Sundays the doors are just as easily and quickly folded to the walls—making the entire chapel available.

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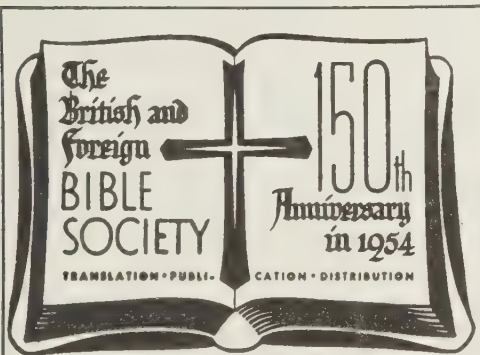
church offices, pastors' studies, church dining and social rooms.

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BRITISH COLUMBIA

Church Services Laymen Conduct

KIMBERLEY—The laymen of St. Andrew's Presbyterian Church have taken services at St. Andrew's, Cranbrook, and also at Creston, B.C. Ten laymen took part in the services, three of whom spoke on the theme chosen, "Laymen of the Church." The superintendent of the Sunday School, George Williams, spoke on "The Call to Men." Mr. Williams was taken prisoner-of-war by the Japanese and told how for almost four years he and his companions kept body and spirit alive while working in a copper mine in Formosa. Faith in God and confidence that He would provide for their safety

was the mainstay of himself and many of his companions. "If more men were in the Church, there would be less war," said Mr. Williams. "It is because of my experience during the war and this conviction that I am in the Church today."

R. J. Davidson, Clerk of Session, spoke on "Laymen Working in the Church." He pointed to the jobs within the Church not done and which could be done only by laymen. "It is against the principles of our Reformed Church," said Mr. Davidson, "that the burden of the Church should be left to the minister."

Clifford Swan, Mayor of Kimberley, and Chairman of the Board, spoke on "Laymen in the Community, or in the World." Mr. Swan stated, "Church people need not be dull. They can be as alive and interesting as anyone."

Church Juniors Fill Absent Pastor's Role

VANCOUVER, B.C.—Junior Young People of Robertson Presbyterian Church took charge of their first service on Sunday evening, June 10, with a special programme of hymns, music and narrative. The service was led by Murray Garvin. A choir of 25 young people sang the hymns and narrators were Gordon Dennis, Helen Tennant, Ralph Brown, Walter Dennis and Donna McIntosh. Soloists included Georgina Duncan, Walter Dennis and Bob Garvin, while Anne McIntosh read the Scripture passage.

THE MARITIMES

Dedicate Pulpit Bible

STELLARTON, N.S.—On June 17, the Rev. M. Y. Fraser, minister of First Presbyterian Church dedicated a pulpit Bible to the glory of God and in loving memory of the late Mrs. William MacLellan. This Bible was presented by her husband, Mr. William MacLellan, one of the senior elders, on behalf of her relatives. Two of the late Mrs. MacLellan's sons entered the ministry of our Church, James having predeceased her, and the Rev. Lloyd MacLellan, minister of First Church, New Glasgow.

First Anniversary Is Observed

KENNETCOOK, N.S.—The first anniversary of the building of St. James' Presbyterian Church was celebrated on Sunday, July 8. The newly-appointed minister, the Rev. George Moffatt, was assisted at the service by Gardner Dalzelle, the student minister who was in charge at the time of the building and dedication of the church. The Men's Choir and the organist from Elmsdale Presbyterian Church were present.

Gifts Dedicated By Minister

LUNENBURG—On Sunday morning, July 8, at St. Andrew's Presbyterian Church, the minister, Rev. Alexander Allen, dedicated the gift of two silver Communion plates from Mr. and Mrs. R. A. Tanner, also two walnut Communion trays from an anonymous donor, and a solid brass flower vase from Mr. Harry C. Smith, Roxbury, Massachusetts, in memory of his parents, Mr. and Mrs. Alexander Smith, and his sister, Minnie.

Dedicate Electric Organ

SUTHERLAND'S RIVER, N.S.—On June 3, the Rev. Roderick MacLeod dedicated to the glory of God a new electric organ replacing the harmonium which had served for many years. Guest preacher for the occasion was the Rev. A. E. Morrison of New Glasgow. On June 26, the Presbytery of Pictou meeting in this church, complemented the minister and congregation on the fine appearance of their renovated church interior.

PRESBYTERIAN RECORD

Thrift gives
a lift
to your
future—

"YOUR MANAGER"



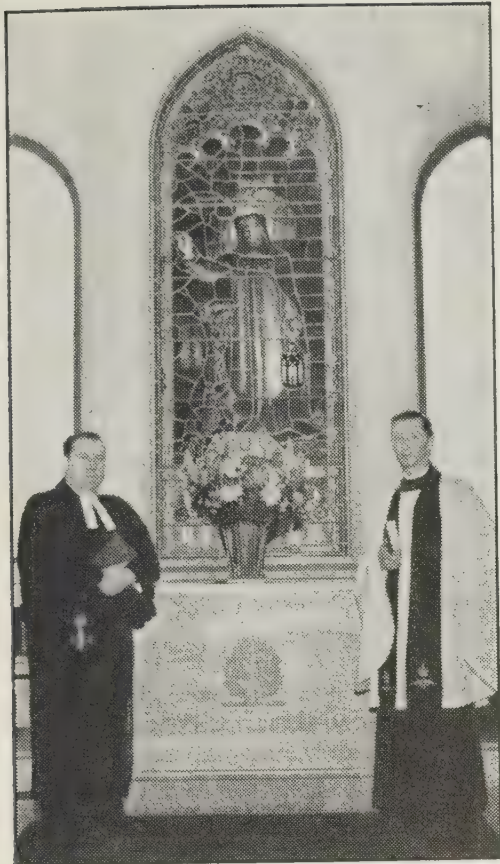
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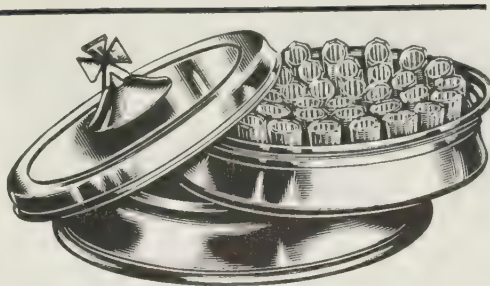
The Anglican Church in Moncton, N.B., through a friend donated a window to St. Andrew's Presbyterian Church, Moncton, in memory of Murdoch MacLeod, a former elder of the Kirk. The Rev. J. J. Alexander, rector of St. George's Anglican Church, presented the gift at a morning service in July.

Historic Church Receives Minister

WINDSOR, N.S.—The Rev. James J. Edmiston, B.D., was inducted into St. John's Presbyterian Church on May 23. This is one of the oldest Presbyterian churches in the Maritimes and was first ministered to by the Rev. James Murdoch who came to this province in 1755. The Rev. Alexander Allen of Lunenburg presided and the Rev. W. C. Nicholson of Truro, the Rev. D. C. MacPherson of Knox, Halifax, and the Rev. Frank Lawson of St. David's, Halifax, assisted in the induction service.

New Minister Is Inducted

SAINT JOHN, N.B.—The Church of St. John and St. Stephen welcomed their new minister, the Rev. J. A. Crabb, M.A., on June 19. After a long vacancy, since the resignation of Dr. C. J. St. Clair Jeans, the Presbytery of Saint John inducted Mr. Crabb on the above date. Service was presided over by the Rev. A. O. MacLean of Moncton, Moderator of Presbytery. Mr. Crabb was born and educated in Scotland and came to our Church from service in Jamaica, where he has been ministering since 1937.



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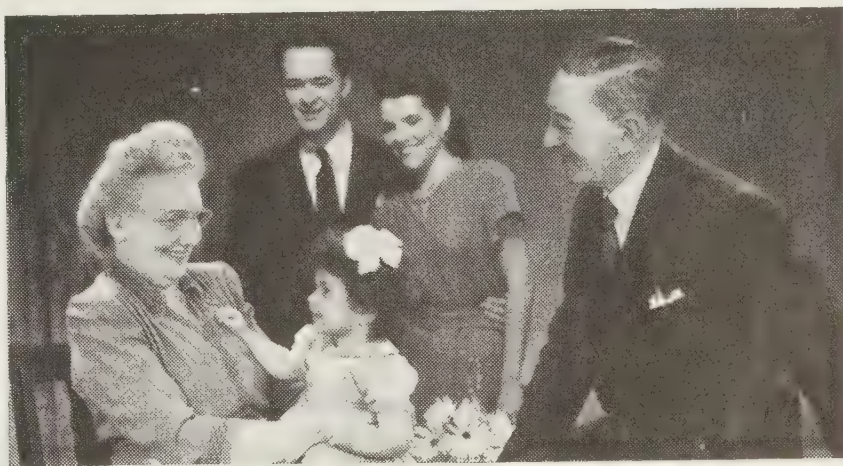
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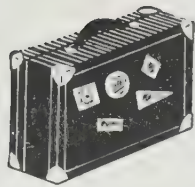
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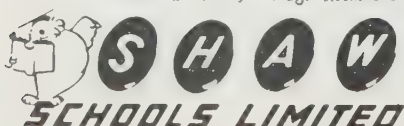
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HUGH MAXWELL HAYES

First Essa Presbyterian Church lost by death an esteemed elder, Hugh Maxwell Hayes, who died on July 16. Mr. Hayes was in his 82nd year and was one of the most industrious farmers in this neighborhood. He was a most loyal member of the Presbyterian Church. Surviving is his wife, one son, and four daughters.

Old Kildonan

(Continued from page 246)

Free Church. During the years one winter brought two visitors from Minnesota, U.S.A., and presently the word spread that they were Presbyterian ministers. The visitors lingered a few weeks along the river, constituting an oasis in the desert of hope deferred. One spring the settlers said farewell to a group, headed south across the line where they explained was a church of their choice. During this time Alexander Ross built his home on the Red river and almost at once it was realized that a leader had been added to the Presbyterian forces.

When forty years had sped word came from "Canada" . . . Ontario and Quebec . . . that a minister was on his way. Presently the Rev. John Black arrived who, intending to tarry briefly, stayed throughout his earthly life.

So Kildonan Church was builded, and so it stands a monument, not to the learned or mighty, but to a group of laymen of the Presbyterian Church, Sutherland, Matheson, Polson, MacBeth, Henderson, Ross . . . the list goes on and the names are as a trumpet call, these men and women who brought with them and kept alight the burning bush in the wilderness. ★

Honour Former Record Editor

TORONTO — A large-sized portrait of the late Dr. W. M. Rochester, for almost twenty years editor of the Presbyterian Record, was hung on June 21 in the Church offices.

Dr. John McNab presided at the brief ceremony when Mrs. W. M. Rochester placed the portrait in position alongside that of Dr. Ephraim Scott. Dr. W. A. Cameron offered up a dedicatory prayer.

In Memoriam

MRS. R. H. LESLIE

Martha Leslie died in the Municipal Hospital, Red Deer, Alberta, on May 31. She was married in 1905 to Robert Sterrit Leslie of St. Mary's, Ontario, who at that time was minister of the Presbyterian Church, Weyburn, Sask. During the years of her husband's ministry there, the new church was built. Mrs. Leslie took a most active interest in every department of Church work. Surviving is her husband and one daughter.

BASIL ALEXANDER CARRUTHERS

Westminster congregation, Sault Ste. Marie, Ontario, lost by death Basil A. Carruthers on July 2. Mr. Carruthers was a valued member of the Kirk Session and of the choir and a most faithful worker in every department of church activity. He died after a brief illness in his 48th year. Surviving is his wife and three sons.

JOSEPH SEXSMITH

With deep regret the Newtonville Presbyterian congregation records the death of Joseph Sexsmith on April 25. For many years an elder in the church and chairman of the Board of Managers, he took a loyal interest in all phases of its activities and was also the representative elder for the congregation. He leaves his widow, two sisters and two brothers to mourn his passing.

PRESBYTERIAN RECORD

In Memoriam

REV. FRANK BAIRD, D.D., LL.D.

The death of the Rev. Frank Baird, on June 22, removed from us one of the colorful figures of the Presbyterian Church. Although he was a native of the Maritimes and made an outstanding contribution there in historical research, he became known throughout the Church because of his acquaintance with rules and forms of procedure and his thorough knowledge of the doctrines.

Born in Chipman, N.B., in 1870, he taught both before entering university and between his university and theological studies. After serving on his first mission field he went to New College, Edinburgh, in 1900, then settled at Sussex, N.B., for ten years. During his period at Woodstock where he ministered between 1911 and 1920, his versatile ability began to bring him recognition in Church life. He was stationed in Bedford, N.S., and in First Church, Pictou, N.S.

The Presbyterian College, Montreal, conferred upon him the degree of Doctor of Divinity in the year 1927, and the General Assembly elected him its Moderator in the year 1930. It was most fitting that a year ago, the University of New Brunswick, his *alma mater*, conferred upon him the degree of Doctor of Laws.

For almost thirty years Dr. Baird has been the Clerk and treasurer of the Maritimes Synod, and has held many other offices on various Boards of the Church. The Maritimes Synod which is often referred to as "the little Assembly", owes much to the organizing genius of Dr. Baird.

He was married in 1902 to Sara H. McKee, M.A., of Fredericton, N.B., who survives him, one daughter, Mrs. H. V. Pritchard, of Fredericton, and a son, Hamilton Baird, of Moncton, mourn the loss of their loved one.

REV. CHARLES H. MacDONALD, D.D.

The passing of Dr. Charles H. MacDonald has bereft the Church of one of its warmest hearted and most delightfully sincere Christian ministers. He began life on a farm and had reached young manhood and married Miss Ellen Martin, before he heard the call to the ministry. Through application to study and by great sacrifice he completed his work in University College and then graduated in theology at Knox in the year 1916.

Dr. MacDonald served the Church in the rural areas throughout his ministry. His first call was to Creemore, a three point charge in the Presbytery of Barrie. In 1923 he went to Penetanguishine and Wyebridge, and shortly after the Church Union vote in 1925, he accepted a call to Lucknow and Dungannon where the crowning work of his life lasted for almost 24 years.

No more faithful work could be recorded than that of his service to God, both in the local congregation and in the wider work of the Church. He never grew old so far as young people were concerned. The Young People's Camp at Kintail was largely erected by his labour as well as his guidance. He also served on many Boards of the Church.

In 1947 he was elected Moderator of the Assembly, and sought to encourage the smaller congregations throughout the Dominion. Knox College conferred upon him the degree of Doctor of Divinity in 1948. He leaves to mourn his loss, his second wife, one son, the Rev. Douglas MacDonald, of Tillsonburg, Mrs. W. A. Henderson, of Walkerton, and one daughter, Marion, at home. He was in his 68th year.

REV. JOHN M. FRASER

Rev. John Morrison Fraser died in Red Deer, Alberta, on May 22, in his 76th year. He preached as a layman in Northern Ontario, then at Coldstream, Manitoba, and for eight years served the town of Alameda, Saskatchewan, before coming to the Red Deer district in 1918. Serving first for two years on the Penhold, Ridgewood and Markerville field, he later served at Willowdale and Edwell where he was ordained to the ministry in July, 1932. In succeeding years he served in the Peace River country and at Three Hills, Alberta. He retired from the ministry in 1947. Mr. Fraser took a great interest in young people and in the activities of the Christian Endeavour Society. He was diligent in his work as a minister of the gospel. The funeral service was conducted in Knox Church by the Presbytery of Red Deer.

REV. EDMUND BARNES

The Rev. Edmund Barnes was born in Ireland in 1872 and came to Canada in 1904. He entered the ministry of our Church and served in various fields in Western Canada before leaving for California. Returning to Canada in 1930, he served the Church both in Alberta and British Columbia before his retirement in 1948. He died in Edmonton on June 4 and was interred by the Rev. Dr. Young and the Rev. John Kelman.

REV. DUNCAN MacLEOD, D.D.

Dr. Duncan MacLeod died in Tarbet, Scotland, on April 25. Dr. MacLeod had served for a time in the Presbyterian Church in Canada. He was born in 1864 and came to Canada in 1894. His Canadian churches were Saltcoats, Sask., Hampden and Lingwick in Quebec. He was an outstanding minister

of the Gospel, fearless in his proclamation of Divine Truth.

MRS. MYNNA T. FORD

Serving with her husband for five years in Windsor, Nova Scotia, and then for nineteen years in Bermuda, Mynna, wife of the Rev. Victor E. Ford, minister of St. Andrew's Presbyterian Church, Hamilton, Bermuda, passed to her rest on July 15. Mother of three children, she had the joy of knowing that both daughters, Volda and Iris, were serving the Church on mission fields in Western Canada this summer and that her son, Victor, Jr., commences studies, looking toward the ministry, this year. The family was together for her translation. The burial services were conducted by the Rev. E. M. Rule, M.A., of the Church of Scotland. Committal was at the Wesleyan Methodist cemetery, where there is a Presbyterian Church plot.

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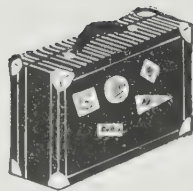
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READING
EVERY
DAY**

September 1—Luke 17: 7-10.
September 2—John 5: 10-20.
September 3—Matthew 25: 14-23.
September 4—Matthew 25: 24-30.
September 5—Romans 14: 7-17.
September 6—Acts 17: 22-28.
September 7—John 1: 43-51.
September 8—Acts 9: 36-43.
September 9—Psalm 24.
September 10—1 Samuel 3: 11-18.
September 11—2 Samuel 18: 24-33.
September 12—Isaiah 1: 1-9.
September 13—Isaiah 1: 10-19.
September 14—Luke 15: 11-24.
September 15—Luke 15: 25-32.
September 16—Romans 8: 14-19.
September 17—Luke 5: 36-38.
September 18—Luke 6: 47-49.
September 19—Luke 14: 28-33.
September 20—Mark 1: 14-20.
September 21—Luke 5: 27-32.
September 22—Matthew 10: 16-26.
September 23—John 21: 9-17.
September 24—2 Corinthians 5: 1-10.
September 25—1 Peter 4: 12-19.
September 26—Matthew 25: 31-40.
September 27—James 2: 14-26.
September 29—Matthew 10: 32-42.
September 30—Amos 7: 1-8.

Presbyterian Uniform S.S. Lessons

LESSON—SEPTEMBER 2

The Labourers in the Vineyard

Matthew 20: 1-16

Golden Text: Luke 17: 10

LESSON—SEPTEMBER 9

The Talents

Matthew 25: 14-30

Golden Text: Romans 14: 12

LESSON—SEPTEMBER 16

The Prodigal Son

Luke 15: 11-24

Golden Text: Luke 15: 10

LESSON—SEPTEMBER 23

Parables of Discipleship

Luke 5: 36-38, 6: 47-49, 14: 28-33

Golden Text: Luke 14: 27

LESSON—SEPTEMBER 30

The Last Judgment

Matthew 25: 31-40

Golden Text: Matthew 25: 40

J. ALEXANDER CATTANACH

Cote St. George congregation suffered loss in the death of Alexander Cattanach, a member of the session for a number of years. Present at all services, he gave to his church the benefit of his talents and faithfully filled his office as Elder. He is survived by his widow and two daughters. The Rev. A. G. Faraday conducted the funeral service.

PRESBYTERIAN RECORD

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Irish Letter

By A. F. Scott Pearson

The General Assembly of the Presbyterian Church in Ireland began with the usual large public gathering on the evening of Monday, June 4. From beginning to end it was favoured with a spell of glorious sunny weather. On all hands this was referred to as "Assembly weather." At the opening meeting, which was accompanied with a slight touch of pageantry e.g. the procession of ex-Moderators, we witnessed the solemn election of the new Moderator, Dr. McIlroy, and heard the addresses of the retiring Moderator, Dr. Gibson, and of his successor. Both addresses were marked by sincerity, high idealism and a note of pawky humour. Dr. McIlroy, referring to relations with other churches, said that there was increasing friendliness with the Methodists, but that the relations with the Protestant Episcopal Church were not so satisfactory, as the latter contained too many who believed that there was magic in the touch of a prelate's hand. There was no hope of union except on conditions of complete equality.

There were the usual crowded meetings on Foreign Mission and Youth nights. Scottish and English guest speakers were then pre-eminent. At the reception of delegates from the Dominions Canadian Presbyterians were well represented by one of Ulster

stock, Dr. Joseph Wasson. It will not be surprising if, as a result of his visit, a considerable number of Irish ministers will seek, in the near future, admission to your Church. More scope, higher salaries and greater liberty appeal to these adventurous Irishmen.

The Assembly decided to resist any attempt to legalise cash betting, and disagreed with the findings of the Royal Commission on gambling. It forbade the application of the title "The Reverend" to candidates for the ministry before licence—or "Licensure" as it is called here. The Committee on the State of Religion stated that by many the Welfare State was regarded as a milch cow and lamented the consequent decay in responsibility and self-respect. People were interested more and more in their privileges than their obligations.

In view of the growing dearth of divinity students the Assembly paid particular attention to the special need for laymen to take a greater part in the Church's work.

THE PRAIRIES

Community Choir Gives Sacred Concert

KIPLING, Sask.—The spirit of co-operation in the little Saskatchewan village of Kipling brought together a 100 voice choir that gave two concerts.

This choir was a suggestion on the part of the Rev. Gyözo Orth, and was the continuation of Community cooperation that began with a Week of Prayer in November 1950. Participating in this choir were Bekevar Presbyterian Church, Calvary Hungarian Baptist, Highland Swedish Baptist, and Windthorst and Kipling United Churches.

The whole idea of the choir and concert was excellent. Many people of different ages, occupations and religious denominations gathered together to sing praises to God with much sincerity. The audience was invited by the conductor to join in the singing of one well-known hymn, and then they settled back and gave undivided attention to the programme that followed.

Congregation Celebrates Fiftieth Anniversary

CARSTAIRS, ALTA.—Knox Presbyterian Church celebrated on Sunday, June 24, its 50th anniversary. The special guest was the Rev. J. S. Ferguson of Nelson, B.C. It was under the leadership of Mr. Ferguson as a student minister that Knox Church was built and dedicated in 1901. Mr. Ferguson was also the first ordained minister in the community. A former minister, the Rev. Rex. Brown of Calgary, was also present, and with Mr. Ferguson took part in the service. The present minister, the Rev. R. J. Gillanders, preached the sermon.



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(Continued from page 252)

of Brothers" through which organization Dr. Wilkie sought to bring the message of Christ to the masses in that area. These "old-timers" are well on into the sunset days of life, but they hold vivid and precious memories of all that has gone before and, even yet, are keen for opportunities to do service for Him whom they love.

The years have wrought many changes, including those in the use of the Mission buildings for which they were erected. In order to remain abreast with the challenge of service in the changing times there has been a genuine desire to keep adaptable both personnel and buildings to the needs of the present day.

What of tomorrow? An open door is set before us. Independence has not closed the doors of Opportunity. The standard of education in the Girls' School is being raised again so that the girls realizing a call to various vocations may be qualified to enter into any one of them without having to go to some other school for supplementary study.

The Bible School now begins its eleventh year of service in the training of leaders for the Indian Church. It is in the Bible School that most of our national evangelists have been trained, as well as a number for the Bhil field. Surrounding missions have benefited, too, as they have sent their co-workers in for training. With the increased missionary staff we are now in a position, for the first time in the history of the Mission, to tackle the enormous task of evangelism in the district, an area which divides naturally into four divisions, Jhansi, Gwalior, Datia and Baragaon-Chiragon with a population of approximately 10,000,000 souls.

How can we possibly express in so few words and in such small space the spirit of expectancy that is abroad in these days? What of tomorrow? Nay, friends, it is closer at hand than that. What of today is the burning question? The harvest is ripening under our very eyes! There is a time of going forth, there is a time of weeping (if we care enough), there is a time of bearing the precious seed—and then the harvest—"He shall doubtless come again with rejoicing bringing his sheaves with Him."

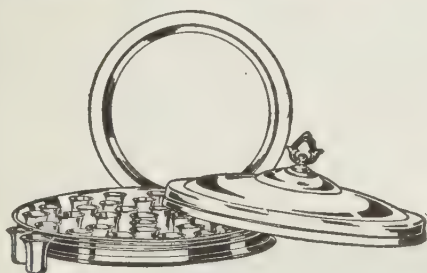
Harvest time is a gladsome time, but, candidly speaking, it is a 'back-breaking' time requiring an all-out effort within a limited period. Stand with us, please, so that together we may not grow weary in being expendable—that together we may share in the joy of the ingathering, and to God be the glory. ★

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A Slave-Trader's Story

(Continued from page 253)

was not easy. But, in spite of his many adventures, he was still only thirty years old. He studied Greek and Latin industriously, read his Bible, learned to preach. In 1764 he had his wish; he was ordained a minister and sent to the little village of Olney, about 59 miles north of London.

Some country parsons in his day led sleepy, lazy lives. But not John Newton. He visited the sick in his district; sometimes he preached for six hours a day. He organized classes to teach the Bible stories to children at a time when this was still uncommon. He held prayer meetings. He found time too to write down the exciting story of his early days, and gave it a long-winded title: "An Authentic Narrative of Some Interesting and Remarkable Particulars in the Life of John Newton."

But Olney was to become famous not because of John Newton but because of a quiet, middle-aged man who came to live there. The man was William Cowper, the famous 18th century poet. Cowper and Newton grew to be great friends and together they published "Olney Hymns." From that book come most of the Newton hymns which we sing today—"Glorious things of Thee are spoken, Zion, City of Our God," "How sweet the name of Jesus sounds", and one that we sometimes use to close a service:

*Now may He who from the dead
Brought the Shepherd of the sheep,
Jesus Christ, our King and Head,
All our souls in safety keep.*

It is pleasant to know that, after his turbulent life as a young man, John Newton lived to enjoy a quiet old age. In 1779, he left Olney for London and was called as minister to the Church of St. Mary Woolnoth, London. There, as an old account says, "he labored with diligence and great popularity until his death on December 31, 1807." ★

Progress Noted in Maritime Church

SUMMERSIDE, P.E.I.—The beauty of the Presbyterian Church has been greatly enhanced by the addition of a carpet donated by the Young Ladies' Guild. The carpet was presented to the congregation by Mrs. Henry Bishop, president. The Rev. J. Donald MacKay, minister, was in charge of this service.

On June 10, thirteen children were baptized and the minister was assisted by Flight-Lieut. the Rev. DeCourcy H. Rayner as guest preacher. Thirty-three new members were added to the Communion Roll on Sunday, June 24, twenty-five joining on confession of faith and eight being received by certificate.

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CBC—4.30 p.m., Sep. 9, Rev. F. G. Stewart, St. Andrew's Presbyterian Church, Kitchener, Ont.

National Sunday Evening Hour—Over CBC Network 7 o'clock p.m. Every Sunday Evening
CBC—World Church News—Every Saturday 1.30 p.m.

CBC Network—1.15-1.30 p.m., Stories from the Bible, 1.45-2.00 p.m., Heroes of Faith.

CBL—11 a.m., Sept. 23, Rev. D. McCullough, Oakwood Presbyterian Church, Toronto, Ont.

CBC—2.30 p.m., Sep. 30, Centenary, Old Kildonan, Manitoba.

CBM—Montreal, Que., 11 a.m., **CJAD**—7.30 p.m., Sep. 16, Church of St. Andrew and St. Paul.

CBM—Morning Devotions—8.15 a.m., Sep. 10-12, Rev. A. Ross MacKay, Sep. 24-26, Principal Robert Lennox, Ph.D., Presbyterian College.

GFAB—Windsor, N.S., 11 a.m., (Every Fifth Sunday), (A.S.T.)

CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday, (C.S.T.)

CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.

GFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.

GFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month. (A.S.T.)

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.

CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's and Third Sunday Paterson Memorial each month.

CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet Hour" from First Presbyterian Church. (P.S.T.)

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month. (M.S.T.)

CJBC—Toronto, "Prelude to Worship." Every Sunday at 10.05 a.m.

CJDC—Dawson Creek, B.C., Every Sunday 5 p.m., "Light at Evening Time" conducted by Rev. George Dobie, Fort St. John. (P.S.T.)

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church. Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays. (P.S.T.)

CKBB—Barrie, Ont., 11 a.m., St. Andrew's Church. First Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's. Second Sunday each month. (M.S.T.)

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's. Every Sunday.

CKNB—Campbellton, N.B., Knox Church, 11 a.m., Third Sunday each month. (A.S.T.)

CKNX—Wingham, Ont., 11 a.m., Second Sunday. 7 p.m., Fourth Sunday each month.

CKNX—Goderich, Ont., 5.00 p.m., Knox Church. Every Sunday.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month. (P.S.T.)

CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church, Third Sunday each month.

CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday, each month.

CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church. Every Friday.

CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month.

CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time), St. Matthew's. Every Fourth Sunday.

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Church Calendar

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Grand River, N.S., Rev. F. Clarke Evans, Sydney Mines, N.S.

Kensington, P.E.I., Rev. D. A. Campbell, New London, P.E.I.

Marshfield, P.E.I., Rev. Donald Nicholson, Clyde River, P.E.I.

Murray Harbour North, P.E.I., Rev. F. N. Young, Montague, P.E.I.

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Synod of Toronto and Kingston:

Caledon East, Ont., Rev. John F. Nute, Box 67, Orangeville.

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Englehart, Ont., Rev. E. J. Kerr, New Liskeard.

Newmarket, Ont., Dr. Wm. Orr Mulligan, 57 Spruce St. Aurora.

North Bay, Ont., Rev. B. L. Walden, 632 Bloem St., North Bay.

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Bluevale, Ont., Rev. Alex. J. Simpson, Teeswater.

Dutton, Ont., Rev. Jas. K. West, 25 Horton St., St. Thomas.

Hamilton, Ont., Knox, Rev. J. M. McCurrie, 47 Macaulay St., W., Hamilton.

Hensall, Ont., Rev. D. R. Sinclair, Exeter, Ont.

London, Ont., Chalmers, Rev. O. G. Locke, 610 Hamilton Rd., London.

St. Mary's, Ont., First, Rev. G. M. Lamont, Mitchell.

Southampton, Ont., Rev. John Hart, Port Elgin.

Warton, Ont., Rev. D. MacDonald, Tara.

Synod of Manitoba:

Boissevain, Man., Rev. H. Lloyd Henderson, 48 Lyon St., N.E., Portage la Prairie.

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Assiniboia, Sask., Rev. G. A. Cunningham, 1073 Athol St., Regina.

Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.

Melfort, Sask., Rev. R. T. Hall, Box 272, Tisdale.

Wilkie, Sask., Rev. I. R. Carroll, 9 Clinton Court, North Battleford.

Synod of Alberta:

Banff, Alta., Rev. V. W. Raison, 635-19th Avenue, N.E., Calgary.

Synod of British Columbia:

New Westminster, B.C., Gordon, Rev. W. D. G. Hollingworth, 3312 Royal Oak Ave., South Burnaby, Vancouver.

North Vancouver, B.C., Dr. J. B. Skene, 1100 Thurlow St., Vancouver.

INDUCTIONS

Arthur, Ont., Rev. Arthur Leggett, June 29, 1951.

Hamilton, Ont., Erskine, Rev. Allan G. MacKenzie, B.D., June 4, 1951.

Port Carling, Ont., Knox, Rev. Wayne Smith, June 26, 1951.

Winterbourne, Ont., Rev. H. Lindsay Simpson, August 31, 1951.

ORDINATIONS

Framboise, N.S., Donald Ralph MacDonald, B.A., June 19, 1951.

Framboise, N.S., Neil James MacLean, B.A., June 19, 1951.

Mira Ferry, N.S., Jacob Bambury, July 10, 1951.

Port Carling, Ont., James Richard Moore, May 18, 1951.

Rocky Mountain House, Alta., Laurie Sutherland, B.A., June 29, 1951.

Barney's River, N.S., Rev. John A. Simms, B.A., June 1, 1951.

Blue Mountain, N.S., Rev. Douglas Wilson, B.A., June 28, 1951.

Merigomish, N.S., Rev. Richard J. Ritchie, B.A., June 26, 1951.

DEATHS IN THE MINISTRY

Rev. Frank Baird, D.D., Fredericton, N.B., June 23, 1951.

Rev. John M. Fraser, Red Deer, Alta., May 22, 1951.

Rev. Charles H. MacDonald, D.D., Bluevale, Ont., June 9, 1951.

CLERK OF PRESBYTERY

Assiniboia, Sask., Rev. J. R. Carson, 10 Sidney St., E., Swift Current, Sask.

Stop—Press Items

VACANCIES

Brownvale, Alta., Rev. G. A. Davidson, Box 1032, Grande Prairie.

Maxville, Ont., Rev. Robertson Millar, Martintown.

INDUCTIONS

Chesley, Ont., Rev. D. C. McLelland, M.A., June 24, 1951.

Kamloops, B.C., Rev. A. F. MacSween, B.A., August 3, 1951.

Saint John, N.B., St. John & St. Stephen, Rev. J. A. Crabb, M.A., June 19, 1951.

RESIGNATION

Maxville, Ont., Rev. H. A. Doig, June 26, 1951.

CLERKS OF PRESBYTERY

Kamloops, B.C., Rev. A. F. MacSween, B.A., 253 Battle St., Kamloops.

Macleod, Alta., Rev. Herbert F. Dann, Macleod.

DEATHS IN THE MINISTRY

Rev. Edmund Barnes, Edmonton, Alta., June 4, 1951.

Rev. John M. Fraser, Red Deer, Alta., May 22nd, 1951.



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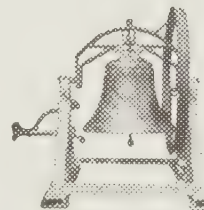
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RECORD SUNDAY

October 28, 1951



THE PRESBYTERIAN RECORD

Established 1876

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Cover picture is a Harold Lambert photo.

Mrs. David (May C.) Smith of Vancouver is a well-known Sunday School leader. Her husband, the Rev. David Smith, is superintendent of Chinese Missions in Canada for our Church.

All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

ENGLAND became the people of a Book, and that Book was the Bible. It was, as yet, the one English book which was familiar to every Englishman. It was read in churches, and it was read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm.

John Richard Green.

"Short History of the English People."

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

Emerson.

Correction does much, but encouragement does more. Encouragement after censure is as the sun after a shower.

Goethe.

Every time you acquire a new interest, even more, a new accomplishment, you increase your power of life. No one who is deeply interested in his subject can long remain unhappy. The real pessimist is one who has lost interest.

William Lyon Phelps.

If we command our wealth, we shall be rich and free; if our wealth commands us, we are poor indeed.

Edmund Burke.

The deepest truth blossoms only from the deepest love.

Heine.

An aged Christian, with the snow of time on his head, may remind us that those points of earth are whitest which are the nearest to heaven.

Chapin.

Naturally you want your home to be something sweeter than merely a street address.

Roger Babson.

If I ever build a church I will put this sign on every door: "You are not too bad to come in. You are not too good to stay out."

Author Unknown.

He who offers to God a second place offers him no place.

John Ruskin.

If a man is not to sink into disillusionment, he must support the causes he believes in with a long-term faith.

Harry Emerson Fosdick.

Our very civilization is threatened by a sinister system organized on a global scale . . . Unless religious bodies can coordinate their efforts for spreading the Gospel to all mankind, it will be almost impossible to combat this evil.

Generalissimo and Madame Chiang Kai-shek.

The race to make super-atomic and hydrogen bombs will end either by their use in war or by international agreement to prohibit or control their manufacture. There is only one alternative before humanity today, destruction or agreement.

Cyril Garbett, Archbishop of York.

A Prayer for World Communion and Thanksgiving

O God of all the nations hear our prayer as we join with many peoples in remembering Our Lord's death until He come. Grant us a deep feeling of Christian fellowship and do Thou enable us to overcome all barriers that hinder the followers of the Master from attaining world-wide peace.

We thank Thee, our loving Father, for all the beauty of earth, sky and sea. Thou hast given us an abundant harvest. Do Thou enrich our souls so that there may be a great spiritual ingathering among all nations. Through Jesus Christ our Lord, Amen.

Eventide at Penmarvian

THROUGH the foresight of a generous layman in our Church, a home has been provided for the sunset years of ministers and their wives, or the widows of ministers, at "Penmarvian," Paris, Ontario. The late John Penman, in addition to his many benefactions to the Presbyterian Church in Canada, donated his own palatial home for retired ministers and missionaries.

This home, which is known as "Penmarvian," was dedicated on September 26, 1939, and has now been operating for a period of twelve years, and proven a boon to those who had no other home for their old age.

Since many people may be unaware of this wonderful provision for a limited number, it was felt that a few pictures should be used in the *Record* to bring the home close to the members and adherents of our congregations. The home is situated on the Grand River, and has a spacious living-room, a beautiful library and an adequate dining room for the present occupants. There is nothing of the institutional nature to be found in the dining room since there are small tables for the varied groups. Everyone has their own linen with their name attached so that everything except the silver is personal.

The grounds surrounding the home are beautiful, and two most competent gardeners, Fred Hughes and Tony Padolskis grow all the vegetables in profusion for the table. There are apple trees, peach trees, pear trees, and grape vines in various sections of the garden.

IN recent years, some of the congregations in our Church have taken an interest in the home and given donations for a special purpose or towards the upkeep of some of the rooms. The Janet Geggie Auxiliary* of Parkdale Presbyterian Church, Toronto, has had one room refurnished throughout, as a memorial gift for the husband of one of its members. Like all endowment funds, the amount that was left by Mr. Penman, for the home, has been decreased by the current rates of interest. One hundred dollars per month less is now being received from the endowment than was being obtained 12 years ago.



The dining room, Penmarvian.



In a bed sitting room, Penmarvian.

Photos Bamber Hannigan

The Board of this institution has been marvellous in their provision and wonderful in their understanding of the various problems that face the superintendent, Miss Winnifred Ferguson. Miss Ferguson, who was at one time the superintendent of our Missionary and Deaconess Training School, has

guided "Penmarvian" through the 12 years of its existence. Despite her close supervision, it is impossible in these days of high prices to keep the home from going "in the red" month by month.

(Continued on page 291)

The Issue Raised by Communism

By John C. Bennett

THE advance of Communism in the world has created the most perplexing problems with which Christians have had to deal in our time. The perplexity arises from the fact that we cannot say to Communism a simple "yes" or "no."

It is obvious that we cannot say "yes," obvious to all but a few Christians who have become quite blind to the nature of Communist power. Communism teaches dogmatic atheism. It creates an efficient tyranny which controls culture and stops at no methods of terror in dealing with opponents and eventually all become opponents who deviate even slightly from the Communist orthodoxy of the moment.

Communism does these things because it is an absolute scheme which

is believed to offer the one solution for the problems of human society. There is no place for God who transcends society in this Communist scheme. Those who prove to be obstacles to its success have no standing ground at all.

In contrast to this the Christian must recognize that the opponents of his most cherished programmes or ideals have standing before God. The motive for Communist practices which are most repellent to us is the sincere belief that Communism will bring into existence a new world that will be worth all that it may cost in terms of suffering and terror. The most serious miscalculation that Communists make is their assumption that the totalitarian system which they regard as a neces-

sary means to this great end will disappear automatically when it has successfully overcome all opposition.

THIS Communist scheme—both thought and programme—is a unity. Its evil consequences are not the result of historical accident but they develop naturally from the convictions which are basic to it. There are many elements in Communism that taken in isolation seem true and good. Communist insistence on the importance of economic factors in history, while overdone, is an important corrective for much Christian thinking. Communist criticisms of Capitalism and Imperialism have much truth in them. Communist goals for society overlap with Christian goals. Communist teaching and practice in regard to race are the source of deserved moral prestige. The discipline and selflessness of Communists rightly arouse admiration. The promises that are made to remedy by effective political action the particular grievances of a country appeal quite naturally to those who are the victims of poverty and exploitation.

All of these elements in Communism make a favourable impression and they often undercut resistance to Communism on the part of Christians. One is tempted to say that there are four good points and five bad points in Communism (the numbers are merely for illustration), and perhaps the good will come out on top. But it seems to be true that the good elements in Communism are the entering wedge which enables Communism to gain power and that when Communism is in control the evil elements—especially the totalitarianism—overwhelm the good.



Religious News Service Photo

CHRISTIANITY'S MOST EFFECTIVE WITNESS

Some of the more than 200,000 people who gathered in the rain at the Olympic Stadium, Berlin, for the Church Day Rally that closed the third annual German Evangelical Church Congress.

Dr. John Bennett, Professor in Union Theological Seminary, New York, has made an exhaustive study of Communism. Last Spring he returned from a six months' study of the impact of Communism on the impoverished peoples of Asia. He has been good enough to write this series of three articles on the challenge of Communism and the opportunity presented to Christianity.

The worst feature of this totalitarianism is that it is one vast international system with the Soviet Union as its centre. We need not be dogmatic about the distant future but this has been the fate of the nations that have been under Communist power for a few years. The Communist scheme with its absolute claims and its optimism about the future which so easily excuses terror and tyranny in the present leads one to expect exactly this result.

CHRISTIANS who are tempted to give Communism a chance because they do not at the moment see anything better on the horizon—an attitude that is now more common in Asia than in the west—should at least be warned by knowledge of what happens in Communist countries after the first stage of Communist rule and by the nature of the Communist system as a whole.

It is just as important in many places to make clear that Christians cannot say a simple “no” to Communism. Their response must take account of all of the good elements that I have mentioned and it must result in the development of a constructive alternative to Communism—alternative for thought and for action.

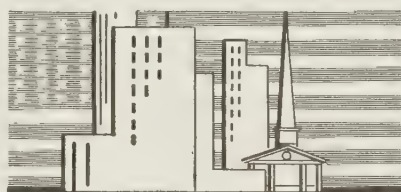
The chief reason for the extension of the power of Communism is that the poverty and the corruption and the feudal oppression of many countries are so desperate as to drive those who are most sensitive to Communism, as the only movement which even promises a way out. Communism appears to be the midwife of a necessary revolution. No one who does not see the necessity of the revolution can have any answer to Communism.

IF there is one lesson that we should have learned in recent years it is that those who take their bearings chiefly from “anti-Communism” do all the wrong things. They help to perpetuate the very evils which give rise to Communism. They endanger the freedom which they may claim to treasure in the process of repressing Communism. I do not mean that reasonable safeguards against treason and espionage are not essential. But reckless smearing of people who are suspected of having had some sympathies in common with Communists in the past is the special danger to freedom.

In the United States this anti-Communism has merged with a general resurgence of economic individualism which counts all deviations from the philosophy of “free enterprise” as representing steps on the way to Communist totalitarianism. The Roman

Catholic Church in the United States has far too often proved to be a channel through which this anti-Communist hysteria spreads.

One form which the anti-Communist error takes is the assumption that Communism can be stopped by the use of military force. I believe that it is important for the non-Communist world to have military strength sufficient to warn the Russians and the Chinese that it will be too costly for them to take the short cut of military aggression in extending Communist power. But Communist power is not primarily military strength. It is primarily the power that comes from having an idea that seems to fit the needs and aspirations of many nations. Only an alternative programme for meeting those needs and aspirations can undercut the power of Communism.



PHILADELPHIA LETTER

By Norman F. Langford

A COMPLAINT that may justly be laid against Christian educators is that in attempting to solve complex problems they often render them more complex than they were already. What appeared difficult before the analysis becomes, once analyzed, so complicated as to be well nigh unmanageable.

An illustration is furnished by a recent mimeographed publication of the World Council of Christian Education, with offices in New York and London. This publication is entitled “World Study of Church Youth Work,” and, in its own words, it “brings together information and judgments on youth work of the churches in different parts of the world.” The remarks in this column are not directed against the compilers of this document, who very helpfully reported the opinions of the many youth leaders consulted. What we may take under consideration is the type of thinking that gave birth to these opinions, and which perhaps is influential beyond the realm of Christian education programs for youth.

This report makes evident that from nearly everywhere comes a cry for teaching which will make the Bible relevant to life. This relevance is desired through constant reference to the everyday problems that youth has to face. Moreover, it is considered essen-

It would be far less perplexing if the Christian could gamble on some of the good points in Communism and allow it to have its chance to show what it can do or if the Christian could ally himself with the forces of “anti-Communism” or if he could be neutral or indifferent to the world conflict. Still another variation that would be less perplexing if one could accept it would be a pacifist programme.

But I believe that no one of these attitudes or policies is right. We must resist Communist power everywhere. We must even allow a place to military strength in this resistance. But we must do everything possible to find constructive alternatives. And we must guard the freedom of the free world against all who would unwittingly destroy it in their “anti-Communist” zeal. ★

tial that the *total experience* of youth be involved. When the elements that go to make up this totality of experience are reviewed, analysis begins in earnest. From the United States comes a statement classifying no less than nine areas of experience to be dealt with. These are: the Christian family; the community; the Church (the Christian community); Christian citizenship; world relations; a Christian social order; a Christian philosophy; God-man relationships; the Christian heritage. Each of these is again elaborated under several heads.

ASIDE from whether or not these categories overlap, the question is how far it is helpful to enumerate the areas of human experience. Is it, in fact, not perhaps inconsistent with the idea of a *total experience* of life to break down this experience into so many categories? Is the totality of life a sum of component parts? Or is it something singular and unique and elemental—man in the wholeness of his being, man in his ever-present moment of hope and despair? The analytical method is at least confusing; for one must now keep in mind, not merely the basic simplicities of man’s position be-

(Continued on page 296)

Christian Outreach Campaign

National Council Meets

The Christian Outreach Campaign moved forward with the meeting of the National Council in Knox College, Toronto, on September 5-6, under the leadership of the Rev. G. D. Johnston, one of the joint chairmen of the Committee. Sixty-two persons, appointed by the General Assembly, attended the two-day session.

Presentation of the need was introduced by Mr. Johnston, followed by the Rev. J. A. Munro, and supported by extemporaneous addresses by ten members representative of the Church from coast to coast. Each told a story of new and pressing needs, most of them altogether unseen even five years ago.

The outstanding addresses of the Council meeting were delivered by three laymen: Mr. H. M. Jackson of Simcoe, Convener of the Stewardship and Budget Committee, on "Motivation"; Mr. A. G. Mackenzie of St. Catharines, on "The Every Person Canvass"; and Mr. C. M. Pitts of Ottawa, whose moving and inspirational address closed the discussions by the members. The Rev. N. D. Kennedy, Moderator of the recent General Assembly, thanked the members and gave an excellent summary of the discussions.

"Now we are coming closer to the

By A. Neil Miller

characteristic of our faith," said the Moderator. "We are making Presbyteries the committee of our endeavour. I feel that you can go back with the thought that your Presbytery amounts to something, that it can do something, and can do it in a brotherly way—and achieve results in accordance with the New Testament and the tradition of our Church.

"I notice, too, that we are arriving at a real unity within the Church. We are not just a rooming house with a lot of boarders. The W.M.S., the Y.P.S., and all other departments are now at these meetings.

"Other bodies by their drives and politics do certain things, but it is a very limited achievement. Our Presbyterian Church and our Presbyterian polity know no limitations. Here is a vast field of Christian enterprise. We make a mighty enterprise and not a list of little things. This is a Christian Outreach. It is the Christian Outreach to its very end. We are told to preach the Gospel to the uttermost parts of the earth. We have not reached the point where we can speak of our uttermost reach. That will not come, perhaps, in our day. But we shall reach as far as faith given to us will take us."

Presbytery Approves Church Purchase

MOUNT ROYAL—The Presbytery of Montreal has approved the purchase by the Presbyterian Church of the Town of Mount Royal of the First United Church of Mount Royal building. The purchase price for the building and grounds is \$30,000. It was explained by Dr. W. Stanford Reid, minister of the Mount Royal Presbyterian congregation, that the steadily rising building costs had forced the congregation to abandon its original idea of building a church. This congregation has been without a church building since it was founded six years ago.

Fellowship Held By Sarnia Presbytery

SARNIA—The ministers of Sarnia Presbytery gathered for a two-day "Fellowship" at Camp Kenny, Lake Huron, September 4-5. Discussions on various problems of the life and work of the ministry, such as The Minister and His Study, The Minister and the Obtaining of New Members, The Minister and Evangelism, The Minister and the Community, The Minister and His Session, were conducted by various ministers of the Presbytery. Each member testified to the spiritual uplift which he had received. Faith was renewed and minds and spirits were quickened with the fellowship. We commend such a gathering for inspiration, edification and fellowship to the other presbyteries of the Church.

Dedicate Beautiful Church Sanctuary

TORONTO — Runnymede Presbyterian Church had their new church building dedicated on Sunday, June 3. The special preacher was the Rev. W. J. Walker, B.D., of Knox's Church, Galt, and Moderator of the Synod of Toronto and Kingston. The minister of the congregation, the Rev. A. W. Currie, M.A., conducted the act of dedication. Assisting in the service were the Rev. D. P. Rowland, M.C., and the Rev. David McCullough.

The new building is of Gothic architecture with a seating capacity of 450. The pews and furnishings are of limed oak and the total cost of the edifice was in the neighbourhood of \$135,000. The congregation looks forward with expectancy to adding a Sunday School wing. Mr. Walker gave a stirring address on the "Church of Jesus Christ."

COMING EVENTS

World Wide Communion

Sunday October 7

Reformation Sunday October 28

Presbyterian Record Sunday October 28



Runnymede Presbyterian Church



RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

Religious Literature Grows Despite Restrictions

BERLIN, Germany — Despite Communist restrictions on the production of religious literature, the Evangelical Publishing House reports steady progress. In 1946 only one book with a circulation of 28,000 copies was published. In 1950, over 160 books with a total circulation of 2,000,000 copies were published.

The Evangelical House is the only source of religious literature for Eastern Germany. Pastor Martin Niemoeller said that he felt all great evangelical conferences should be held in Berlin so that East and West Germany might not lose their spiritual fellowship.

Laymen Urge Evangelical Lay Council

BAD BOLL, Germany — The first European Laymen's Conference meeting at the end of July recommended the creation of an Evangelical Christian Church Council. The Conference declared, "We feel that this deplorable East-West split should not prevent us from bringing about such a measure within given possibilities." Thirteen European countries were represented in the 200 Christian laymen and laywomen who attended. Observers were present from the United States, Canada, and Korea. The conference also recommended joint historical textbooks for all European peoples and the establishment of a liaison with UNESCO.

Priest Instigates Mail Burning

ST. JEROME, Quebec—"The inviolability of Canadian mails must be maintained," said Postmaster General Rinfret, when speaking about the burning of the mail by the local postmaster at the instigation of a Roman Catholic priest. The mail had been addressed to townspeople by a Baptist pastor and the residents of St. Germaine Boule did not receive them because Father Roy had told postmaster Begin to burn the material. The

Archbishop of Montreal had disassociated himself from the act of the local parish priest.

Christian Youth Meet In Conference

BANGOR, Wales — An international Christian Youth Conference with more than 1,100 delegates met at Bangor, Wales. The theme of the conference was "One God and Father of All." Two hundred of these delegates came from the United States, the British Commonwealth and various European countries. Princess Elizabeth sent a message, rejoicing "that so many young people of different countries and of different denominations should come together in friendship to consider the meaning of the Christian Gospel in our lives today."

In December, 1952, the third World Conference of Christian Youth will be

held at Travancore, India. Two hundred delegates from east Asian Churches will be present at this conference.

Lutherans Report Reconstruction Gifts

GENEVA, Switzerland—The Lutheran World Federation announced at its annual meeting that \$47,000,000 in cash and goods have been contributed to overseas relief and reconstruction by Lutherans in America during the past decade. Six more Lutheran churches, in different parts of the world joined the Federation which now has fifty member churches in 24 countries.

The Lutherans throughout the world, according to statistics, now number 68,500,000. Ninety per cent of these are concentrated in seven countries, Germany, United States, Sweden, Norway, Denmark, Finland and Latvia.



Religious News Service Photo

Clothing for the Needy. Some of the 8,000 tons of clothing collected by Church World Service of the National Council of Churches. This will be distributed to the needy of all faiths throughout the world.

The Adventure of Building a Nation

MACLEAN'S magazine had a striking guest editorial in a summer issue by a professor who had returned from the United States. He had his roots in the Motherland and had spent some years as a history professor across that line that may be invisible but nevertheless provides a point of separation. Professor Lower feels that both Great Britain and the United States provide an artificial place to live whereas in Canada we are engaged in building a nation. Here one has not only an opportunity of teaching history but we have the chance of participating in the making of history.

During the same week, we met one of our friends in the ministry at his Georgian Bay cottage. Early in our chatting, he said, "I am afraid of this new appeal for CHRISTIAN OUTREACH or CHURCH EXTENSION. When we asked for two millions for the PEACE THANK-OFFERING, we could not reach it. Now the Church is making an appeal for six and a half millions. I am very much afraid."

This conversation made us wonder how many of our ministers and how many of our readers have the wrong slant on the programme of CHRISTIAN OUTREACH. When the CHURCH EXTENSION plans were presented to the General Assembly, it was shown that according to the needs compiled by presbyteries a sum of two and a half millions would be required to meet the expansion in all provinces. However, only one million is being requested this fall.

But, we should also remember as Mr. Clarence Pitts pointed out to the Assembly, that our Church last year raised five and a half million dollars for all purposes. The CHRISTIAN OUTREACH is asking only for another million this year to reach the unchurched areas in growing cities, new mining communities, and all other new work that is calling for assistance. Nevertheless, each congregation should keep constantly in mind the fact that the religious upbuilding of a young nation requires a long-term vision and our readiness to make continuous sacrifice.

WE are attempting to build a spiritual nation. Canada has been fairly successful in marching with the pioneers into new territories. The Presbyterian Church was always in the forefront of the effort to keep pace with the outreach of settlers. Let us refresh our knowledge of those great strides the Church took under the eagle eye and untiring labours of Dr. John Black and Dr. James Robertson in Northwest Canada. The 1951 census will reveal that younger Canada is again on the march, although this time many of the new areas being settled will be found in the industrial heart of the nation. We cannot deny these young parents and children that "lift over the hump" that is necessary to provide a Church for their new communities.

Other Canadian Churches, Anglican, Baptist, Pentecostal, United and Roman Catholic Churches are all engaged in similar appeals. Some of these were launched last winter or in spring. Now the Presbyterian Church is moving forward, and none too soon. One wonders if on opportune occasions we have not missed the boat. Peterborough, with its forty odd thousand, has only one large Presbyterian congregation. The same is true of

Kingston, possibly Belleville, and other growing places. Church Extension in Toronto and other large cities has lagged. In many instances we have been too timid to launch a new venture. Certainly we have not kept pace with the fast-flowing tide of migrants to suburban areas or to new locations in Canada's ore-rich northland.

"I was afraid." We have no cause to use these words. They were the words used by the man of the one talent in Christ's parable. His fear dwarfed his God-given powers. Perhaps if someone else had written this editorial message, he would have selected a title such as, "If One Man Gave a Million, What?", or "You in Your Small Corner." We must all remember that we are taking part in the building of a nation. We are also sharing in the building of something greater than any nation, the Kingdom of Jesus Christ.

National Sunday Evening Broadcast

CANADIAN Broadcasting Corporation began a National Sunday Evening Religious Broadcast in response to the appeal of many Christian bodies throughout the Dominion. The commercialization of Sunday by high-priced advertising programmes, purely secular, had aroused the conscience of many Canadians. Religious broadcasts had been driven from the air. And our Government was stirred to realize, even as many other nations are now realizing, that when you neglect the morals of a nation you are destroying the foundations of wholesome or holy living.

These Sunday evening broadcasts have originated in Stewarton United Church, Ottawa. The understanding when these broadcasts began was that they were to be "for people of all faiths and were to be conducted not only by Canadians but by religious leaders from Europe and the United States."

Has the objective set been partially or wholly obtained? The Broadcasting Commission is to be commended on their initiating the series. It is even possible that such religious broadcasts should be expanded. We do feel that there has been a certain amount of shortsightedness in the carrying out of the programme.

FIRSTLY, communions in Canada have not been given equal opportunity or representation on these broadcasts. One denomination had the first four broadcasts and has, we believe, averaged about two monthly since. Possibly the other Churches are not pushing the names of their clergy. The rural ministry has been almost neglected in the securing of speakers.

Secondly, the intention of enlisting the services of religious leaders from the United States or Europe has not been implemented. Names occur to us like those of Professor Charles Malik, Lebanon's representative at the United Nations, or Dr. O. Frederick Nolde, chairman of the World's Peace Commission. These, and many others, could be interested but not on the terms offered by the CBC. Speakers in that class are paid a fee over and above expenses. The CBC pays expenses only.

Moreover, the two months of summer that could be profitably used for evening broadcasts are not used. Great numbers of visiting clergy are in Canada during this period and would willingly participate. If there is difficulty in

finding a good source for evening broadcasts in Ottawa during July and August, why not move these broadcasts to Toronto, or some other Canadian city? Yorkminster Baptist, St. Paul's Anglican, Knox Presbyterian, and Timothy Eaton United in Toronto have all had interesting and outstanding visitors in their pulpits during the summer. If the CBC wishes cordial cooperation, they can find it but the Commission should not think that the twenty minutes of sacred music in July and August are an adequate substitute for an hour of Christian worship.

The Record in Your Church

OCTOBER 28 is the first Sunday of *Record Week*. This year arrangements are being made to cover most of the homes in each congregation—"for free".

75,000 *Records* of the November issue will be printed. Ministers or Clerks of Sessions have been asked to fill in a card to say how many they can profitably distribute. The cost of the *Record* to each home is so small for a yearly subscription that we urgently request each congregation to obtain a subscription from all their families for 1952.

John McNab-



Star Newspaper Service Photo.

*The Presbyterian Church in Canada
welcomes
H.R.H. Princess Elizabeth and H.R.H. Duke of Edinburgh
to our Dominion*

What The Christian Outreach Means To Home Missions

OUR Church's Home Missions policy has been as generous as Church funds have permitted. Wherever and whenever we have been asked to help weaker causes or to begin new work we have assisted if funds were available. Too often funds have not been sufficient to meet the needs of a growing, expanding Church.

It is only fair to point out that many small causes have been assisted out of Budget funds for long periods of time. So long have grants been made to some of our congregations that these grants are considered to be unalterable—the fixed and permanent right of the assisted congregations. Many congregations, on the other hand, have known these grants for what they were intended—assistance required until local circumstances permitted the congregation to take full financial responsibility for its ministry and work. During the past summer a considerable number of the aid receiving congregations responded to an appeal from the Chairman of the General Board of Missions and voluntarily reduced the

By J. Alan Munro

amount of grant applied for. Generally speaking, the Church at large, through its Mission Board, has been generous to weaker congregations.

For many years new work and needy congregations were part of the life of outlying, or, what may be termed, Home Mission Presbyteries. Canada was largely agricultural, and the rural areas occupied most of the attention of the home mission outreach.

Now things have changed. Comparatively a small percentage of Canadian population lives on farms. Over two-thirds of our people live in urban areas. This shift in population has done things to our Church organization. It has weakened still more of our rural congregations and has wiped out some others. And it has caused an urban problem.

If the losses of the rural areas had benefited to a like degree the urban congregations, there would be no great

difficulty. Such is not the case. The shift in population has not been to settled urban areas served by congregations, but rather to new housing areas on the perimeter of almost every town and city in Canada. That is why the call to reach out is so urgent. That is why Presbyteries across Canada estimated their needs for extension funds over the next few years at well above two millions of dollars. Unless we establish our Church in the new housing areas, we shall lose that real opportunity to serve Canada which is ours today.

This need for urban outreach does not mean that we can be relieved of our other Mission work. We are still going out to the hinterland with the message—our newest mission field is one regained from the historic past of our Church—Whitehorse, Y.T., where Rev. Dr. A. A. Rattray has begun work this summer. We have large and growing commitments with immigrants to Canada—Celtic, Anglo-Saxon, Europeans, and Asiatics. This work is grow-

(Continued on page 294)



A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



The Mill Boy Who Sang

SIR Harry Lauder's songs are known the world o'er. We sing "Roamin' in the Gloaming" or "I Love a Lassie" with zest at many an after dinner sing-song.

The story of the Scottish mill boy who became a great singer is a fascinating success story.

Harry secured his first job at about the age of eleven, to pick strawberries for a market gardener, who made the power to whistle a necessary condition of employment.

It was soon after this that he sang his first song in public and was delighted to win first prize in an amateur contest. The prize was a keyless watch, which for the first few days was scarcely ever in his pocket. On hearing of his success one of the mill boys exclaimed, "Ye'll have five pounds a week afore ye die, Harry." The youthful prophet would have been startled had he known what Lauder's weekly salary would one day become.

During his first few years in the mill the family needs were so stern that Harry had but little time for singing. But as his brothers grew older and were able to add their mites, Harry competed at concerts, sang at socials and earned many medals. His first fee was five shillings and he was thrilled. His success made him leave the mill and go on the stage.

It was an uphill road with many disappointments but Harry never turned back. At last he reached London. The London public took him to its heart and his songs became household words.

World tours followed and the story everywhere was the same. The people loved this colorful Scot and his songs struck a responsive chord in their hearts.

During both world wars he rendered valiant service as an entertainer to the troops. Loved for his fine qualities of mind and heart he was knighted by the King. Thus a well deserved honour came to the mill boy who loved to sing.

Full of years and loved and respected for his wholesome humour, his sentimental songs and his warm-

hearted love of his fellows, Sir Harry died in his Scottish homeland in 1950.

Dead-End Streets

DID you ever ride down a street and find on reaching the end that you could go no farther? You had to retrace your route because you were in a dead-end street.

In life many boys and girls keep running into "dead ends" either because no signs are posted or because they disregard warnings. The boy



Eva Luoma Photo

who turns into the street called "Dishonesty" is going to come to a dead end. That road does not lead to the city of Success.

Beware, also, of the street named "Falsehood." It has wrecked the lives of many.

To keep us from turning into these dead-end streets Jesus came. He said: "I am the Way." He still is.

A Bible Character Quiz

1. Who was the little man who climbed a tree to see Jesus?
2. In what city did he live?
3. What was his job?
4. What did the crowd say?
5. How did Jesus reply?

Behind the Headlines

DID you ever stop to think what story lies behind the headlines and even the ads in a daily paper? The following was a heading in one daily paper—"Lit match—to see. He saw—hospital. Mitchell Casey lit a match to see how much alcohol anti-freeze was in his car radiator. There was enough to send him to hospital with facial burns."

Many readers may read the above with a chuckle. I don't think Mr. Casey would find it amusing. There is the possibility of his carrying scars for life. There is the cost of being laid up for weeks.

In the Want Ad section of a paper appeared this—"Invalid's wheel chair, reasonable." Who is to be the occupant of the chair? Some old lady nearing the end of the road . . . a youth crippled in an accident? . . . a victim of infantile paralysis? The newspaper tells us nothing, and yet what a story may lie behind the advertisement.

Tucked away in the corner of another newspaper we read this tragic story. "Pet bit her to death. A 75 pound pet dog bit his 60-year-old mistress to death while she was alone in her house."

What background lies in those few words for a novelist with imagination!

Little Boy

Out he goes,
My little imp,
And into mischief
That leaves me limp.

And every few minutes
Out I pop,
To see what he's doing
And tell him to stop!

—May Richstone

Answers to Bible Quiz

1. Zacchaeus. 2. Jericho. 3. Tax-collector. 4. "See, He is gone to be the guest of a man who is a sinner." 5. "For the Son of Man is come to seek and to save that which is lost."

PRESBYTERIAN RECORD



THE PRAIRIES



St. Andrew's, Tisdale, Sask.

Memorial Chimes Are Dedicated

TISDALE, Sask.—In St. Andrew's Presbyterian Church on Sunday, July 8, memorial chimes were dedicated. The loudspeaker system which was installed with the chimes was used that those unable to gain admission to the church might take part in the impressive service. The Rev. Eoin S. Mackay of Saskatoon, a former minister of this congregation, preached the sermon, and the dedication of the chimes followed the regular service. Mr. Fred Glazier, on behalf of the Kirk Session, accepted the generous gift of Mr. Finlay T. Fraser in memory of his wife, Sadie MacLeod Fraser, an active and devoted member of this congregation. The Rev. Russell T. Hall, the minister, unveiled the chimes and the dedication by the Rev. Eoin S. Mackay followed. The chimes were then heard over the loudspeakers. Arrangements are being made to have the chimes played during the week. Mr. Mackay expressed the hope that whenever men and women hear the chimes they will be reminded of their Christian obligation to worship God.

Moderator Visits Indian Congregation

SIOUX VILLAGE, Man. — Sunday, July 15, is a day long to be remembered by this Indian congregation when it was visited by the Moderator of the General Assembly, the Very Rev. Norman D. Kennedy, M.C. The Moderator gave an inspiring address and met with the elders who showed him the church building. Mr. David Tan of

Formosa was also present and gave a short talk on Formosa. A successful Vacation Bible School for the Indian children was held July 26 and had an average attendance of 19 children. Mr. H. Crump is missionary in charge of this congregation.

Munro Presbyterian Church Is Dedicated

BLUEBERRY MOUNTAIN, Alta.—Sunday, July 29, the new Munro Presbyterian Church was dedicated for public worship. The building was commenced in 1950 while Mr. John Simms was student minister, and with the help of the Mission Board was completed this spring. The dedication service was conducted by the Peace River Presbytery, assisted by the choir of Forbes Presbyterian Church, Grande Prairie.

The doors of the new church were opened by Mrs. James Graham, president of the W.M.S., and Mrs. Rod MacDonald, past president, under whose leadership the work of the church was begun in the Blueberry community. The Presbytery, Session, and Choir came in procession, the members of Session carrying the pulpit Bible, the Communion set, the Baptismal bowl and the offering plates, and these were dedicated with the new building.

Following the dedication service five children were baptized by the Moderator of Presbytery, the Rev. R. A. Davidson.

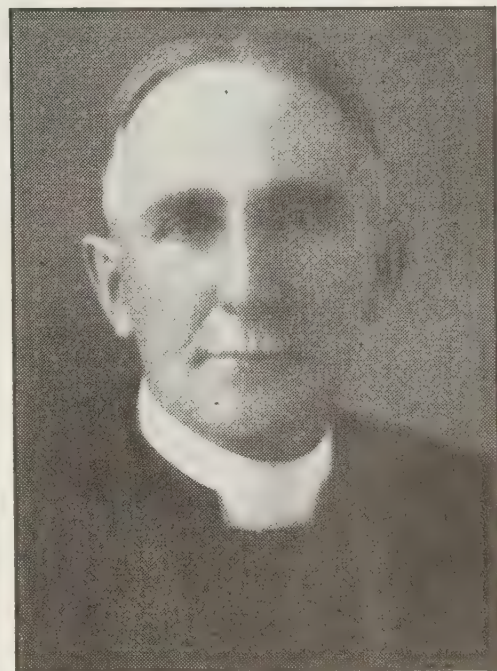


At the Golden Jubilee of the Presbyterian Church at Carstairs, Alberta, the Rev. R. J. Gillanders, on behalf of the congregation presented a photograph of the church building to the Rev. F. G. S. Ferguson, 81, who was the first minister of this congregation.

Conducts Service In Far North

EDMONTON, Alta.—The Rev. H. Glen Marsh, of St. Andrew's, Edmonton, was invited to take a wedding at Port Radium. The Eldorado Mining Company provided transportation by plane and boat to this mining community on Great Bear Lake, one thousand miles north of Edmonton. Mr. Marsh took the opportunity of conducting a service of worship and an offering of \$21.75 was taken for Church Relief Abroad.

THE MARITIMES



REV. FRANK BAIRD, D.D., LL.D. Past-Moderator of the General Assembly and well-known figure in the Maritimes, who passed to his rest on June 22, aged 81 years.

120th Anniversary Celebrated By Historic Congregation

ALBERTON, P.E.I. — A series of special services marked the 120th anniversary of the Alberton congregation. The opening service was held on Monday, July 16, and was conducted by the minister, the Rev. George B. Cunningham. The speaker on Tuesday and Wednesday evenings was the Rev. D. A. Campbell of New London. Mr. T. T. Cunningham spoke on Thursday evening and at the preparatory service on Friday. On Sunday, July 22, the Sacrament of the Lord's Supper was observed at the morning service. The guest preacher for the day was the Rev. T. H. B. Somers of Charlottetown.

During these 120 years the congregation has given to the ministry: the Rev. George N. Gordon, martyred in Erromanga; the Rev. Donald Gordon, the Rev. F. H. Larkin, D.D., the Rev. J. K. Fraser, D.D., the Rev. George Arthur, the Rev. George Ireland, the Rev. J. Simpson Gordon, the Rev. A. B. McLeod, the Rev. Walter Matthews and the Rev. Charles Hardy.

FREE COPIES OF NOVEMBER RECORD

Letters were sent in early September to the ministers or Clerks of Session in all congregations regarding the distribution of the November issue of *The Presbyterian Record*.

75,000 copies are to be printed and each congregation has been asked to send a post card stating the number that they can profitably distribute to all non-subscribing members, or families.

The question has been raised, "Are the extra copies free?" Yes, arrangements have been made for the Board of Administration to share with the *Record* one-half the extra cost involved. The great hope with this opportunity is that officials in each church will zealously strive to enroll many of their members as *Record* subscribers for 1952.

All requests were to be forwarded by September 28. Should your congregation not have forwarded its request for free copies, do it now to make certain of your share.

St. David's Erects Church School

HALIFAX, N.S.—The cornerstone of St. David's Presbyterian Church Hall was laid on August 24. The stone was laid by W. J. Kane, Clerk of Session, while the service was conducted by Dr. C. Ritchie Bell, a former Moderator of the General Assembly. The new building, which will cost \$70,000, is constructed on the site of the old Church Hall. It is of tile and stucco construction and has a large main auditorium with a number of smaller rooms for use as Sunday School class rooms. There will be a kitchen and a number of other rooms. It is expected that the hall will be in use early in October.

St. George's Mark 161st Anniversary

ST. STEPHEN, N.B.—Eighteen years without either an inducted minister or winter service has not prevented the mission field of St. George, Bocabec, and Pennfield from offering an effective Christian witness to this area of South-east New Brunswick. At the anniversary services conducted by the Rev. Hugh Creaser of St. Andrew's-by-the-Sea, silver offering plates in memory of Mr. David Maxwell, a hymn board in memory of Mr. and Mrs. Walter Maxwell, and a memorial to the first minister, the Rev. William Millen were dedicated.

Two of these churches have been recently painted and additional im-

provements have been made both to the exterior and interior. A vacation Bible school was attended by 34 children of the congregations with 100% attendance. The Rev. W. Lorne Lemoine, at special services baptized 29 children and adults. A pulpit hymn book was placed at Bocabec in memory of Mr. and Mrs. Russell Hansen. Fourteen adults were received into the church membership, at the fall Communion services. The student missionary on this field during the summer was John A. Johnston, M.A., of the Presbyterian College, Montreal.

ONTARIO



This shows the winning team from Knox Presbyterian Church, Tiverton, Ont., that won the cup presented by the Young People's Societies of Bruce and Owen Sound Presbyteries, for a Bible quiz contest. Seated in picture are: Miss Mary McKinnon and Miss Eleanor Surridge, president of Tiverton Young People's Society. Standing: George McFadyen and Miss Betty Campbell.

Overflow Congregations Attend Church Opening

DELHI—With the opening on Sunday, July 22, of the new Hungarian Presbyterian Church a dream of faithful Presbyterians, natives of Hungary, was realized. On January 1, 1940, the first Hungarian Presbyterian service was held in this area. The Rev. Laszlo Borsay, the minister, came to Canada from Hungary two years ago. Large congregations attended the services, conducted in the Hungarian language in the morning and in English in the afternoon. The dedication service and observance of the Lord's Supper were conducted in the Hungarian language.

The minister was in charge of the services of the day and the Rev. Alexander Daroczy, former Moderator of the Hungarian Reformed Church in America, delivered the first sermon from the steps of the new church. At noon a luncheon was held in the Hungarian hall. In the afternoon the first

baptismal services were conducted by the Rev. Calvin Toth of Calgary, when five children were baptized. A former minister of the Paris Presbytery, the Rev. Calvin Doka of Vancouver, B.C., journeyed from that city to deliver the first English sermon. The Rev. J. A. Munro, M.C., of the Board of Missions, conveyed the greetings of the Rev. Norman D. Kennedy, M.C., Moderator of the General Assembly. Mr. Borsay presided at the festival banquet. The speaker was Stephen E. Balogh, executive secretary of the American Hungarian Federation, Washington, D.C. During the day the ladies served over 1,900 meals.

Great Summer Ministry At Knox Church

TORONTO—For seven Sundays in July and August, the Rev. Sidlow Baxter, of Edinburgh, Scotland, was the guest preacher at Knox Church. He also undertook a special evangelistic campaign at the urgent request of the Rev. Robert Barr. This was a venture of faith in the hot summer evenings in Toronto, but the response justified the venture. On twenty-four week nights, including Saturdays, the church was comfortably filled and on several occasions the service had to be relayed by amplifiers into the Lecture room.

The whole campaign was a demonstration of the power of the old Gospel and the appeal of the Bible. The question asked by many who were present was, "Why don't our colleges concentrate on the Bible?" This is what we need — Bible teaching and Bible truths illustrated from the Bible. (R.B.)

Memorial Gifts Are Dedicated

KINCARDINE—In an impressive service in Knox Presbyterian Church on Sunday, July 15, the minister, the Rev. W. B. Mitchell, dedicated a sterling silver communion set and a prie dieu. The gifts were unveiled by Mrs. W. Harrison on behalf of her mother, Mrs. Charles Hoover of Cleveland, and by William Dunning of Cleveland. Mrs. Hoover gave the communion set in memory of the Fraser family, pioneer members of Knox Church, and Mr. Dunning presented the prie dieu in memory of his mother.

Congregation Celebrates 108th Anniversary

ELDON SOUTH — St. Andrew's Presbyterian congregation observed their 108th anniversary on August 5. The special preacher was the Rev. M. C. Young of Gananoque. Mr. Young was born in the Eldon manse when his father, the Rev. G. M. Young, was minister there. Mr. Young's inspiring messages were greatly appreciated. St. Andrew's now has a Sunday School, recently organized, which is functioning well. The minister is the Rev. Louis Shein, Ph.D.

The Reformation Lives

ONE night early in the sixteenth century a German student gave a party for his fellow students and teachers in the university. After much feasting and singing he stood and said, "Today you see me. Tomorrow you will see me no more." The next morning Martin Luther left his comrades and entered a monastery. Thereafter he fought for his soul through endless penances, fastings, mortifications, and a pilgrimage to Rome, until at last light broke upon his darkness, and on the eve of All Saints' Day, October 31, 1517, he nailed his Ninety-five Theses to the door of Wittenberg Castle Church and called out to the world, "The just shall live by faith." In that hour the Protestant Reformation burst upon the world.

God needed leaders in that day. So He put His hand upon a little lad in France who was preparing for the priesthood. Prompted by conscience to interrupt his studies for the priesthood, he began to study law at the university. There the light of the Reformation shone in on him. So gloriously did he conceive the truth and so courageously did he express it that John Calvin was compelled to flee to another land for refuge.

At length, while Calvin was preaching the gospel of the Reformation in beautiful Geneva, there came to his service one summer Sunday morning a young priest in whose soul already burned the fire of the Reformation. The sermon of the gaunt preacher moved the young man, who remained in the city while an abiding friendship was established. Then in God's own time this disciple went out to his own kith and kin and John Knox, with the marks of a galley slave upon him, preached the unsearchable messages of Jesus in the highlands and lowlands of Scotland. All over the world in that day men's souls were being unfettered and a new spirit was abroad.

IT is a glorious romance that Protestants trace from Jesus and the disciples through years of suffering and martyrdom, expansion and power, then distortion and corruption—the eruption of purifying and redemptive forces re-



Religious News Service

Luther publishes his 95 theses

By Elwood L. R. Elson

leased through Luther, Calvin, Melancthon, Zwingli, Cranmer, and Knox and the modern prophets who have built the Reformed branch of Christ's Church. Although the Reformation covered many years and continues even now, the episode in Martin Luther's life on All Saints' Eve is the anniversary event around which millions of Protestants this day centre the celebration called "Reformation Sunday."

Protestantism is a living force in the world today. Generally speaking wherever the Reformed faith has gone freedom thrives, literacy is high, education is widespread, social services are

advanced, the cultural level is elevated and the society in which it flourishes is least penetrated by the devastating inroads of militant Communism. Against Communist imperialism, Protestant lands such as Sweden, Norway, Denmark, Canada, Finland, Great Britain, Australia, and New Zealand have stood as impenetrable barriers. And in the United States Communism makes no impact whatever in the great Protestant rural areas, or in the Protestant South or in the vast open spaces of the West with its pioneer individualism. By insuring direct access to God and by maintaining the free mind, Protestant people are withstanding the thrusts of the unfree mind. So in vast areas of the world today Protestantism is a living and vital influence.

Reformation Sunday is October 28. Dr. Elwood L. R. Elson, well-known minister of the National Presbyterian Church, Washington, D.C., has written this striking article on how the Reformation lives today. This appeared in THE CHAPLAIN and is used by permission.

THE word "Protestant" is not merely a "nickname" applied to recalcitrant ecclesiastics at a particular period of history. It has more than a negative connotation. It has a positive meaning. The word comes from "pro" meaning "for" and "testis" meaning "witness," so a Protestant is one who bears a witness or makes an avowal.

Perhaps we can understand the Protestant of the earlier day by thinking of the Confessional Churches of this day—churches which have a definite body of Christian belief. Personally I prefer to speak of the churches of this tradition as the “Reformed” or “Evangelical Churches.”

What is it that Protestants avow? Protestants believe their faith is inherent in the New Testament, and that it existed in the primitive Church. Protestants claim only one founder, Jesus Christ. In various forms and in uncounted personalities, the values of the Reformation faith have always been a reality in Christendom, though at times obscured. Protestants believe the Reformation was not the launching of a new Church but the renewal of the Church which began with Jesus and the disciples. The Reformation was the *reform-ation* of Christ's Church. Protestants believe it was the rediscovery and reassertion of the Church in its primitive purity and power. Millions of Christians believe God worked at the Reformation in the same way, and with the same providential purposes. He worked when He established the Church at the beginning.

PROTESTANTISM is distinguished by its extensiveness and its inclusiveness. It is a universal fellowship. Millions will stand today to recite the Apostles' Creed saying, “I believe in the holy Catholic Church,” by which is meant belief in the universality of the Christian fellowship. We now talk about the “ecumenical Church,” referring to the Church of “the inhabited earth.” But that word is hardly an improvement upon the time-honoured statement of the Creed. Sometimes when I am asked the denomination to which I belong, I reply, “I am a clergyman in the Presbyterian Order of the Holy Catholic Church.”

There is nothing more accurate than that. According to the tenets of our Church, my ordination is first of all in the universal Church and then specifically in the Presbyterian Order of that holy Catholic Church. When a faith embraces within its spiritual fellowship all who confess Jesus Christ as Divine Saviour and Lord, that faith is truly catholic. Many people would understand us better if we said, “I belong to the Presbyterian Order or the Episcopal Order, or the Congregational Order of the holy Catholic Church.” Protestants believe in the universal Church.

Protestants believe in and practice a wide variety of forms of worship. Men and women and boys and girls of every temperament and personality can find a mode of expression accommodated to their personal needs. From

the simplest forms, through the whole range of nonliturgical to highly liturgical expressions, one beholds a mosaic of services through which offices of praise and thanksgiving are worthily offered to the Lord, while most Protestant denominations faithfully hold to the several sacraments they deem historic and essential.

Protestantism is zealous, too, in the cure and care of souls. It believes that human personality can be remade and that the conversion of men is the primary purpose of the Church. Most Protestants believe, according to the doctrine of the priesthood of believers, that they may make confessions of their sins directly to God. But when burdened by guilt and struggling under a sense of moral failure, some find it helpful to seek a spiritual confidant—a minister or spiritual friend—in whose presence and by whose assistance a thorough confession and repentance is made. Much of personal evangelism is based upon this spiritually valid and psychologically orthodox principle.

Although most Protestants do not make confession according to a prescribed formula or on a definite schedule, the churches proclaim that whoever makes confession of his sins and received by faith the gift of God's redeeming grace in Christ has the assurance of forgiveness and new life. By periods of soul scrutiny, by the daily spiritual disciplines of Bible study and prayer, by attendance at the services of praise and thanksgiving, by hearing the Word preached and receiving the sacraments, Protestants keep their souls nourished.

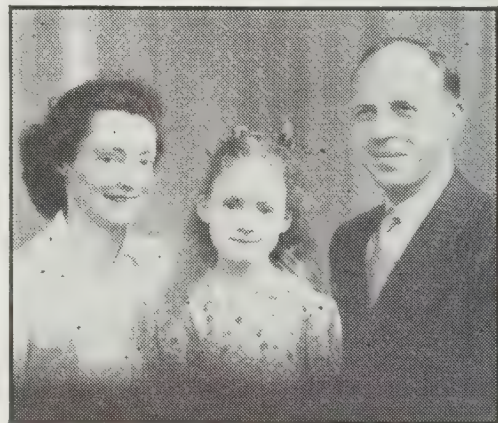
The spirit of the Protestant Reformation mediated to the life of the world through a variety of denominations promotes in the Protestant a sense of religious vocation. For the Protestant, life is not compartmentalized into religious and secular ways. All vocations are sacred. God is served and glorified not alone in church or religious community but in the common tasks of life. Men of this faith believe that God is glorified in labouring with one's hands, in business, in the professions, in civil life as well as in church. When the products of toil have been accumulated by men of this faith, they have in many cases not been hoarded or used selfishly, but to an extent unprecedented in history, have been devoted to great causes, civil, cultural, philanthropic, and missionary. Much of this has been derived from a sense of spiritual origin and destiny, and a sense of the sacredness of every vocation. All about us then are the fruits to which the Protestant movement has contributed in no small measure.

One of the first ambitions of the Reformation leaders was to put the Scrip-

tures into the language of the people, for the Scriptures are the decisive norm of spiritual authority for Protestants. Everywhere there were translations, and all over the world men had a passion to learn to read so that they could study the Bible for themselves. This gave great impetus to education. Long before the National Government was established, our Protestant forbears in the New World promoted education for all the people. ★



REV. STEPHEN SASS, PH.D., was appointed last year to the Ukrainian Church, Edmonton. He is a graduate of Louvain University, Belgium, and lectured in Dogmatics in the Greek Catholic Academy. He became a Protestant eight years ago, and arrived in Canada as a Displaced Person early in 1950.



REV. ANDRE POULAIN, S.T.M., is the minister of Eglise St. Luc, Montreal. He was minister at Dieppe, France, and is a graduate of Paris and Union Theological Seminary, New York. He is shown with Mrs. Poulain and their daughter.

WANTED CHURCH FURNISHINGS

The mission congregation of Westview, a new Toronto suburb, is anxious to secure used church furnishings; pulpit, communion table, pews etc. Any congregation having such material to dispose of please write to Lloyd Bowen, 25 Denvale Rd., Toronto.

World Council Meets in Geneva

By Edwin T. Dahlberg

AN extraordinary emphasis on the Christian hope marked the sessions of the Central Committee of the World Council of Churches. Meetings were held at Rolle, Switzerland, and under the wise chairmanship of Bishop George K. Bell, Chichester, England, and the friendly welcome of the Swiss people, the entire week proved to be an experience of great Christian joy.

It is to be regretted that the two most deeply moving sessions, dealing with conditions behind the Iron Curtain, cannot be publicly reported. These closed sessions were of a New Testament character, with a spirit of prayer and tenderness approaching tears. As was the case with the Apostle Paul in *II Corinthians 12: 4* it is literally true that "we heard unspeakable words, which it is not lawful for a man to utter."

Bishop Newbigin of the Church of South India voiced the convictions of the 147 persons present from all over the world when he said, "There is a basic difference between this Greater Hope, the great massive, and unitary hope of the Christian Church, and the lesser hopes cherished by mankind. We need a hope that is final, secure, and an apocalyptic hope, a doctrine of last things. . . . We reaffirm the truth that Christ is not only crucified and risen but that He is coming again."

The other sessions were inspired by a high degree of evangelistic and missionary fervour. Dr. Roger B. Manikim of India pointed out that the missionary expansion of Christianity today is faced with powerful opposition on several fronts: (1) the continuing resistance of the ancient non-Christian religions; (2) the march of Communism, with its passion for racial equality and economic opportunity; (3) the rise of an intense nationalism; and (4) a kind of syncretism or universalism that encourages a loose attitude to the effect that all religions are equally good.

DYNAMIC stress was laid on the work of laymen as a natural sequence of this growing missionary emphasis. Dr. von Thadden, a lawyer and leading layman of the Evangelical Church, said, "Without the laymen the

Church becomes a body of dead tradition. The laymen are stationed at the outposts of the world. It is the laymen who are called to testify in this world of time to the meaning of the resurrection. Where a living laity approaches the clergy with a burning sense of Christian purpose, there the Church of Christ is revived. All the nations must have a lay apostolate.



Religious News Service Photo

Miss Sarah Chakko, President of Isabella Thoburn College, Lucknow, India, is the first woman co-president of the World Council of Churches since its organization in 1948. Prominent in International Church circles, she has been a principal speaker at a number of world meetings.

We bend to Christ, taking part in the hidden mysteries of God, in a dying world." This great lay leader of Germany who so spoke was cruelly treated and beaten by the Communists during his year of exile in Siberia in 1945.

Impressive beyond measure was the report of the Department of Inter-Church Aid and Service to Refugees. Ten million dollars have been spent

in world relief in Europe and two million dollars have been spent in the United States, in Canada, and in South America, for the aid of new immigrants. This is a thrilling epoch of Christian compassion. Nevertheless, we were told the conditions of the 800,000 Arab refugees in the Near East and the 10,000,000 homeless people in Korea beggar description. Preparations were begun for a programme of relief for Korea with a special emphasis on the need for clothing.

The Presbyterian Church of Formosa, with 200 churches and 40,000 baptized members, was added to the 160 church bodies now affiliated with the World Council. Dr. John R. Mott, now 86 years old, said, "There can be no doubt that God himself called this World Council of Churches into being. It is designed for the world and it is designed for the Churches. Why did Christ come, and why did Christ go to the Cross if it was not for our world at such a solemn hour as this?"

The General Assembly of the World Council will meet at Evanston, Ill., U.S.A., in August, 1954. ★



Christians with their sense of responsibility towards God will likely be led to name the Church as a beneficiary.

Men and women of modest means year by year leave small legacies to the Presbyterian Church. These bequests are impressive when the treasurer makes up the total.

Gifts to the work of the Presbyterian Church no longer come exclusively from wealthy members. We welcome the generous support of those whom God has endowed with much. But we need the gifts of every member for this great work.

Every Christian should make a will and name the Church a beneficiary.

If you need information write,
DR. E. A. THOMSON

**Presbyterian Church
in Canada**

63 St. George St.

Toronto

The General Board of Missions acknowledges with sincere thanks a contribution of \$20 from an anonymous giver in Regina, Saskatchewan.

* Dr. Edwin T. Dahlberg is minister of the Baptist Church in St. Louis and a former member of the American Baptist Convention. This is a condensation of his larger report regarding the World Council.

The Christian Outreach

Presbyterianism has a marvellous opportunity to expand by place

Oshawa—The fine mission hall at Oshawa was constructed by direction of the Presbytery of East Toronto, and under the leadership given by Knox Church, Oshawa. It serves a new housing area in this rapidly growing industrial centre. It was officially opened in October 1950, and already has a fine Sunday School and a growing congregation. Tribute should be paid the Session and members of Knox Church, Oshawa for the time, labour, interest which they freely gave in the erection of this building.



Sarnia — Canada's Fastest Growing City. Here is evidence that Paterson Memorial Church with its \$100,000 expansion programme, now nearing completion, is awake to its responsibilities. Enlarged facilities will enable the Church to meet, more adequately, the spiritual needs of the people in this rapidly growing city. This church is one of our five churches located in Greater Sarnia.



Perron, P.Q.—Perron Gold Mines are in the Val d'Or neighbourhood. During the ministry of Rev. J. C. McLelland a fine new church was dedicated at Val d'Or, and two small buildings were purchased at Perron. These buildings have been joined together and now accommodate the congregation of the Perron folk. This church building is on a temporary site, and sometime during the next year will be moved a distance of ten miles to take its place in the new townsite being set up by the mine authorities. It is hoped, at that time, to make some additions to the building. In the meantime, it is one of our youngest mission projects.



How shall they hear without a preacher?

Church Extension, 1951

churches in many rapidly growing suburbs or new communities.



St. Andrew's, Saskatoon—In 1925 the congregation of St. Andrew's was erected by the Presbytery of Saskatoon and incorporated minority groups from Knox, Westminster and St. Thomas churches of that city. At a cost of \$25,000 the church basement was built, and it was hoped by the minister and people that this Church would be completed in reasonable time. However, with the intervention of the depression, World War II, and some other factors, the building was delayed. It is with a great deal of satisfaction that the Church-at-large now learns that the first sod has been turned for a fine new Church and the building is now being erected.

Killarney, Man.—The first Presbyterian work was started in Killarney in 1884. In 1925, the work which had run successfully for so many years was forced to close down. But this did not mark the end of Presbyterianism in Killarney! On June 27, 1949, the dedication of Erskine Presbyterian Church marked the beginning of a new era for Presbyterianism in Killarney.



Kitimat — This major development under the Aluminum Co. of Canada at Kitimat, is one of the most important things to happen in B.C. in recent years. At first the town will have 753 houses and about 7,000 people. Eventually Kitimat is expected to grow into a city of 50,000. Total area is as large as the United Kingdom. Rev. E. A. Wright of Prince Rupert has been pressing upon the Board of Missions the urgency of undertaking services in this area.

How shall they preach except they be sent?



A Nova Scotian Fishing Fleet

THE FAMILY ALTAR

Palm Trees and Willows

They dwelt in booths made of the branches of palm trees and willows of the brook; and there they rejoiced before the Lord seven days.

—Leviticus 23:40.

THAT symbolic celebration of God's goodness when the fruits of the earth had been garnered might well make Christians pause and reflect—not without a touch of shame. They took a week off for Thanksgiving. We do not know the details of their picturesque ritual; no doubt there was merry-making of some primitive sort: I daresay that there was a good deal of singing and dancing on the green. That dramatic expression of gladness and gratitude could scarcely be a solemn affair. But it was all directly and intimately associated with God. Their hearts and their voices were uplifted.

The original purpose of our National Thanksgiving is the celebration of God's providential generosity at the ingathering of the harvest. This commendable and entirely reasonable custom has survived among civilized peoples through all generations, though

By H. Beverley Ketchen

not always observed with the fine simplicity and religious fervour of more primitive days.

City folks especially, who earn their living behind desks and counters and machines are too apt to overlook the romance of Providence. So many things intervene between our daily bread and its original source and so many of God's gifts through Nature are exploited by greedy traders that we have to stretch our imagination to appreciate the plain, indisputable truth implied in the Apostle's question, "What have you that you have not received?"

It is not easy for the sophisticated, the masterful, the self-reliant, who scramble amid the distracting roar of the world's industry and commerce to acknowledge dependence on Him "from whom all blessings flow."

NO greater poverty of soul could be conceived than that of people who regard Thanksgiving as just another

week-end holiday for stampeding the pleasure resorts. Unless we are entirely incapable of intelligent feeling the season reminds us that no matter how clever and efficient we may have been, and whether we live on the land or in the city, the gifts of God have been the basis of all our gains and His generous Providence has been the background of all our blessings.

And so far as "the fruits of the earth" are concerned surely no people in all the world have been more richly blessed than we in this marvellously fertile and resourceful land.

*Amid His many gracious gifts we stand
And sing to Him with joy and grateful song.*

*Laid under tribute by the hand Divine,
Our skies dropped wondrous wealth
from every pore:*

The field, the sea, the forest and the mine

Like prodigals have given us their store.

But it would ill become intelligent Christian people to limit our Thanksgiving to the mere material bounties of

Providence. That is why I am drawing your attention to the impressive dramatic custom of those primitive pious and philosophical Hebrews. One Thanksgiving week - end was not enough for them and their thoughts were not confined to "the fruits of the earth." "For seven days they dwelt in booths made of the branches of palm trees and willows of the brook and there they rejoiced before the Lord."

YOU see the splendid symbolic significance of that. You know what is meant by "*palmy days*," and it is not hard to recognize what is represented by the *weeping willows*. Obviously their thanksgiving was not confined to the *material* gifts of Providence. And in interweaving the branches of palm trees and willows of the brook they recognized one of the indisputable facts of life—that no life is made up entirely of either joy or sorrow, roses or thorns, good fortune or bad.

Now, one would naturally expect gratitude for the palmy days when "the smile of God" was not hidden behind a "frowning providence." But undoubtedly most of us fail even in that respect. In too many cases our eyes are only lifted up to the hills when we are "at our wits' end." The common attitude is to take even what we call the good things of life as a matter of course, or as the result of our own clever industry. The spirit of Nebuchadnezzar has not perished from the earth.

And if our Thanksgiving for these is scandalously scanty, what about the blessings represented by the willows? When do we exclaim with thrilled hearts, "It was Providential!" Almost always when something obviously fortunate and humanly inexplicable has happened, as at Dunkirk; when a life has been miraculously spared; when a way out of some difficult or dangerous situation has been mysteriously opened up; when unexpected help has come just in the nick of time. But very seldom do we think it when a plan has been frustrated or a dream has been shattered or when to all appearances our effort has been love's labour lost.

George Matheson, the brilliant Scotsman who wrote "O Love that wilt not let me go," later in life wrote this prayer, "My God I have thanked Thee a thousand times for the roses but I have never thanked Thee for the thorns: Teach me that I have climbed to Thee by the path of pain: teach me that my tears have made my rainbow."

Surely with Christ's revelation of God we should not be shamed by those early Hebrews who "made booths of the branches of palm trees and willows of the brook and there rejoiced before the Lord." ★

October, 1951

Light that shines farthest shines
brightest at home.



THE PRESBYTERIAN RECORD

The **LIGHT** that shines **FARTHEST**
shines **BRIGHTEST**
at **HOME**

THE PRESBYTERIAN RECORD

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of Presbyterianism in Canada

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THE PRESBYTERIAN RECORD

Official journal of The Presbyterian Church in Canada

63 St. George Street,

Toronto 5, Ontario



The CHILDREN'S CORNER

by May C. Smith

Dear Little Folk:

This is your very own page, and if you go to School I hope you will try to read it all by yourself.

B was a beggar who sat by the road.
He was blind as blind could be;
But Jesus said: "Come and receive thy sight",
And straightway he could see.

Barthimeus.

Who was he?

How Toy Let Her Light Shine

One day a lady missionary travelling in China gathered together the children of a village, to tell them about Jesus and His love. She taught them the hymn which many of you know—Jesus bids us shine—and asked each boy and girl to be a little light for Jesus, by telling father and mother the stories they would learn in class, and singing the new songs.

Each day, as the children left Miss Mary, she gave them a lovely coloured picture card, just like those you get in Sunday School. On top of each page there was a verse in Chinese. One verse said: "God is love", one had "I am the Light of the World", and another, "Jesus loves me".

Toy Ling ran home, eager to tell her mother about this wonderful Jesus, and about the living God who really cared for them, but her mother would not listen. She told Toy that the Chinese gods would be angry with the family if she listened to these stories. She said: "You must not say a word about this new God, in the house, or you may not go back to the class."

Toy was very sad, but she thought of a plan to let her light shine. She asked her mother if she might paste the coloured picture on the wall of the kitchen—they would make the room look so nice. Her mother said, "Yes", and each day Toy brought home her card, and put it up on the wall.

She saw that her mother often went over to the cards, and looked at them, especially at the one with the picture of the loving Jesus seated among the children.

On the last day of the class Miss Mary asked the children to tell how they had let their light shine during the week. When Toy's turn came, with tears in her eyes she said her mother had forbidden her to talk about Jesus, so she could not let her light shine, like the other children.

Miss Mary smiled: "But you did let your light shine, Toy; for last night your mother came to our tent, and asked us to teach her about the kind-faced Jesus, whose picture you had hung on the kitchen wall."

Jesus Bids Us Shine

Jesus bids us shine with a clear, pure light,
Like a little candle burning in the night.
In this world of darkness so we must shine,
You in your small corner, and I in mine.



Jesus said: "I am the light of the world."

Something To Think About

How can I let my light shine—at home, at school, at play?

Do You?

Do you learn your memory verse every Sunday?
Do you take your Bible to Sunday School?
Do you remember your offering?

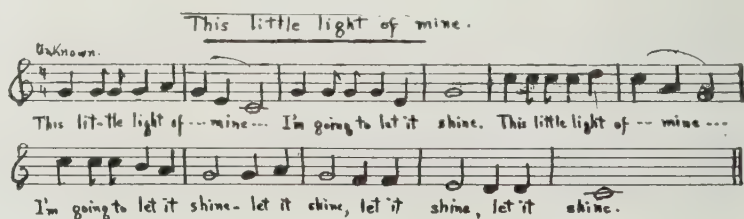
Bed In Summer

In winter I get up at night,
And dress by yellow candle-light.
In summer quite the other way,
I have to go to bed by day.
Robert Louis Stevenson.

Things To Make

If you would like to make some "cut-outs" of the candlestick, just put a piece of tissue paper over the picture, and make an outline with a pencil. Then, with a piece of tracing paper you can make as many copies as you wish.

If you use thin cardboard, and color your cut-outs, you can paste them along the bottom of the kitchen window. They make a pretty decoration.



Nursing and Evangelism in Rural India

WE who are engaged in a programme of nursing and evangelism in rural India are faced with a great challenge. Such a large percentage of India's masses live in the villages that we have no lack of patients.

In rural homes we are welcomed by young and old alike. No sooner are we seated in the home than some fond mother brings us her small son, and explains that for many nights she has had no rest as the child has been suffering from malaria fever. Could we do something for the child? What a privilege to be able to do something to cure him. How relieved she is when after receiving the medicine for the child she sits down to listen to the Gospel story. While it is an old, old story for us, it is new to her and her family. How eagerly they listen and then as we rise to leave she begs us to come back soon.

In these rural homes we are able to do only the most elementary public health teaching. We teach them the importance of personal cleanliness and

By Mary E. Nicholl

cleanliness in the home. We encourage them to prevent the spread of mosquitoes by pouring oil on ponds of stagnant water. We try to stress to them the importance of coming to the dispensary or hospital as soon as they notice the first symptoms of disease. Announcements are made as to the time when vaccines and toxoids are being given at the dispensary. Many of our Bhil neighbours and all of the Christian community have received this treatment regularly. In our teaching programme, the importance of a well balanced diet is also stressed.

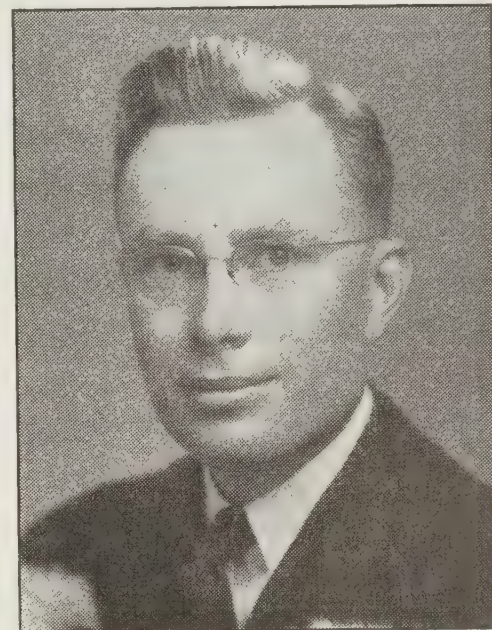
There are two good ways of reaching the rural people. One way is to visit the homes, sometimes in answer to a call for help and sometimes in regular visitation work. In this way if the people have been helped or healed physically they will listen more attentively while the Gospel message is

being presented. While in the homes the district nurse is able to detect the immediate need for public health teaching.

Another method of reaching the people is to visit the village by car or jeep. With the help of musical instruments a crowd rapidly gathers. In this way one can have a large evangelistic meeting and at the close

(Continued on page 295)

Appointed by the Board of Missions to work among the Koreans in Japan.



REV. DONALD H. POWELL, B.A.



A Bhil woman at the Mendha dispensary having a splint applied to her arm.



DR. MARION POWELL

The Rev. Donald Powell and his wife, Dr. Marion Powell, who is a graduate in medicine of the University of Toronto. Will go to the Kennedy School of Missions prior to sailing for Japan next Spring.



The Executive of the Presbyterian Young People's Societies of the Hamilton and London Synod. Seated: Bruce Connell, Hamilton, Past-President; Ken McNair, London, Vice-President; Norma Johnston, Merriton, Secretary. Standing: the Rev. Finlay G. Stewart, Kitchener, Theme Speaker; Alma Legg, London, Mission Convener; Nora Norman, Hamilton, Evangelism; Malcolm Summers, Worship; and the Rev. Harry S. Rodney, St. Thomas, Honorary President.

75th Anniversary Is Celebrated

PORT CARLING — Knox Presbyterian congregation celebrated its 75th anniversary on Sunday, August 5. Assisting the minister, the Rev. Wayne Smith, in the service were Dr. Edward J. Carnell of Pasadena, California; the Rev. W. N. Fergusson of Fairbank Presbyterian Church, Toronto, and the Rev. T. A. A. Duke of Campbellton, N.B. Dr. Carnell, guest preacher, took his text from Philippians 3: 12-14. He said that we should be thankful for the past, dissatisfied with the present and hopeful for the future. Mr. Fergusson gave an historical outline of the growth and achievements of the congregation and Mr. Duke, a former member of the congregation, led in prayer. Special music was provided by the choir. The offering for the day was given to the fund for the new manse now under construction.

Many Gather For Memorial and Reunion

WIARTON—A memorial and reunion service was held in St. Paul's Presbyterian Church on August 5. The memorial was in remembrance of the many men and women who served this congregation so faithfully for many years. It also served as a reunion for a large number of former members and adherents. The preacher, morning and evening, was the Very Rev. C. L. Cowan, D.D., of Hamilton, a past-Mod-erator of General Assembly. At the

morning service Dr. Cowan opened a pulpit fall, presented in memory of the late Gideon Kastner, by the family. Baskets of flowers, given in memory of those who had passed on, filled the sanctuary.

Following the morning service, luncheon was served to out-of-town visitors and after the evening service a social hour was enjoyed. The congregation is at present without a minister.

Presbytery Plans Preaching Mission

GUELPH—The Presbytery of Guelph has planned a preaching mission in St. Andrew's, Guelph, November 12-16. The speaker will be the Rev. Dr. Ian Burnett of St. Andrew's Church, Ottawa. The Presbytery in sending out its announcement has emphasized the fact that "the Christian Church is now a minority movement in a hostile world. Our greatest problem is neither our smallness nor the sinister forces opposing us, but, our lack of total commitment to Christ as our Lord."

Communion Chairs Are Dedicated

DIXIE—An impressive service was held in the Presbyterian Church on May 27 when the Rev. J. V. Mills dedicated a set of communion chairs. The presentation was made by Mrs. Rogers and the Misses Allison of Toronto, niece and daughters of the late James Allison, who had served on the session for many years. Present at the service were parents, children and grandchildren whose families are the fourth and fifth generation of continuous worshippers in this church.

CHURCH ARCHITECTURE CONFERENCE

One day Conference on Church Architecture will open at Wycliffe College, Toronto, at 9.30 a.m. Oct. 16. This is the first conference of this nature to be held in Canada. Practical help for Presbyterian ministers and all interested will be given by specialists in ecclesiastical architecture. Admission is Free. The Ontario Association of Architects are co-operating with the Canadian Council of Churches.

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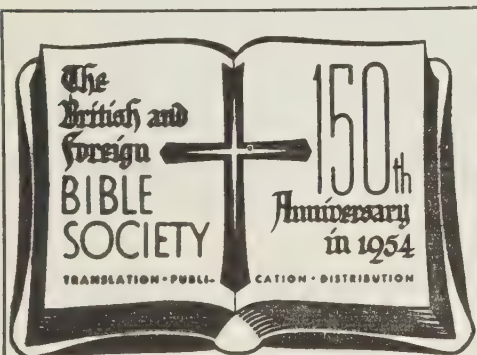
Eventide at Penmarvian

(Continued from page 271)

Someone will ask is there anything that we can do to help in the maintenance or make more adequate provision for the enlargement or extension of this home? During our visit we found that there were several things needed in the home. There was no piano around which they might gather for an evening's sing-song. There are three floors in "Penmarvian" and some of the occupants are over 80 years of age, but there is no elevator. To some of those living in residence this is a very great hardship. We also looked in the boiler room and found that a new furnace and possibly an oil furnace should be installed. Doubtless there are many other little provisions that would bring light at eventide for those now living and those who will come to live at "Penmarvian."

However, none of the residents, either ministers or ministers' wives or widows, had the slightest complaint to make. They were all deeply grateful that this gifted layman, prior to his death, had thought of men who had never been receiving adequate salaries and had little provision that they could make for their sunset days. ★

JOHN McNAB.



True Freedom

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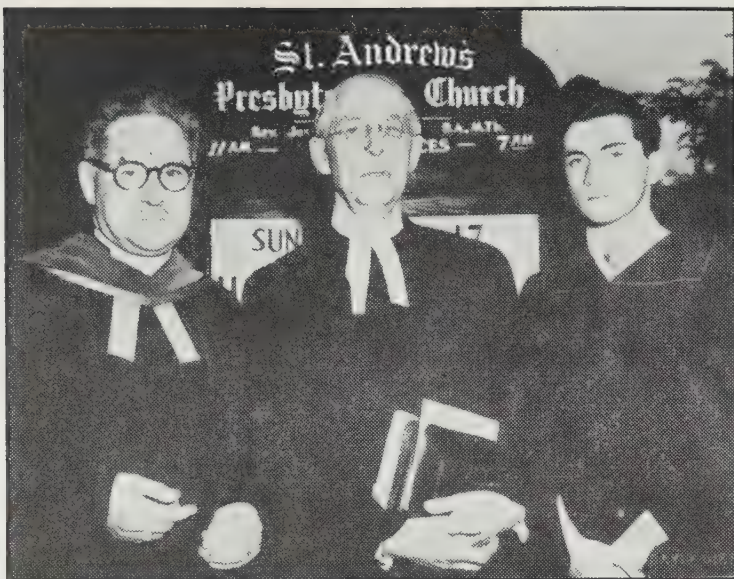
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Three generations in the service of the Church are shown above outside St. Andrew's Church, St. Lambert, Quebec. Shown in centre is grandfather, the Rev. R. J. Koffend; at the left, his son, the Rev. Joseph Koffend, M.Th., and grandson Bob Koffend, a student for the ministry.

French Protestants Hold Open Air Meeting

SOREL—Following one year of evangelization by the Rev. J. A. Smith,

which led to the conversion of a small group, an open air meeting was held on July 8. This group arranged the meeting. The first convert, J. W. Letendre, offered the use of land, a

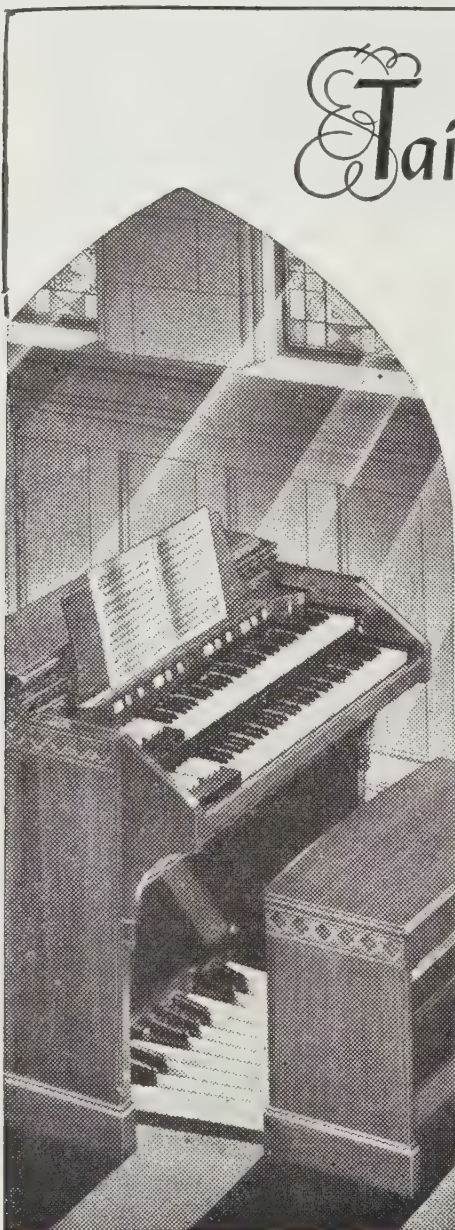
platform was built and chairs rented. Many French Canadians were present but very few attended from Sorel. They had been advised by the local priests against attending the service. Many listened from afar but did not dare to enter the field. Dr. Allan S. Reid brought greetings from the Presbyterian Church in Canada and gave assurance of full support to the French work. Four French speaking ministers delivered messages: the Rev J. A. Smith, the Rev. Andre Poulain, the Rev. E. Perret of the United Church, and the Rev. Gilmore of the Baptist Church. Your prayers are asked that the hearts of the people here may be opened to the fullness of the blessing of the Gospel of Christ.

Letter to Editor

Dear Editor,

I must express my appreciation for the excellent manner in which you have presented the General Assembly to the readers of our Church paper. Your ability to make the Assembly "live" for all those who were unable to attend, has been amply demonstrated.

Sincerely,
H. LLOYD HENDERSON.



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Memorial Organ Is Dedicated

SYDNEY MINES, N.S.—A memorial organ was dedicated on Sunday, July 29, in St. Andrew's Presbyterian Church. This fine Casavant organ was installed as a memorial to the members of St. Andrew's congregation who had laid down their lives in World Wars I and II. Following the reading of these names, the organ was dedicated to the service of God and in loving memory of those who had made the supreme sacrifice. The service was conducted by the minister, the Rev. F. Clarke Evans. Guest organist was

Professor H. A. Briers of St. John's Church of England, N. Sydney.

Service Held For Dedication of Gifts

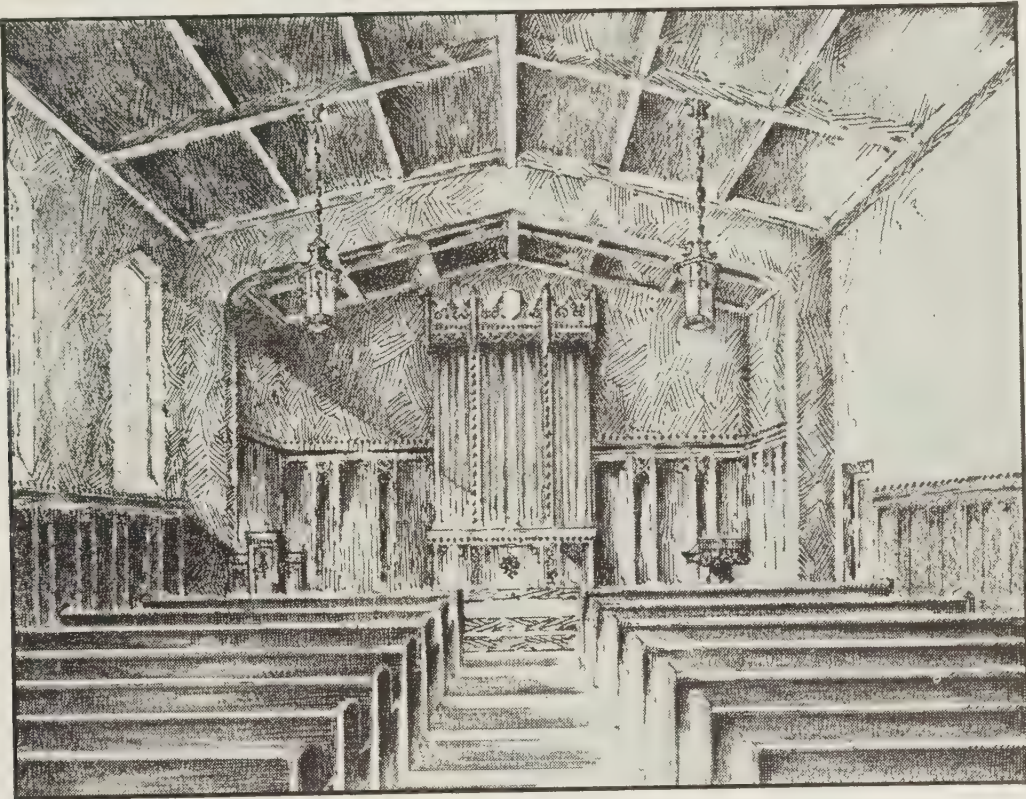
NOEL ROAD, N.S.—A service of dedication was held in St. James Presbyterian Church July 29. Gifts dedicated were a Union Jack in memory of Ben White, killed in action World War II; a St. Andrew's flag, presented by the Young People of the congregation; a communion table in memory of John MacCollough, the gift of his grandson, Charles MacCollough; and a pulpit lamp in memory of Mrs. Mary White, presented by her daughter, Mrs. Anderson Neil.

JAMES A. TELFER

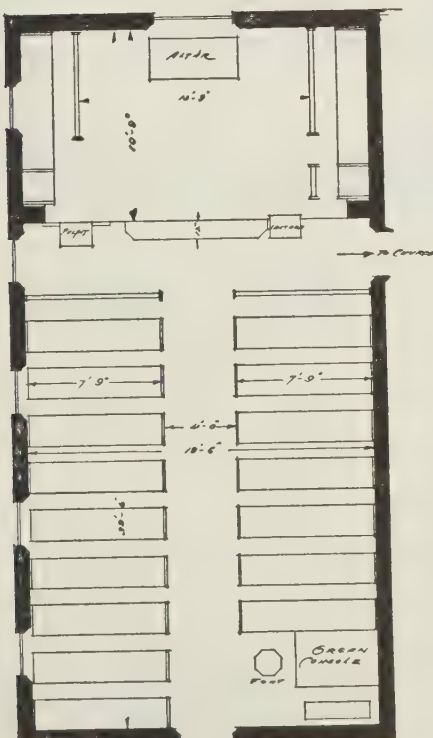
The congregation of the Paris Presbyterian Church greatly mourn the death of James A. Telfer, on August 12, an elder for over 20 years. For some years he had been also superintendent of the Sabbath School. The work among the young was always dear to his heart. Another feature of his interest was the choir. He was the perennial convener of the Session's Committee of Praise and Music.

ARTHUR L. BURGESS

The community of Burgoyne suffered loss in the death of Arthur Laidlaw Burgess on June 2, in his 60th year. He was born in Arran Township and was a life-long member of Burgoyne Presbyterian Church of which he was an esteemed and influential elder. A member of Arran Council for three years, Mr. Burgess also filled the office of reeve for a like term. He had always taken a prominent part in the cause of temperance.



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Christian Outreach, Home Missions

(Continued from page 277)

ing apace, and we are thrilled with its good estate.

But the urgent Home Mission task today is to assure the strength of our Home Church in areas which have a high potential for the future of the Presbyterian Church in Canada. Many of these "high potential" areas will need the help of the whole Church for a very short term. Within a year, two years, five years, they will be strong Church centres giving themselves in service to their own communities, to Canada, and to the distant places in which our Church is at work. A million dollars is "a lot of money"—but not more than we can raise—and certainly not more than is sorely needed—now.

Memorial Hymn Books and Cabinet Dedicated

TORONTO — At Oakwood Presbyterian Church on Sunday, May 20, memorial gifts were presented in loving memory of Archibald MacPherson, who had served the congregation as elder and Sunday School superintendent. An oak cabinet for hymn books was presented by his parents, Mr. and Mrs. Alexander MacPherson, and the hymn books for the cabinet were presented in memory of their brother by Mr. and Mrs. B. Mitchell. Mr. Alexander MacPherson has served as an elder of this congregation for many years. The gifts were dedicated by the minister, the Rev. D. McCullough. Mrs. M. Rae also presented a linen cloth for the Communion Table.

MRS. T. H. KELLY

Westminster Presbyterian congregation, Estevan, Sask., records with regret the death of Mrs. T. H. Kelly, aged 77. All her life she had been connected with church work and was an active worker in the Eastern congregation until the time of her death. She was instrumental in forming this congregation following Union. For years she was choir leader and organist and was a life member of the Ladies' Aid. Organizing the Friendship Circle, she had been president since its inception.



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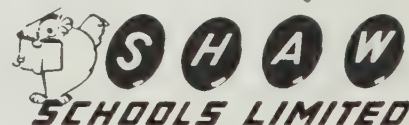
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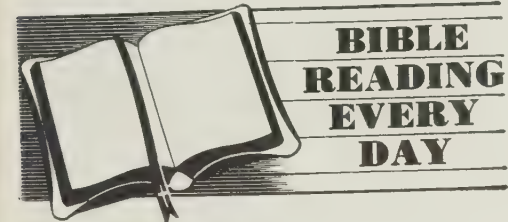
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India — (Continued from page 289)

of the meeting there is usually an opportunity to give a health talk as well as to treat those who are ill. During the past winter we have held clinics regularly in five villages. We go each day to one village. Many people have been treated physically and there have been some remarkable results in this line. Then, too, in some of the villages the people have insisted that we go to their homes while a crowd of their friends gather around to sing and hear more about the One who came to save them.

Who can estimate the value of such a work in rural India? While the number of actual conversions is most disheartening, we must believe that God's word will not return unto Him void and it is God who giveth the increase. In serving our neighbours, we find our joy and peace in Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." ★



- October 1—I Samuel 3: 1-10.
- October 2—John 6: 5-12.
- October 3—Luke 1 46-55.
- October 4—Luke 1: 67-80.
- October 5—Luke 2: 25-32.
- October 6—Luke 2: 40-52.
- October 7—Mark 10: 13-16.
- October 8—Psalm 24.
- October 9—Isaiah 40 1-11.
- October 10—Isaiah 40: 12-17.
- October 11—Isaiah 40: 26-31.
- October 12—Luke 3: 1-6.
- October 13—Luke 3: 7-18.
- October 14—Matthew 11: 7-15.
- October 15—Luke 4: 1-13.
- October 16—Luke 4: 16-32.
- October 17—John 4: 19-26.
- October 18—John 14: 5-14.
- October 19—John 15: 1-11.
- October 20—I Corinthians 15: 47-58.
- October 21—Revelations 3: 14-22.
- October 22—Luke 4: 33-37.
- October 23—Luke 4: 38-44.
- October 24—Luke 5: 1-11.
- October 25—Luke 5: 12-17.
- October 26—Luke 5: 18-26.
- October 27—Luke 5: 27-32.
- October 28—Romans 12: 1-9.
- October 29—Luke 6: 1-11.
- October 30—Luke 6: 12-19.
- October 31—Luke 6: 20-26.

Presbyterian Uniform S.S. Lessons

LESSON — OCTOBER 7
The Child in the Temple
Luke 2: 40-52
Golden Text: Luke 2: 52

October, 1951

LESSON — OCTOBER 14
The Way Prepared

Luke 3: 7-18
Golden Text: Luke 3: 8

LESSON — OCTOBER 21
The Visit to Nazareth

Luke 4: 16-32
Golden Text: Luke 4: 18



LESSON — OCTOBER 28
The Call of the Disciples

Luke 5: 1-11, 27-32
Golden Text: Luke 5: 32

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by Rev. M. Zeidman (Copyrighted)

WHAT OTHERS THINK OF THE SCOTT MISSION WORK

The Fergus-Elora Christian Business Men's Committee have visited our Camp and the following is the impression left on the visitors:—

"Scott Mission Camp,
Hillsburg, Ontario.

Dear Mrs. Zeidman:

Our hearts are warm with praise to the Lord for the wonderful work that you and your staff are doing at the Camp. We considered it a privilege to visit the Camp last month, and to have a small part in presenting the Gospel to the children and their mothers. Each one of the group came away with the Lord's blessing in their heart, and a sincere desire to return to your Camp soon.

In His service,"
(Signed) A. G. Halliwell,
Secretary.

- Q.—What has the Scott Mission accomplished during the summer of 1951?
- A.—We accommodated over 250 Jewish mothers and children at our Fresh Air Camp.
- Q.—What Gospel activities were carried on?
- A.—A Daily Vacation Bible program for boys and girls, and twilight singspiration and Gospel services for adults and children as well.
- Q.—What were the results of all this sacrificial work?
- A.—The Gospel of Love was proclaimed to scores who have never heard it before. Many asked and received Bibles in their own mother tongue. The children learned to memorize large portions of the New Testament. Twenty-six precious souls, boys and girls, gave their hearts to the Lord Jesus Christ. Praise His Holy Name!
- Q.—How does the Scott Mission obtain its support?
- A.—We deliberately avoid high pressure advertisements and solicitation of funds; but we do covet the prayers of God's people for this Gospel work of faith among the Jewish people.
- The Scott Mission is proclaiming the message of Christ —the Gospel of Love, in many countries of Europe, in Israel, and in Canada. For further information write to:—
Rev. M. Zeidman, Scott Mission, Inc., 502 Spadina Ave., Toronto, Canada.
- Dear Sir: Please send me free of charge your quarterly magazine and literature on Jews and Judaism. I will be happy to remember the Scott Mission Work in my daily prayers for the evangelization of the Jewish people.

NameAddress

PHILADELPHIA LETTER

(Continued from page 273)

fore God, but a formidable list of concerns that almost defies memorization. Forbidding, indeed, is the task of devising a "program" that will not fail to do justice to any one of these far-reaching considerations!

Surely this complexity has arisen from inverting the natural order of Christian teaching. The problems of life have been analyzed first, so that educators will then know wherein the relevance of the Bible consists. (Perhaps it is not unwarranted to recall how the Jewish legalists complicated the application of God's law, by seeking to conceive every possible contingency to which the Sabbath law, for example, would be relevant.) If relevance is the issue, the essential thing would seem to be a discovery of just what the witness of the Bible is, in its own terms. Should it not establish its own relevance, as it has in past generations, no degree of attention to the classifications of human experience will be of much help. This is not to say that Christian preachers and teachers are without responsibility for indicating how and where the Bible bears upon life. The point is that the Scriptures themselves must teach the teacher what their bearing is. It is the Bible that states the human problem. Without a recognition of this fact Christian education will be frustrated by perennial indecision and bewilderment. ★

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SYNOD MEETINGS

Maritimes—Pictou, N.S., St. Andrew's, Oct. 2.

Montreal and Ottawa—Brockville, Ont., First, Oct. 2.

Manitoba—St. James, St. James, Oct. 2.

Saskatchewan—Regina, Northside, Oct. 9.

Alberta—Calgary, Grace, Oct. 16.

British Columbia—Vancouver, Central, Nov. 6.

YOUNG PEOPLE'S CONVENTIONS

Maritimes—Westminster Church, New Glasgow, N.S., October 5-8.

Ontario — First Church, Chatham, Ontario, October 5-8.

Saskatchewan—St. Andrew's Church, Saskatoon, October 6-8.

British Columbia—Fairview Church, Vancouver, October 6-8.

Synod of Montreal and Ottawa — St. Andrew's Church, Ottawa, October 27-28.

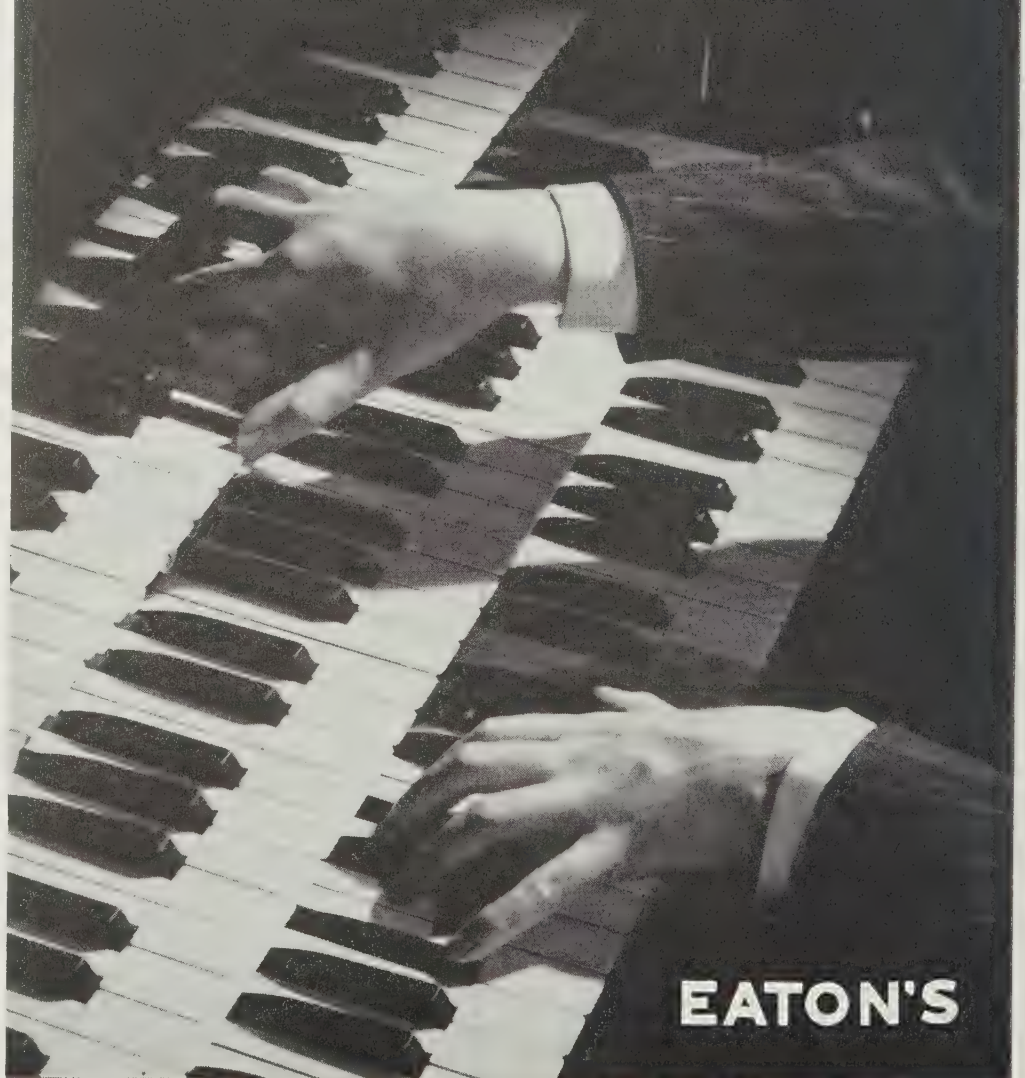
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In Memoriam

REV. A. SYDNEY BARBER

The Rev. A. Sydney Barber died at White Rock, B.C., on July 12, in his 74th year. After mission work in Kafirland and a period of service both in the eastern and western United States, he was received into the Presbyterian Church in Canada in the year 1936. As Moderator of the re-constituted presbytery of Kamloops, he led the people to erect churches at Salmon Arm and Vernon. He was minister of Robertson Church, Vancouver, for six and a half years, before becoming ordained missionary at Murrayville, Newton and White Rock. He was forceful in his preaching and commended by word and action the authority and claim of the Lord Jesus on the lives of all.

MRS. DANIEL STRACHAN

Mrs. Helen Mackenzie Strachan passed to her rest on August 12. She was a daughter of Dr. John Thompson, minister of St. Andrew's, Sarnia, and a granddaughter of Alexander Mackenzie, a former prime minister of Canada. Mrs. Strachan had served with her husband, the Rev. Dr. Daniel Strachan, at St. John's, Brockville, and afterwards at Rosedale Church, Toronto. Before Church Union, and afterwards, she was noted for her stirring activity in the missionary work of the Church. She served on the executive of the Women's Missionary Society, both as president and latterly as its treasurer, for a great many years. A gifted speaker and an able executive, she was active until a short time ago. Mrs. Strachan was in her 78th year and leaves one son, Ian, residing in Toronto.

W. R. BRUCE COWAN

The congregation of Stroud Presbyterian Church sustained loss in the death of William Roderick Bruce Cowan on July 18. He was 53. Mr. Cowan was an ardent and active member of the Stroud congregation. A member of the Board of Managers and the Kirk Session, in June, 1950 he succeeded his father, the late John Cowan, as Clerk of Kirk Session and superintendent of the Sunday School. Along with his service to the Church, Mr. Cowan was prominent in public life. He was a tower of strength and the source of great encouragement to all engaged in the work of Christ and His Church.

H. D. WALLACE

H. D. Wallace, one of the original elders of the Kirk Session of St. David's Presbyterian Church, Halifax, N.S., died suddenly on July 21. He had been treasurer of the Sunday School since its beginning and for many years served on the Board of Trustees, of which he was chairman. In every phase of the congregation's work he was most interested and gave much thought and time to the planning and financing of the new Church Hall.

HUGH G. ARCHER

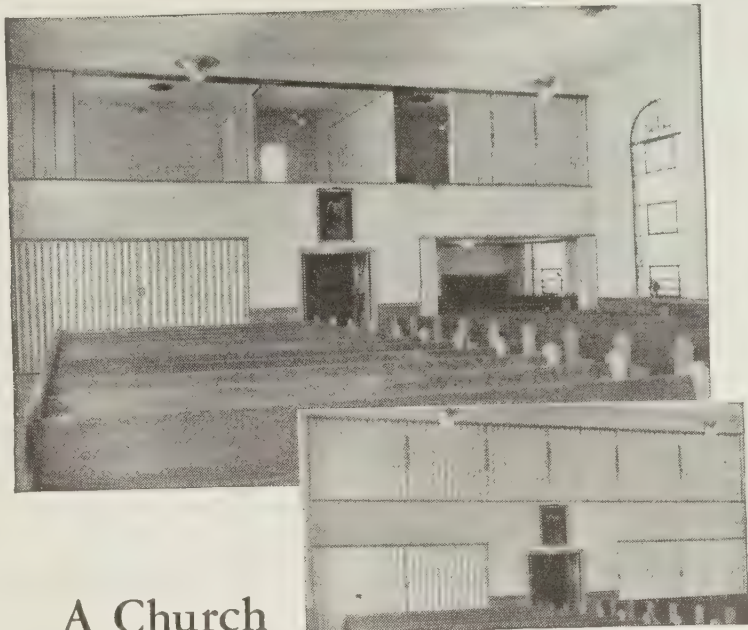
Hugh G. Archer, the oldest member of St. John's Presbyterian Church, Wardsville, died in July. He was 85. He had served on the Kirk Session for almost thirty years, retiring from active duty four years ago because of ill health. A vigorous opponent of Union in 1925, he was one of the few who carried on the work of the Church in Wardsville when its membership was greatly depleted.

JAMES A. MacNAIR

One of the oldest members and the senior elder of St. John's Presbyterian Church, Dalhousie, N.B., James A. MacNair, died on July 5 in his 91st year. He was ordained an elder in 1927 and served on the Trustee Board. Mr. MacNair carried out his duties faithfully and was an example of steadfast loyalty to the congregation.

MRS. J. R. HILL

For many years President of the Ottawa Presbyterial, W.M.S., and Hon. President of the Montreal and Ottawa Synodical, Mrs. J. R. Hill died on July 24 in her 80th year. She was the Glad Tidings Press Secretary for Ontario and later for the Montreal and Ottawa Synodical. The funeral service in Knox Church, Ottawa, was conducted by the Rev. Colin Miller, assisted by the Rev. J. Logan-Veneta.



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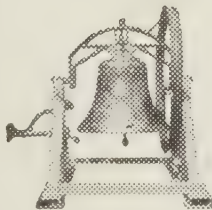
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Church of the Air—Every Sunday, 4.30-5.00 p.m.
 CBC—4.30 p.m., Oct. 21, Rev. W. R. Bell, M.A., Knox Presbyterian Church, Red Deer, Alta.
National Sunday Evening Hour—Over CBC Network 7 o'clock p.m. Every Sunday Evening
 CBC—World Church News—Every Saturday 1.30 p.m.
CBC Network—1.15-1.30 p.m., Stories from the Bible, 1.45-2.00 p.m., Heroes of Faith.
CBL—11 a.m., Oct. 28, Rev W.C. McBride, B.A., St. John's Presbyterian Church, Toronto.
CBL—Morning Devotions 8.15 a.m., Week of Oct. 8, Rev. Joseph Wasson, D.D., Calvin Presbyterian Church, Toronto.
CBM—Morning Devotions 8.15 a.m., Oct. 4-6, Rev. Donald Correal, Th. B.; Oct. 18-20, Professor Richard Mumma, B.D.
CFAB—Windsor, N.S., 11 a.m., (Every Fifth Sunday), (A.S.T.)
CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday, (C.S.T.)
CFCH—North Bay, Ont., 11 a.m., Every Fifth Sunday.
CFCO—Chatham Presbytery, 1.15 p.m., Every Sunday.
CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk of St. James, Second Sunday each month. (A.S.T.)
CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's, Fourth Sunday each month.
CHBX—Peterborough, Ont., 11 a.m., St. Paul's, First Sunday each month.
CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian Church, Third Sunday each month.
CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's and Third Sunday Paterson Memorial each month.
CJAT—Trail, B.C., 9 p.m. Every Sunday, "Quiet Hour" from First Presbyterian Church. (P.S.T.)
CJCA—Edmonton, Alta., 11 a.m., First Presbyterian Church, Second Sunday each month. (M.S.T.)
CJBC—Toronto, "Prelude to Worship." Every Sunday at 10.05 a.m.
CJDC—Dawson Creek, B.C., Every Sunday 5 p.m., "Light at Evening Time" conducted by Rev. George Dobie, Fort St. John. (P.S.T.)
CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's, Second Sunday each month.
CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's, Fourth Sunday each month.
CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church, Every Sunday.
CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First and Fourth Sundays. (P.S.T.)
CKBB—Barrie, Ont., 11 a.m., St. Andrew's Church, First Sunday each month.
CKBI—Prince Albert, Sask., 11 a.m., St. Paul's, Second Sunday each month. (M.S.T.)
CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's, Every Sunday.
CKNB—Campbellton, N.B., Knox Church, 11 a.m., Third Sunday each month. (A.S.T.)
CKNX—Wingham, Ont., 11 a.m., Second Sunday, 7 p.m., Fourth Sunday each month.
CKNX—Goderich, Ont., 5.00 p.m., Knox Church, Every Sunday.
CKOK—Penticton, B.C., 11 a.m., St. Andrew's Church, Third Sunday each month. (P.S.T.)
CKPC—Brantford, Ont., 11 a.m., Central Presbyterian Church, Third Sunday each month.
CKSF—Cornwall, Ont., 11 a.m., First Sunday, 7 p.m., Third Sunday, each month.
CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday each month.
CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's Presbyterian Church, Every Friday.
CKX—Brandon, Man., 11 a.m., First Presbyterian Church, Fourth Sunday each month.
CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time), St. Matthew's, Every Fourth Sunday.
CKIC—Sault Ste. Marie, Ont., 11 a.m., Westminster Presbyterian Church, Every Fifth Sunday.
CBM—Montreal, Que., 11 a.m., **CJAD**—7.30 p.m., Oct. 21, First Presbyterian Church, Oct. 28, Mac-Vicar Memorial.

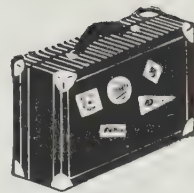
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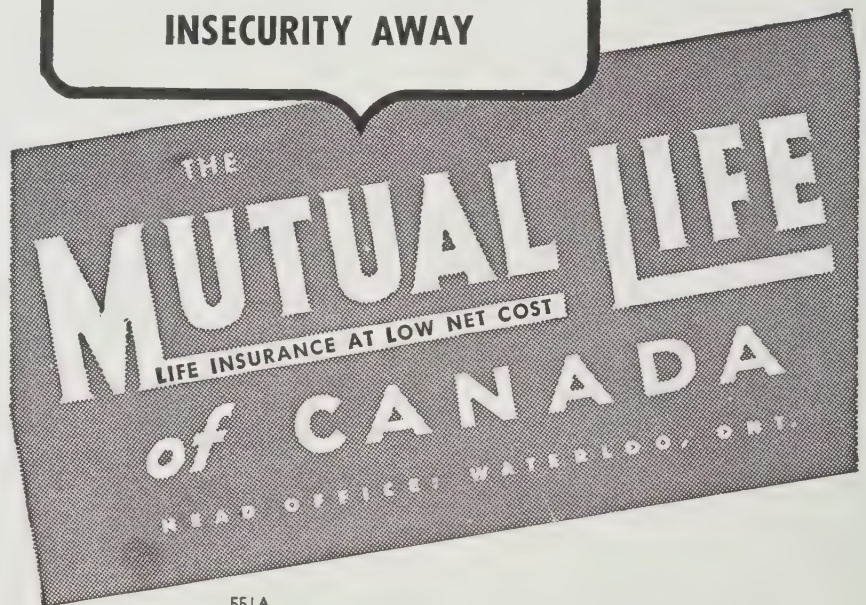


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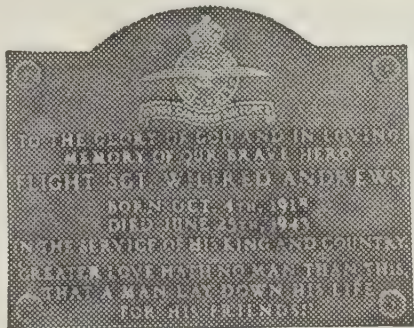
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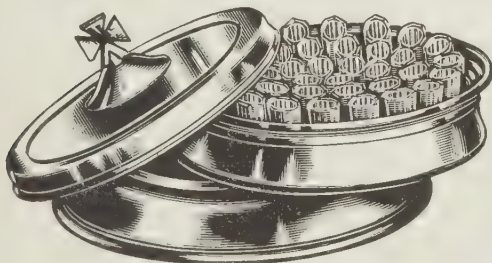
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Charlottetown.
Grand River, N.S., Rev. F. Clarke Evans, Sydney
Mines, N.S.
Kensington, P.E.I., Rev. D. A. Campbell, New
London, P.E.I.
Marshfield, P.E.I., Rev. Donald Nicholson, Clyde
River, P.E.I.
Murray Harbour North, P.E.I., Rev. F. N. Young,
Montague, P.E.I.
North River, N.S., Rev. Charles A. MacDonald,
Trout River, N.S.

Synod of Montreal and Ottawa:

Chesterville, Ont., Rev. Eric Larsen, South Moun-
tain.
Iroquois, Ont., Rev. Wm. Fitzsimons, Cardinal.
Lochwinnoch, Ont., Rev. T. DeCourcy Rayner,
Almonte.
Maxville, Ont., Rev. Robertson Millar,
Martintown.

Synod of Toronto and Kingston:

Caledon East, Ont., Rev. John F. Nute, Box 67,
Orangeville.
Cannington, Ont., Rev. L. Shein, Ph.D., Woodville.
Englehart, Ont., Rev. E. J. Kerr, New Liskeard.
Newmarket, Ont., Dr. Wm. Orr Mulligan, 57 Spruce
St. Aurora.
North Bay, Ont., Rev. B. L. Walden, 632 Bloem St.,
North Bay.

Synod of Hamilton and London:

Bluevale, Ont., Rev. Alex. J. Simpson, Teeswater.
Dutton, Ont., Rev. Jas. K. West, 25 Horton St.,
St. Thomas.
Hamilton, Ont., Knox, Rev. J. M. McCurlie, 47
Macaulay St., W., Hamilton.
Hensall, Ont., Rev. D. R. Sinclair, Exeter, Ont.
London, Ont., Chalmers, Rev. O. G. Locke, 610
Hamilton Rd., London.
St. Mary's, Ont., First, Rev. G. M. Lamont, Mitchell.
Southampton, Ont., Rev. John Hart, Port Elgin.
Warton, Ont., Rev. D. MacDonald, Tara.

Synod of Manitoba:

Boissevain, Man., Rev. H. Lloyd Henderson,
48 Lyon St., N.E., Portage la Prairie.

Synod of Saskatchewan:

Assiniboia, Sask., Rev. G. A. Cunningham, 1073
Athol St., Regina.
Briercrest, Sask., Rev. Wallace MacKinnon, 1135
Second Ave., N.W., Moose Jaw.
Melfort, Sask., Rev. R. T. Hall, Box 272, Tisdale.
Wilkie, Sask., Rev. I. R. Carroll, 9 Clinton Court,
North Battleford.

Synod of Alberta:

Banff, Alta., Rev. V. W. Raison, 635-19th Avenue,
N.E., Calgary.
Brownvale, Alta., Rev. G. A. Davidson
Box 1032, Grande Prairie.

Synod of British Columbia:

New Westminster, B.C., Gordon, Rev. W. D. G.
Hollingworth, 3312 Royal Oak Ave., South
Burnaby, Vancouver.
North Vancouver, B.C., Dr. J. B. Skene, 1100
Thurlow St., Vancouver.
White Rock, B.C., Rev. T. Spencer Baynes, 407 E.
Columbia St., New Westminster, B.C.

INDUCTIONS

Boularderie, N.S., Rev. Roderick MacLeod, Sept-
ember 11, 1951.
Hamilton, Ont., St. Enoch's, Rev. Mariano Di
Gangi, B.D., September 6, 1951.
Streetsville, Ont., Rev. John Herbison, August
31, 1951.

RESIGNATION

Duncan, B.C., Rev. Colin M. Kerr, Ph.D., August
31, 1951.

DEATHS IN THE MINISTRY

Rev. A. Sydney Barber, M.A., White Rock, B.C.,
July 12, 1951.

Stop — Press Items

VACANCIES

Carleton Place, Ont., Rev. T. DeCourcy
Rayner, Box 281, Almonte, Ont.
Finch, Ont., Rev. D. C. MacDonald, Avon-
more, Ont.

INDUCTIONS

Burnbrae, Ont., Rev. Jas. McAvoy, June
27, 1951.
Cranbrook, Ont., Rev. W. M. Hyndman,
B.A., September 7, 1951.

ORDINATIONS

Calgary, Alta., Grace, Malcolm D. Black-
burn, B.A., May 16, 1951.

RESIGNATION

Finch, Ont., Rev. E. G. Moore, B.A.

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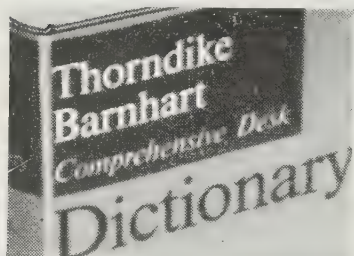
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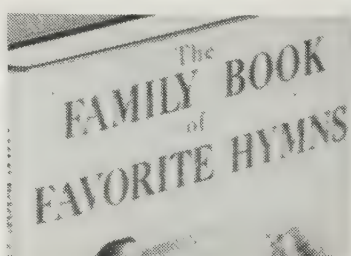
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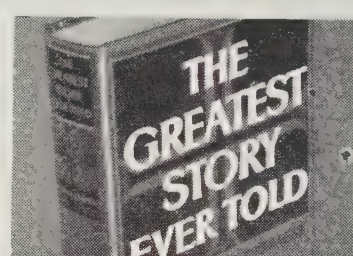
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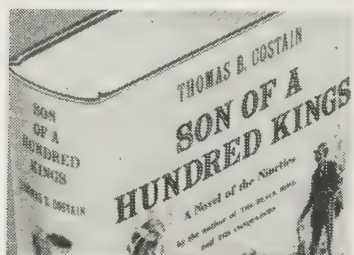
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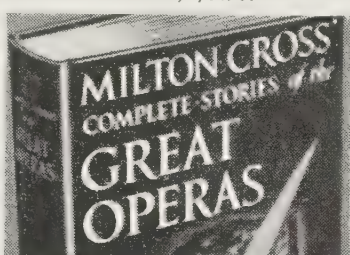
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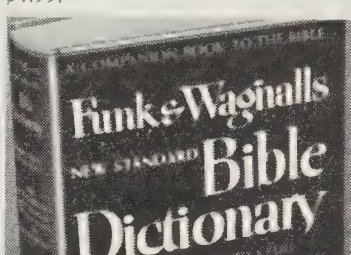
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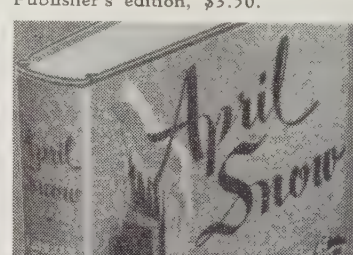
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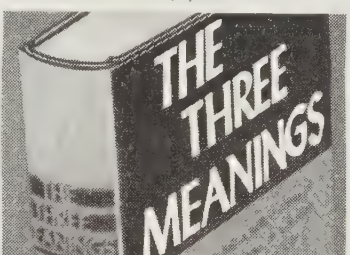
The story of a mother's courageous struggle to raise her children to be kind, intelligent and loving — without the help of her cruel and selfish husband! Publisher's edition, \$3.75.



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By Charlotte Stryker

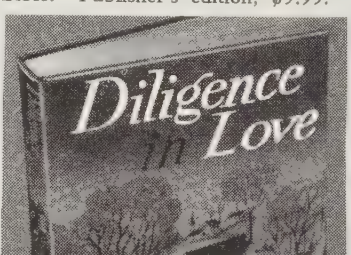
The true and very funny experiences of a man, his wife, and their five children in far-off Java, where Dad raised tapioca. Publisher's edition, \$3.75.



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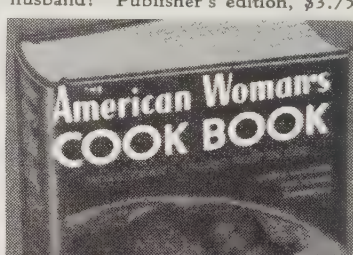
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OFFICIAL ORGAN OF THE PRESBYTERIAN CHURCH IN CANADA

NOVEMBER, 1951

TORONTO

LXXVI — No. 1

CHRISTIAN OUTREACH
Nov. 4-18

THE PRESBYTERIAN RECORD

Established 1876

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Owing to pressure of space in this special issue, we have been compelled to leave out — Philadelphia Letter, Religious World News, Book Chat, and Letters to the Editor in addition to other items.

All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

IF WE work upon marble it will perish; if we work upon stone it will crumble to dust; but if we take a child and train it well, we rear a monument which time can never efface.
Dean Farrar.

If there is a God he will not let us advance much further materially until we can catch up spiritually.

Thomas A. Edison.

In our civilization the mechanical forces have got ahead of the moral forces. Man is mounted upon a bigger horse than he can ride.

E. E. Slesson.

Ours is a world of nuclear giants and ethical infants.
General Omar N. Bradley.

Men must die not only to their sins but to their successes.
Eugene Smith.

We do not pray to find out if God exists, we pray because God is . . . Our prayers must avoid even the faintest suggestion of being a resumé of the big events of the week.
A. J. Reekie.

The most neglected aspect of God in the Protestant churches of today is that of His character as the supreme steward of all creation. God illustrates from the beginning one of the basic traits of a steward, namely, that He has possessions over which he exercises wise control. The true Christian therefore looks to God for a pattern of living so as to discover what the owner of such incomparable wealth does with it.—Paul H. Conrad.

I find I never weary of great churches. It is my favorite kind of mountain scenery. Mankind was never so happily inspired as when it made a cathedral; a thing as single and as spacious as a statue at first sight and on examination as lively and interesting as a forest in detail.—Robert Louis Stevenson.

A diamond cannot be polished without friction, nor the man perfected without trials.—Chinese Proverb.

The task of the Church today is, in the first place, to raise its voice in defence of the men and women for whom Christ died. In their material or spiritual security they are the real victims of the great conflict of our time.
Willem Visser 't Hooft.

Youth has a future.

It is a time for greatness.

It is a time for character.

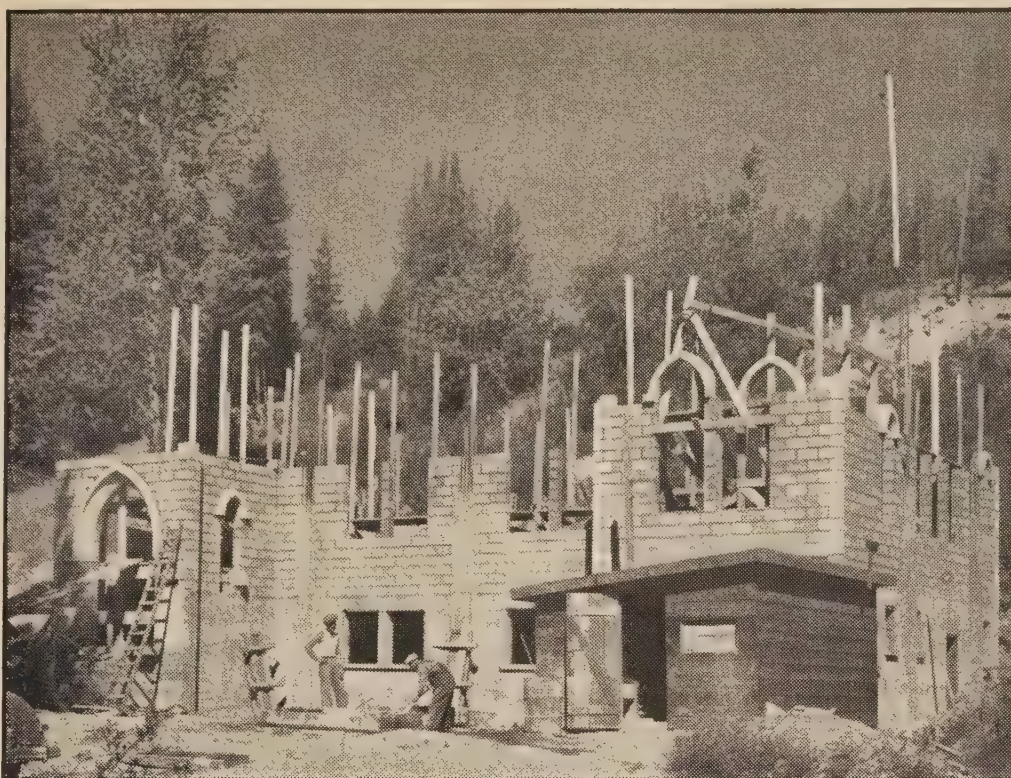
This is humanity's hour.

A PRAYER FOR PEACE

O GOD of Love, O King of Peace, Ruler of the Nations, we entreat thee in these days of world anguish to have pity upon all men. Thy children are faint from fear of the new and terrible weapons that the nations contemplate.

In Christ is our only hope. Quicken our consciences so that we may feel the sin and shame of war. At this time of remembrance, still the unrest of the world and be pleased to complete the work of thy healing hand. Send a more lasting peace upon us than the world hath ever known.

Eternal God, Thou hast called upon us to share with Thee in the order and government of this world. Grant us wisdom to discover the causes of conflict and the things that foment international jealousies and strife. Create within us a passion to remove the poverty and hunger of peoples, the social injustice, the ignorance and the chains that burden men, women and little children. Through Jesus Christ our Lord, Amen.



The earlier stages of the erection of St. Andrew's Presbyterian Church, Kimberley, B.C. This church will serve a rapidly growing mining community in the heart of British Columbia.

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More immigrants

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More new communities
and more churchless
communities than
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There must be more Churches and Sunday Schools if our children are to be "reared in the nurture and admonition of the Lord," if the law of God is to rule in the life of the nation, if the hope of the Gospel is to comfort and gladden men's hearts.

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in order that our fellow Canadians may hear the Gospel and be strengthened in their worship of God.

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LET'S DO OUR FULL SHARE IN THE CHURCHING OF CANADA



The Dr. Laubach Literacy Mission took this picture of the well-known Khyber Pass, just before they reached Afghanistan. Two roads go through the pass, the upper one for trucks and cars and the lower for camel caravans.

Lightning Literacy in Afghanistan

DR. FRANK LAUBACH believes with all his heart that Martin Luther had the right idea when he threw the inkpot at the devil—as Samuel Zwemer has remarked. Now Laubach covers land and sea throwing the modern inkpot of the printed word at the devils of illiteracy and ignorance.

We drove up through the fabled Khyber Pass, famous in our generation through Kipling's poems and stories, and made infamous in history by the tread of conquering armies from the time of Alexander the Great on down across the centuries. Then we went on into the land of Afghanistan, now open and most hospitable to the Laubach Literacy Team.

The young and progressive Minister of Education is H. E. Abdul Majid, who was trained in American universities. His invitation to visit Afghanistan came through the Afghan Embassy in Washington. Dr. Laubach had hoped for several years to establish the literacy programme in this "last frontier."

OUR party got to work in Kabul even before our bags were unpacked. Dr. Laubach set right to work

By J. Christy Wilson*

on the list of Persian words for the literacy charts with Mr. Mohamed Asif Mayil and Maulana Yakub Hasan. Mr. Asif is Director of Primary Education and also in charge of adult literacy. "Mullah" Hasan, as his title indicates, is a member of the Moslem clergy. He taught many of the leaders of Afghanistan to speak English, and would no doubt be a linguist of distinction in any country. The Department of Education also provided very fine artists and calligraphers who worked with Phil Gray, the artist of our party. So the making of the charts and drawings for the primer was soon in full swing.

Within a week preparations had been made to begin teaching. The first class was composed of some fifty army men, raw recruits from all over the country. So far as we could ascertain, none of them had ever been taught to distin-

guish one letter from another. A number of officers and thirty or forty local school teachers watched the demonstrations, and were trained as teachers. In fourteen days these village soldiers were able to read the entire primer—a 48 page book! To many of us the progress seemed all but miraculous.

In four weeks of labour the primer in both the Persian and the Pushtu languages were completed, and the beginnings were made on the second-stage literature. There is an old saying about hurrying the East being impossible, but Dr. Laubach did just that. The charts and most of the first book were printed on the government press before we left the country. The leader of our party is known as a Christian mystic, but when the campaign starts he suddenly becomes an executive and a driver. We met our friend and fellow-worker Hasan coming out of a hard session, and he threw up his hands and exclaimed: "He gives us no time to sit lazy." Though working at so tremendous a pace, Dr. Laubach's spirit is well illustrated by the spontaneous remark to me of an Afghan teacher soon after the start of the lessons. He said, "I think I have never seen so kindly a man as Dr. Laubach."

* Professor J. Christy Wilson who accompanied the Literacy Team of Afghanistan, speaks Persian fluently, since he was formerly a missionary in Iran. Dr. Wilson is now teaching at Princeton Theological Seminary, New Jersey.

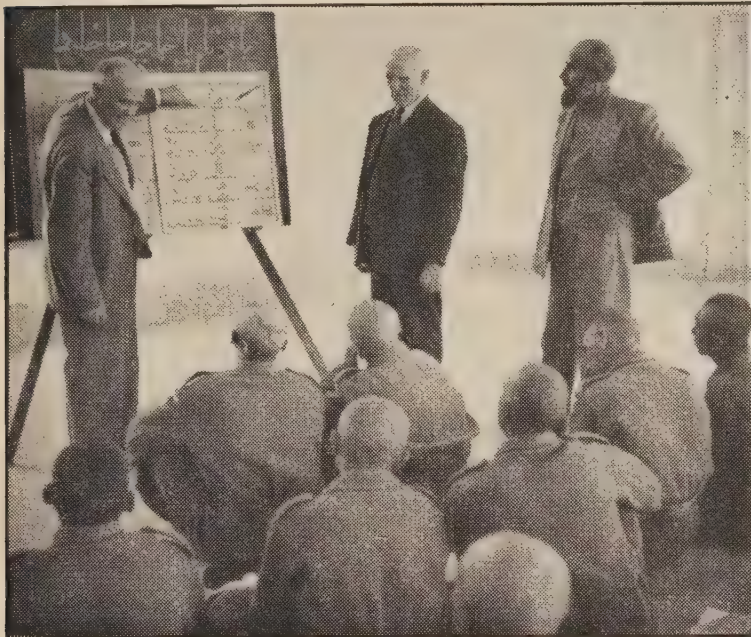
THOUGH much of Afghanistan is rather bleak dessert, broken by glorious mountains, we saw a touch of almost perfect beauty our last night in this country. We had come down off the high plateau and, after a hard, dusty day over bad roads, we came in to spend the night at the government resthouse at Jalalabad. We entered a garden filled with a riot of colour in yellow, pink and crimson roses in full bloom. Orange trees were also in bloom and they scented the whole garden with their fragrance. Above

Afghanistan is known as the "last frontier" of Christian missions, since no Christian mission has ever been established in that country. The Rev. Dr. Frank Laubach and his party of literacy experts were invited by the Government of Afghanistan to help them set up a campaign for literacy in that country with its great potential power.

Presbyterian Life gave us permission to use Dr. Wilson's article—World Literacy Inc.—courteously lent the photographs.

the flowers there rose tall and stately cyprus trees of dark green and fronded palms. All set off against the backdrop of a towering snow-covered mountain range! It seemed like a divine benediction of sheer and breathtaking beauty upon the task we had endeavoured to accomplish.

That task has indeed ended in climactic fashion as Dr. Laubach was received by the King, who later bestowed upon him through the Minister of Education the highest decoration the government can give in education. ★



Dr. Christie and Dr. Laubach use literacy chart.



Camel Caravan in the Khyber Pass.

Western Synods Celebrate Kildonan Centenary

ONE of the most significant words in the Bible is *remember*. Over and over again, God calls upon his people to *remember* the past. Old Kildonan Presbyterian Church, on the Red River, is a place revered not because of its beauty so much as for its historical associations. One hundred years ago, the Rev. John Black, pioneer Presbyterian minister, arrived on September 19, 1851. On September 28 to October 1, 1951, almost every charge in the three prairie synods was represented to recall the accomplishments of the past. We were also gathered, as the Moderator of the General Assembly, the Rev. Norman D. Kennedy, M.A., reminded us, to impress upon our people the enduring quality or capacity of the Church to undertake all that lies before

M. E. R. Boudreau

us. The Rev. Dillwyn T. Evans, pointed out that our indebtedness to our fathers in the faith was because of their burning zeal for the souls of men.

"We are in danger," said the Rev. Eoin S. Mackay of Saskatoon, "on an historic occasion like this, of forgetting what made the Church a vital force in the past was a vision of the incomparable uniqueness of the glory of God. The Church was created by God as an instrument by which His sovereign will and purpose are fulfilled and made effective in human life."

Dr. Frank Morley of Calgary, said that, "the task of the Church is to make all people see God." The Rev. H. Lloyd

Henderson of Portage la Prairie said that a civilization is judged by the manner in which it treats the weak and the minorities. The Indian on becoming an educated person often becomes a discouraged individual.

Professor J. Stanley Glen of Knox College, Toronto, gave the keynote addresses of the Kildonan Centenary. He stressed the necessity of rethinking the function of the pastoral ministry and said that, "a Christian pastor could not be satisfied with a superficial routine of visitation. Preaching cannot become formalised, it must face life's situations in the concrete. He will act like an experienced physician interested only in the patient's recovery. He will study himself," said Dr. Glen, "humble himself, not attempting to do what only the Holy Spirit can do."

Dr. Gordon Maclean of Winnipeg conducted the devotions, and on Saturday evening a monument and plaque was unveiled to the memory of Mrs. Mary MacKenzie at Gonor. The centenary banquet on Monday evening, in First Church, Winnipeg, brought to a fitting close this commemoration of 100 years of Presbyterianism in Western Canada. ★

Christ In The Yukon

EVEN up here in the "Land that God Forgot," which has been fitly called "The Last Frontier of the American Continent," no one is outside the sweep of the glorious Gospel of Christ. For, beginning with those first mad days in '98, when men crazed with the lust of gold poured over the trail, a band of consecrated men shared their dangers, urged on by a burning desire to plant the white banner of the Cross as far as the toughest and most foolhardy adventurer dared locate. Names like Andrew Grant of the Yukon and George Pringle are still mentioned with love and respect by some of the "Sourdoughs" still living in the Territory.

In our own times, with the opening of extension work on the famous Alcan Highway, the Presbyterian Church reached Whitehorse. Presbyterian churches had been built in those early days at Dawson, Bennett, and in Whitehorse to minister to the needs of the days of the gold rush. The church in Whitehorse is now gone but tourists still crowd around the churches at Dawson and Bennett and stand in awed silence before these silent reminders of the life of the Spirit. In March and in May of this year, the Rev. George E.

By Alexander A. Rattray

Dobie of Fort St. John and the Rev. Ronald A. Davidson of Grande Prairie held services in the Capital Theatre and on June 17 at a congregational meeting, it was decided to organize the first Presbyterian church in Whitehorse, Yukon Territory.

The General Board of Missions appointed me to enter into the labours of these other pioneers and I reached Whitehorse late in August. We decided on Sunday, September 2, to hold our first regular services in the Y.P.A. hall and on that Sunday morning with the singing of "Praise God from whom all blessings flow," the first Presbyterian Church of Whitehorse became a worshipping congregation. There was no chanting choir, no pealing organ. There were no stained glass windows to cast a hallowed and mellow light over oaken pew and carved altar. Here the Sunday quiet was rudely destroyed by the huge trucks which roared by on work which seemingly did not recognize even the Lord's Sabbath.

But the songs were still the songs of Zion. The same glow was in the heart of each of those earnest faces and each seemed to vision not the drab setting of that bare army hut but each was worshipping again in some other Zion from whence he had drawn that spiritual sustenance which had brought him into that place this Sabbath morning.

After the Service was over, a short meeting of the congregation was held and a full Board of Managers elected. This met later to lay plans to ensure the financial stability of this church.

The next Sunday Services were held morning and evening and fifty souls were present and a scattering of children. Small beginnings! But then so has any oak. Jesus spoke a parable about a grain of mustard seed. It seems to me that the spirit of a church is like "a little leaven which a man took and hid in a bushel of meal until all was leavened." This is the Church's intrinsic nature without which no society on earth can remain healthy and no nation really live.

Whitehorse has a population of 4,500. It is the northern terminal of the White Pass and Yukon Railway, the base for plane operations that connect with many countries in the world. This is the growing metropolis of the North. Sixteen different mining companies have spent over \$2,000,000 for exploration alone and this is now becoming one of the leading centres of mining activity on the whole continent.

One would be either dull or blind, or both, not to appreciate the tremendous future ahead of this frontier city now bursting at the seams. In this future, as a Church we must play our part. It would be stark and terrible tragedy if for want of "too little, too late," such a glorious opportunity should be frittered away. "The land is ours, why go we not up to possess it?" The Mission Board does what it can, the local congregation what it is able. "Is it nothing to you?" It is; it must be. This is one more occasion when we can say with all assurance, "Give us the tools, and we will finish the job!" The Yukon in its whole vast entirety can be Christ's—in this generation. ★

The old church building in days of gold rush at Bennett, Y.T.



Below left is the Whitehorse Rapids where many a miner lost his life, and the picture on right shows the old Yukon "trail of '98."



How Canada Remembers

ONE winter afternoon when I was visiting in Ottawa, I turned my steps toward Parliament Hill. The snow was falling as I passed through the gates and up the long avenue; the Peace Tower thrust up, tall and grey, into a grey sky. I was on my way to visit a room in that beautiful tower, the Chamber of Remembrance. I had been in Ottawa many times and had watched the House of Commons at work. But I had never seen the place where Canada remembers the men and women who died in two great wars.

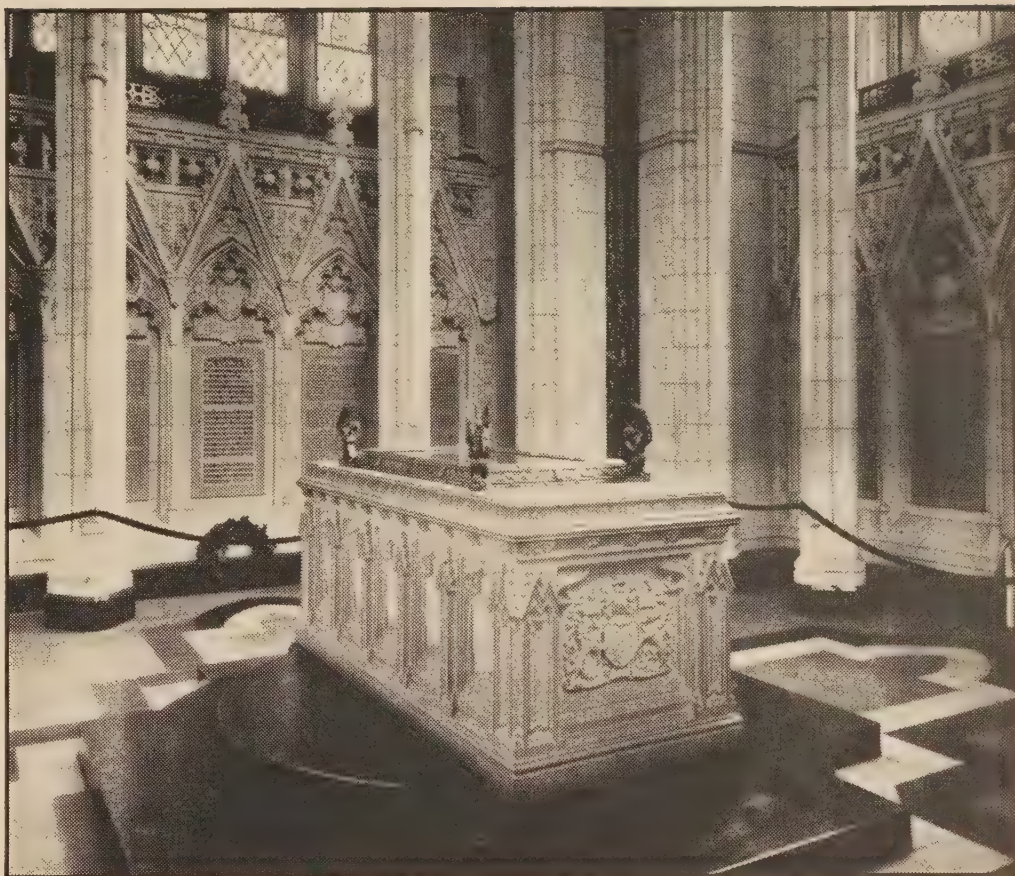
I went in at the main door, turned to the right, climbed one flight of stairs. There, at the end of a short corridor, I saw the wrought iron gates that mark the entrance to the Chamber. As I went up the steps past the guard and into a small tower room softly lighted by stained glass windows, I thought of the solemn hymn we often sing at Remembrance Day services:

*"O valiant hearts, who to your glory
came
Through dust of conflict and through
battle flame;
Tranquil you lie, your knightly virtue
proved,
Your memory hallowed in the land you
loved."*

What I noticed first of all was the altar, raised three steps above the floor and bearing on its four sides the coats of arms of the ten provinces. (Newfoundland was not part of Canada when the Chamber was dedicated in 1928, but a space was left for her crest, in case she should decide to join the Canadian family.) Around the rim of the altar, in letters of stone, is carved a quotation from an old and well-loved book, *The Pilgrim's Progress*. Those of you who have read *The Pilgrim's Progress* will recognize that the words come from the chapter which tells of Mr. Valiant-for-Truth passing through the river of death: "My marks and scars I carry with me, to be a witness for me that I have fought His battles, who now will be my rewarder . . . So he passed over, and all the trumpets sounded for him on the other side."

AFTER the 1914-18 war, several countries raised monuments to

November, 1951



National Film Board Photo

The interior of the Memorial Chamber in Ottawa's Peace Tower. In the foreground is the Book of Remembrance that contains the names of all Canadians who gave their lives in World War 1.

By O. Mary Hill

the "Unknown Soldier." Last spring, in Paris, I stood beside the eternal flame that marks the grave of France's "Soldat Inconnu." But the men and women in whose memory the Chamber was built are not unknown. The names of 66 thousand Canadians—all killed in the First World War—are written in the "Book of Remembrance." And this beautiful book lies open on the altar, under a glass cover.

The veteran on guard duty in the Chamber that afternoon told me many interesting things about the Book of Remembrance. Every page had its decoration—and every page is different. The names were inscribed, over a period of years, by a craftsman named Baldwin. Not until 1942 did he finish his task. That same year he joined the RCAF and was killed in action. One

day his name will be written, by another artist, in a second book that will list those fallen in the second world war.

Every morning at eleven o'clock the glass cover is removed and a page of the book turned over. The same page, actually, lies open on the same day every year. Many people want to visit the Chamber on the day when they can see one particular name. What day will it appear? They can write to the Government at Ottawa for the answer to that question. A professor in an American university wrote asking whether, if he came to Ottawa on the day his brother's name was reached, he might turn the page himself. Permission was readily given. One afternoon a young woman came to see the Chamber for the first time. She mounted the altar steps to look at the Book of Remembrance and there, quite

(Turn to page 332)



ACROSS THE DOMINION

THE PRAIRIES

First Presbyterian Rebuilds Organ

EDMONTON, Alta.—At the morning service in First Presbyterian Church, on September 23rd a three Manual Casavant Organ was dedicated "to the Glory of God and in Loving Memory of the men of this Church who gave their lives in World War II and in honour of all who served". During the summer an extensive programme of rebuilding and enlarging the organ was carried out.

The service was conducted by the minister, the Rev. Edwin J. White, assisted by Mr Harold Morris, the student assistant. Mr. Arthur Newcombe played a "Dedication Tribute" upon the new instrument, composed especially for the occasion.

On the Monday evening following, Charles Peaker, Mus. Doc. of Toronto gave the Inaugural Recital which brought out all of the fine qualities of this instrument and demonstrated his superb musicianship.

Presbytery Inducts Hungarian Minister

BEKEVAR, Sask.—At the Hungarian Presbyterian Church on August 24, the Presbytery of Assiniboia inducted the Rev. Gyöcö Orth as minister. The Rev. Wallace MacKinnon of Moose Jaw,

moderator of the presbytery presided, and others taking part were the Rev. I. R. McKee and the Rev. E. H. Lockhart of Moosomin. Following this impressive service the ladies of the congregation served dinner at the manse where Mr. Orth spoke feelingly on this great event in his life. He told of the great tribulation he had suffered in Hungary, and now he had been inducted into a church in a democratic country. The church at Bekevar has a Communicant membership of 220, and serves 175 families of Hungarian people. This congregation remains seated to sing and stands to pray. A spirit of great sincerity pervades the service of divine worship.

Presbytery Organizes Young People's Choir

BRANDON, Man.—Stemming from the idea of the traveling student choir in Eastern Ontario, the Brandon Presbytery organized a similar choir to tour certain areas of the presbytery. This choir was organized under the Rev. H. Lloyd Henderson and the director was Mr. Donald Collier, student minister at Boissevain. The choir consisted of student ministers of the presbytery along with several young people. They have visited Brandon, Boissevain, Wellwood, Neepawa, Portage la Prairie, and Winnipeg.

The Presbytery held its regular meetings on September 11-12, and made way for a public service of worship at the evening sederunt, which was con-

ducted by the choir. Their itinerary was a great inspiration to all the congregations visited.

Indian Reserve Mission Marks 75 Years

CLOUSTON, Sask. — Seventy-five years of witness by the Presbyterian Church at Mistawasis was commemorated on August 26. The Rev. Dr. W. W. Moore who has served this field for 25 years as teacher and minister conducted the service. The church was filled to overflowing and included visitors from various parts of Saskatchewan. Dr. Moore spoke of the founding of the mission in 1876 by the late Rev. John McKay. Two of the members on the first Communion roll still survive on the Reserve. They are, William Favel and Mrs. Peter Bird, who is almost blind and has reached her 106th birthday. These members were presented with quilts.

Two of the elders assisted Dr. Moore in the service, Mr. James Bird, who prayed in the Cree language, and Mr. Alexander Black who sang a hymn in Cree. After the service the Indian women served refreshments at the mission house. Dr. Moore entertained the congregation on August 29, at a congregational picnic. The congregation in turn honoured their pastor by presenting him with travelling bags. The anniversary was closed on the following Sunday by the Sacrament of Holy Communion.

Volunteer Labour Assists Church Building

BRANDON, Man. — Another milestone of progress in the history of St. Andrew's Church, took place on September 16, when an addition to the church was dedicated. This addition was built at an approximate cost of \$4,000 and provides additional space

Canadian National Railway Photo

A harvest scene in a grain field in Western Canada.



for congregational activities. A basement has been added which will be of further use for different organizations. The cost of rebuilding and enlarging was greatly reduced by the work undertaken by the men of the congregation. The Rev. John B. Fox is minister.

Ex-Priest Becomes A Presbyterian

NORWOOD, Man.—A former Roman Catholic priest, the Rev. Louis Lahaie, was received into the fellowship and membership of the Presbyterian Church in Canada. Taking the vows also were his wife, her father and mother, Mr. and Mrs. Albert Louis Brun; the Misses Yvette and Norma La Vallee. These six persons bore affirmative witness to the sole sufficiency of Jesus Christ, convinced that He has not abdicated nor delegated His authority to rule in His stead. The Rev. Louis Lahaie has been placed in charge of the French Christian mission in St. Boniface.



Dr. Charles Peaker of Toronto, at the console of the enlarged and rebuilt organ in First Church, Edmonton. Seen in the picture with Dr. Peaker are, the Rev. Edwin J. White, minister, and Mr. Arthur Newcombe, organist.

Send Us More Preachers

By Dillwyn T. Evans *

"Send us more preachers or more policemen." This was a statement of the Deputy Minister of Mines in the Province of Saskatchewan over a year ago. He was referring to the northern part of the province which in recent months has been the object of active mineral research. The eastern end of the Athabaska waterway is one of the richest areas of uranium in our Dominion. Centres around Black Lake and other similar sites are attracting many families to the North. In the opinion of the government official, the Church has a responsibility up there. The CHRISTIAN OUTREACH means, in simple terms, that our Church could accept such a responsibility and be prepared to carry the Message of the Cross to our fellow citizens in the "new land to the North."

This is equally true of Northern Manitoba, where in Flin Flon Snow Lake, Cranberry Portage and Wekusko, we should have adequately equipped buildings in which to carry out a programme of Christian witness. The appeal of the North is an appeal to people who are anxious to make a living. The Church of Jesus Christ must go with them to encourage them in the *Christian Life*.

Yet these two Prairie Provinces offer more challenge than the mining centres of the North. Cities like Winnipeg that are over-flowing their borders each year cry out to their Church for help in erecting suitable places for

the public worship of God. Regina, Saskatoon, Swift Current, Brandon and others, all of them, "high potential fields," offer to the Presbyterian Church in Canada ample scope for her to show forth the Glory of the Lord.

* The Rev. Dillwyn T. Evans is Dean of the Presbyterian Residence at Saskatoon, and former assistant superintendent of missions for the prairie provinces.

Receive Seventeen New Members

GOVAN, Sask.—The Rev. Ronald Davidson of the Peace River conducted special services at the Presbyterian church, Govan, on September 2. Seventeen members joined the church at Holy Communion. Prior to the observance of the Sacrament six young men were ordained as elders: Arthur Fuller, Duncan Ross, Victor Gruchy, Stuart Downey, Earl Roberts, and Ralph Hamilton. There was dedicated at this service a pulpit lamp in loving memory of the late Mrs. A. A. Downey, the wife of our minister.

Visiting Minister Conducts Sacrament

ESTEVAN, Sask.—The Sacrament of the Lord's Supper was commemorated in this congregation on September 23. The Rev. Dr. A. F. Howick of Weyburn gave an inspiring address and conducted ten baptisms, seven children and three adults. Five members joined the Church on profession of

faith. This congregation is looking forward hopefully to the future. It is tremendously hampered for lack of choir gowns and if some larger congregation had some worn gowns to spare, Mr. H. E. Ottley, catechist, who is in charge, would be very glad to receive such a donation.

Summer Work on An Indian Reserve

The Indian work on the Bird Tail and Pipestone Indian reserves received a great stimulus this summer from the work of Marshall Jess, a student from Knox College. This is our only Indian work among the Sioux tribe. It had been receiving itinerant services from the Anglican and United Churches, but the need was so great that Mr. Jess was appointed in response to an invitation.

Last year, Walter Welsh, another student, told the Orillia young people that there was no pulpit Bible at the church on the reserve. The young people purchased a Bible and this was received during the summer with much appreciation from the congregation. Another lady sent 75 Bibles to be used in mission work in the West and 25 of these were dedicated at the church on the reserve and another 25 were sent to Cranberry Portage after the fire had burnt practically everything in that small church.

A daily vacation Bible school was opened and 14 children attended although only five of these had a smattering of English. There will be, this Autumn, at the Birtle Indian School, 55 high school students in attendance and in residence. A Communion service was conducted on the reserve by the Rev. J. Y. Garrett, when about 45 took part. Mr. Garrett also baptized two babies and a mother who was preparing to unite with the church.

The Impact of Communism in Asia

By John C. Bennett

in India, for example, that any programme that promises to overcome it has great attraction. It is easy for a man from the west to emphasize what the villager in India would fail to win if he allowed Communism to control his country, but how can he be made aware of that?

I do not mean that the Communist movement is now very strong in India and that it constitutes an immediate threat, as a matter of fact, Communism as a movement has recently lost strength there. I mean that under the surface there is the simple fact that unless a constructive alternative to Communism appears it would be easy for most Indians to come to believe that they might have more to gain than to lose from Communism. Communism has the advantage over every other movement at present that it promises at the same time an industrial and technological revolution and a social revolution and it has a political method of gaining power to bring both of them about.

This basic fact about most Asian countries must be seen in the light of the quite natural reasons why Russia is not feared as much as the external facts about Russian aggression in the world seem to warrant.

THESE Asian countries for many decades have looked to the west for the chief source of evil. They have struggled against Imperialism and against the arrogance of the white man and they have found these chiefly in the west. The Communists have, of course, made the most of this tendency in their propaganda.

The resistance to western Imperialism in the interests of national independence has been the great absorbing concern for as long as most of the people can remember. It is difficult to change in a few years a habit of mind so deeply rooted even when the facts seem to call for it. It is easy for us to say that western Imperialism is on the way out and that the real threat to the freedom of Asian peoples is from Russia but that is not easily believed.

There is too much feeling behind the old struggle against the west.

Today it is my impression that in India the United States has taken the place of Britain as the great imperial power, not because the United States has shown that it has definite designs on the formal political independence of India but because the United States is the greatest centre of power in the world, power that may be felt primarily in terms of economic and cultural penetration. The tendency of some Americans—not least the United States Congress with its long haggling over the aid-to-India bill—to suggest that our help to India will depend upon India's following our line in foreign policy confirms these fears. Fortunately, those who are in charge of United States policy try to avoid this tendency.

THE relation between Imperialism and Capitalism is another factor that makes the fear of American power. Historically modern Imperialism and Capitalism have gone together and, of course, Lenin's book on Imperialism and current Communist propaganda have not allowed people in Asia to forget this fact. It is not known that Capitalism has been profoundly transformed in North America in the past generation and that the raising of the standards of living within the country have altered, contrary to Marxist expectations, the dynamics of Capitalism. It is perhaps too much to expect people in Asia to understand that because there are so many American propagandists for Capitalism who seem to represent the Capitalism of the nineteenth century. A far more important inference that is drawn from the relationship of Imperialism and Capitalism is that a non-Capitalist country will not be imperialistic.

This means that there is thought to be a greater innocence about the power of Russia and China than there is about American power or western power generally. When you combine this almost unconscious attitude toward the problem of Communist power with the extraordinary skill with which Communist propagandists work and the remarkable ignorance in Asia of what Communists do in those parts of the world where they have had power



Gedge Harmon

A tropical island in the Pacific Ocean.

I HAD the privilege of visiting several Asian countries during the past winter to discuss the problems which the advance of Communism creates for the Churches. I came away deeply concerned by the abyss that exists even between those in Asia who are opposed to Communism and the attitudes of the average Christian in the United States. My contacts were almost wholly with people who definitely reject Communism. I shall try to communicate in this article some of the attitudes in Asia which it is essential for Christians in North America to understand.

One basic fact that underlies everything else that I shall say is that, while we in North America are conscious of having everything to lose from the advance of Communism, ninety per cent of the people in Asia are not now conscious of having much to lose from Communism. The poverty is so great

This is the second in a series of articles on Communism by Dr. Bennett. The final article "The Christian Faith and the Communist Faith" will appear in the December issue.

longest, it is easy to see why there is comparatively little fear of Russia.

WE can add to all of these considerations the fact that Russia has been allowing China to take the leadership in Asia. The Communist party in India has been told to look to China for the model of Communist revolution in Asia. China as an Asian country is even less feared than Russia, except in those countries, Thailand and the Philippines, for example, where large Chinese minorities are known to constitute an immediate threat. Chinese Communism still has a great deal of moral prestige in Asia. A major reason for this is that, whatever faults it may have, the Communist government in China has the reputation of being free from corruption.

There is a good deal of fatalism about Communism in Asia. People who are opposed to Communism assume that it will eventually come. They assume this because they see no political movement which combines a constructive programme with an effective method of winning power that can compete with it. In India many Christians fear a reactionary form of Hinduism much more than they fear Communism. I found that in the Philippines many Protestants fear political Roman Catholicism more than they fear Communism among those who are opposed to it.

I HOPE that this brief description of very common attitudes to Communism in Asia will make clear that a primarily negative approach to Communism on the part of people in America is sterile. Military victory over Communist nations would solve none of the problems that make for Communism. Anti-Communist propaganda falls on deaf ears. Praise of Capitalistic achievements are unconvincing, especially when they take the form of portraying a degree of prosperity that makes all that is done in America seem so remote from the life of Asia as to be irrelevant. Incidentally the portrayal of a showy prosperity arouses in people in most other countries a combination of envy and contempt.

It will be necessary to do far more fundamental thinking about how the non-Communist west can help these Asian countries in the light of their present conditions to find a way forward. The first requirement is that people in North America come to understand Asia as a human fact. The Churches in North America have a closer bond with Asian people than any other institutions in the west. They have the responsibility to help people in America to develop the understanding, the concern and the patience on which sound policies will depend. ★

November, 1951



Religious News Service Photo

This straw-thatched chapel is located on the Soyang River at the dividing line between north and south Korea, the famous "38th parallel." The straw-topped belfry houses the bell which calls to worship. During services, the chapel which is not far from the fighting front is usually filled with soldiers.

The General Assembly Decided

FOR the information of members and officebearers we reprint the decisions of the General Assembly in respect to the Christian Outreach Campaign:

"That the objective for church extension needs be \$1,000,000."

"That Presbyteries be asked to plan and direct an Every Person Canvass for all needs within every congregation within their bounds."

"That canvasses be started on November 4, 1951, and be completed by November 18, 1951."

"That November 4, 1951, be designated as "Every Person Canvass Sunday" and that all congregations be asked to observe it."

Thirty-five years ago the Presbyterian Church was seeking to secure a simultaneous Every Person Canvass throughout the whole church constituency, and meeting with increasing co-operation. These were the years in which revenues for all church work, and especially revenues for missions, were moving toward high levels that have not been surpassed in the years since the Depression. The Stewardship and Budget Committee is per-

sued that the general practice of holding an Every Person Canvass is the key to the solution of the Church's financial problems.

This new *Christian Outreach Campaign* affords an excellent opportunity for the introduction of the Canvass in congregations that have not yet tried it, and for the discovery of the real capacity of the people to give.

Sample Copies of Presbyterian Record

MANY congregations had ordered their sample copies of the November issue and some congregations had forgotten to do so as we went to press.

We were unable to grant the full number of Records that some requested, but we trust that this large issue will bring many new subscribers for 1952. This is the largest number of copies that has ever been printed.

Different ministers and sessions have told us that along with the **CHRISTIAN OUTREACH** canvass, they are conducting an all-out canvass for subscriptions to the **Record**. Please advise us of your success as soon as possible.

QUEBEC

**Minister Appointed
To McGill Chair**

MOUNT ROYAL—The Presbyterians of Mount Royal saw their long planning come to fruition when the church that they purchased was opened on September 9. Extensive alterations have been made to the original church and modernization has completely transformed the building which originally housed the First United church in Mount Royal. Dr. W. Stanford Reid conducted the opening service on September 9, and spoke on "The Challenge of the Open Door," at the morning service, and in the evening on, "What is a Successful Church?" The Presbytery dedicated the building on Tuesday evening, September 11.

The difficulties confronting this church have been great as they have not had a church of their own during these years and could only hold the Sunday service and special gatherings in the town hall. Provision had been made by the congregation to build on a suitable site on Laird Boulevard, but the increasing costs of building caused them to purchase the old United church which has a seating capacity for 300, and including the renovation of the old building this will cost the congregation in the neighbourhood of \$40,000.

With very great regret the congregation has learned that their minister Dr. Stanford Reid has decided to accept an appointment as Associate Professor at McGill University. Dr. Reid has been lecturing in History at the university for several years and now has accepted the full-time responsibility to which the senate of McGill has appointed him.



The congregation starting to leave the recently-opened Ephraim Scott Memorial Church in a suburb of Montreal.

The Problem of the Hour

By C. Ritchie Bell*

RIGHT across this great Province of Quebec one could write the story of "The Missing Churches."

On every side calls are coming for churches and for men to man these churches. At Three Rivers, Shawinigan Falls, Sorel, and in many other

places in this province, we have heard the call; to say nothing at all of the phenomenal development in and around Montreal.

The Christian Outreach is the religious and social problem of the hour. Go to any part of this province—north, south, east or west—and you will traverse vast areas now carpeted by dwellings of new populations—areas that, a very few years ago were covered by green meadows or by sylvan preserves, or by the cultivated patches surrounding scattered farms. Thousands of people now occupy these once sequestered spaces; and secular activity is quick to follow them with every sort of convenience and luxury. Nothing appears to have been forgotten or left out. Yet the one thing that matters most has usually been forgotten—the House of God!

The young people — the generation coming after us, on whom the future of the nation and the world depends—are being left without that visible testimony to the things invisible which their forbears enjoyed; the things that matter, that are essential to the up-building of character—that afford the only assurance of stability in morality and neighbourliness, in idealism and unselfish endeavour.

There are those who will say—if these people want a church, let them build one. I wonder if those who make this nonchalant retort had much hand



New Presbyterian Church at Mount Royal which was recently dedicated to the glory of God

in building the church in which they themselves were brought up, and in which, perhaps, they are worshipping still. Yet we do not hesitate to avail ourselves of the privilege which the piety and generosity of others—mostly now among the dead—have provided. Are we to have less regard for the spiritual welfare of those who are to be the next generation?

There is no time to be lost. Another few years of churchlessness will reduce the great majority living in new neighbourhoods to a state little differing from heathenism. Ideals are lowered, interest in religion fades out; food, amusement, money become the staple elements in an increasingly materialistic and fatalistic outlook on life.

The building of churches in this province is an urgent and immediate necessity. I pray that we may not ask in vain. ★

** Dr. C. Ritchie Bell is Professor of Practical Theology at the Presbyterian College, and convener of Church Extension in Montreal.*

Congregation Holds Memorial Service

ST. LAMBERT—A Memorial Service was held in St. Andrew's Church on Sunday morning, September 30, in memory of Miss Margaret A. Rowat, who died on September 9. The Rev. Joseph A. Koffend, the minister, was assisted by Principal Robert Lennox of the Presbyterian College, Montreal. Since 1909 Miss Rowat had been active in the work of the congregation, serving in the various departments of the work. She had served as president of St. Andrew's W.M.S. and more recently as president of the Montreal Presbyterian W.M.S. The W.M.S. paid this tribute at the memorial service—"We give thanks to our Heavenly Father for her consecrated life, her devotion to duty, her sense of humour, her great strength of character, and her never failing zeal for her Master's work."

Presbyterian Uniform S.S. Lessons

LESSON — NOVEMBER 4

The Royal Law

Luke 6: 27-42

Golden Text: Luke 6: 31

LESSON — NOVEMBER 11

Jesus Commends John

Luke 7: 19-35

Golden Text: Luke 7: 35

LESSON — NOVEMBER 18

The Friend of Sinners

Luke 7: 36-50

Golden Text: 1 Timothy 1: 15

LESSON — NOVEMBER 25

The School of Discipleship

Luke 9: 46-62

LESSON — DECEMBER 2

The Mission of the Seventy

Luke 10: 1-16

Golden Text: Luke 10: 2

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THE PRESBYTERIAN RECORD

Official journal of The Presbyterian Church in Canada

63 St. George Street

Toronto 5, Ontario

"I Sat Where They Sat"

By A. Neil Miller

ON Sunday morning I attended, at your request, a church-service held in a classroom of a new suburban school, and after the service I talked with several members of the congregation. Here are some of my first impressions.

These people are above all concerned about their children. That is why they live in this new community, although most of the adults would be more comfortable in apartments in the city. They have wanted room, space, a good neighbourhood and good associates for their youngsters—and here they have the beginning of something good. For many of them only great self-discipline and self-denial have made possible their moving out of the crowded accommodation of the past few years. They are prepared to keep up their striving until they get every possible good thing for their youngsters.

Naturally they want a Sunday School and a Church, but these things are beyond their present resources. As one young woman said, "We owe on the mortgage, the car, the pram, and even on the baby". But I find that they have no regrets, no want of courage, and they are not looking for sympathy.

Some are greatly concerned about themselves and their own faith. These went from High School to the Army, and then returned to an almost-nomadic civilian life. They have lived with their parents, have rented single rooms, and have shared apartments with other young couples. Many have lived in five different parts of the city in as many years. A settled church connection has been impossible for them. Now they have managed to acquire homes—and again there is no church in the district and no immediate prospect of one. Lacking the years of experience in Young People's Societies and Bible Classes (that we had) they find a tremendous gap between the Christian knowledge of childhood and the need of faith in their mature years. And they are not sure of how to go about getting a church established here,

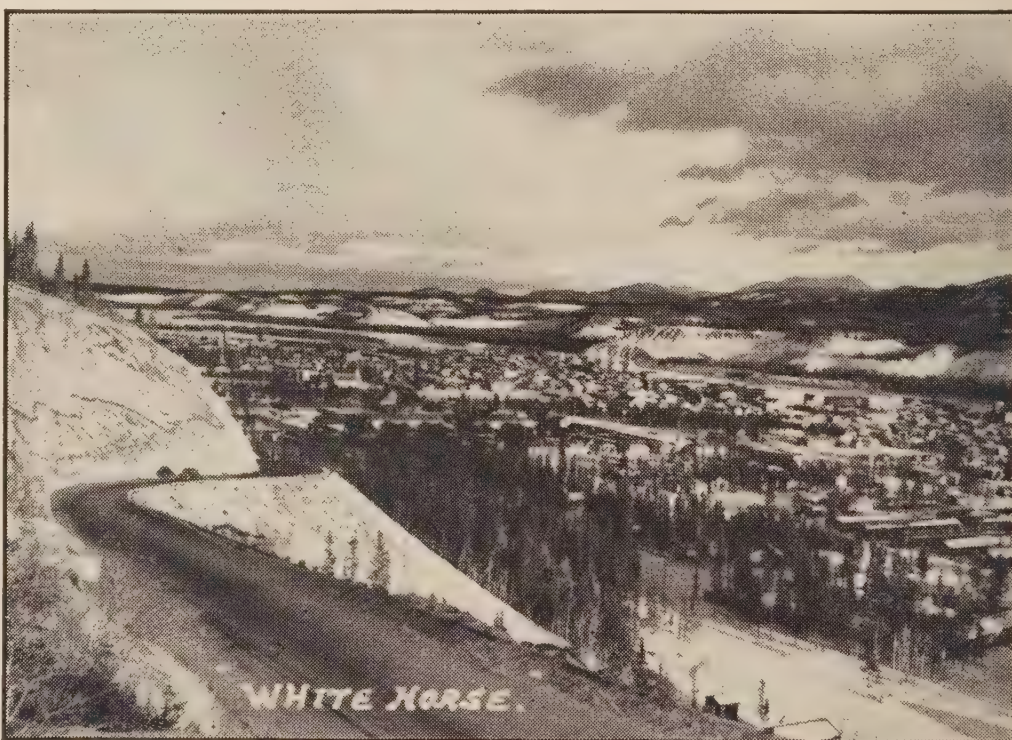
but they feel that would be the first step in re-ordering their lives as Christians. They are desperately in need of help and of advice on the best employment of even their own resources.

EVERY home in the neighbourhood is a new beginning—not only for the numerous newlyweds and for those married during the war-years but only now possessing their first homes, but also for many older folks. Some of these, you know, were uprooted in their search for employment during the war-time.

Some of the older people have, perhaps, as great a need as any. Retiring on reduced incomes, often a small pension, they have come out here hoping to cut down their living expenses by occupying a smaller house and keeping a bit of garden. For a time they have

gone back to the old churches, but the long ride on the bus and the street-car spoils it: Sunday is no day of rest when they spend three hours of that day travelling to and from church. So they have reluctantly fallen away. They do want a church, and hope that one will be built here. And they do have a lot of experience and talent that could be well employed if only they were given a little leadership and guidance—backed, of course, by some financial support.

One young couple told me of the sharpening of their own need. Their daughter, a child of eight years, was knocked down on the highway and taken into the hospital in the city. Night after night they were alone, awaiting reports on the clearing of the concussion, on the reduction of the fractured bone, and on the operation found necessary at a later stage. Coming here from the Maritimes, they have



The Church at White Horse dates back to the days of the Yukon Gold Rush and the "Trail of '98." A few years ago the former church that ministered to the people in this place was closed. Now Dr. Alexander Rattray has opened a Presbyterian cause here which shows great promise.



This new church is being built on Royal York Road in Etobicoke township, a suburb of Toronto. This is to meet the needs of a rapidly growing suburban community. The church is under the Session of Weston Presbyterian Church.

no friends or relatives in this part of the country, so they were facing possible tragedy alone. Then an old man, once an elder in the Old Country, called and had prayer with them. They asked him to return and he made several calls. "In him," they said, "we realized what we had lacked. We needed someone of experience and of faith to give us assurance and patience and faith in God. We believe that in this community many young couples like ourselves need a minister and a church if they are really to be helped with their problems."

ANOTHER matter of concern here is the progressiveness of the Roman Catholic Church. They have had a church and a parish-hall for over two years now. All of the young people in the community go to their parties and dances or make use of their club-rooms. Many Protestant parents are asking, "How long will it be before our young people go to their services?" One man said, "We are already supporting them financially and paying off their debt in our use of their accommodation". Another said, "If this situation continues, there will be a lot of mixed marriages here in the next generation. That means heart-aches and problems for our sons and daughters — and our grandchildren raised as R.C.'s. I do not grudge the R.C.'s the loyalty of their own children but I hate to see them gain mine as well, and that only because we do not have a church now when it is needed".

Some of the men feel that the sects are a major problem. How they get the money (and the voluntary workers)

I do not know, but they seem to be able to get into many of these new communities. They too make a great drive to get the children. A little boy reports that he was "converted seven times last summer and got an ice-cream cone each time". These men fear that the weaker ones will be ensnared by the sects, and that the stronger will grow up with a contempt for all religion. Only aggressive work by the Church can prevent such disasters. The business men, of course, are appalled by the social and economic non-

sense taught by some of the sects, and frightened by the future consequences of this on the character and life of Canadians.

I wish that I could bring the Session and the Board too, to sit where I sat that morning, and to talk with these people. All would realize that the need here is not merely for the building of churches in which to hold formal services once a week. Here the people need a full-rounded Christian ministry, dealing with real problems and difficulties, trials and sorrows, in the lives of some of our finest young people. This community needs a close-knit fellowship, inspired by Christian faith and vision, that cannot be built without the constant preaching of the Gospel and the sharing of the responsibilities of a church-family. They need "a church" if they are to discover "The Church".

This, I am sure, is not a passing enthusiasm for me. "I sat where they sat". I have seen the problem from the viewpoint of their needs, hopes and circumstances. And believe me, I find it hard to understand why the rest of us, good church-members, have been so slow to come to their assistance.

The CHRISTIAN OUTREACH campaign is, I feel, long overdue. But if we all give it our hearty support, perhaps we can overtake some needs: we can certainly meet similar future needs as these develop. If we lose this great opportunity, we shall merit great reproach from our fellow Presbyterians, especially from these young people in the new communities. ★



Phil Aggus Photo

St. Cuthbert's Presbyterian Church in Westdale, a suburb of Hamilton. This congregation has grown rapidly under the ministry of the Rev. Robert Jackson, M.A., and expects to enrol greater membership when the new church is completed. The cornerstone of this church was laid on Sept. 6, by the Rev. Dr. Charles L. Cowan, Moderator of Hamilton Presbytery.

The Return To Vital Religion

THE Autumn programme of our Church indicates a return to the things that matter most. There is an aggressiveness that means a serious coming to grips with the secularism of this hour. Besides it betokens an awareness of the spiritual crisis that confronts our generation. No wishy-washy interpretation of religious truth can be sufficient against the evil forces now fully organized for conquest.

Proclamation of the Evangel, of the all-sufficiency of the Christian Gospel must be foremost in every congregation. *The Advance for Christian Witness* in the Presbyterian Church is nation-wide. But the initiative has been left with Presbyteries and the local churches. Every minister must be his own evangelist, and that not by a spasmodic effort, but by a constant wrestling for souls. The men and women in all congregations must also be prepared to go out on a community visitation and by their witness gather in the people outside the Church. Compel, says Christ, the wanderers to come in.

The Christian Outreach is more than a drive for money. It is the active acceptance of our Christian responsibility for those without a church or those outside the Church. This forward step is to give visibility to Christianity in the many new building areas. As Presbyterians we have a significant witness that must not be lost in Canada.

Serving Many Generations

PRIOR to the year 1875, when four great strands of Presbyterianism became one, there were four different papers serving the four Presbyterian churches. The first General Assembly of the Presbyterian Church in Canada in 1875 appointed a Commission to arrange for one official Church organ. Three of the Church papers issued prior to 1875 had been called *The Record* and one was named *The Presbyterian*. The official journal which the Commission of Assembly named was *The Presbyterian Record* and it was first published in January, 1876.

For seventy-six years through all weathers, sunshine and storm, *The Presbyterian Record* has fearlessly served the whole Church. Few of the older generation will forget the valiant service given to Presbyterianism and its world-wide outreach by Dr. Ephraim Scott in the stormy decades before Church Union in 1925.

During all these years *The Record* has tried to serve the men, women, young people and children of our congregations in the name of Christ. Its one great purpose has been to publish material that would help each individual in the family to know Christ and to inspire them to serve Him.

Recent General Assemblies have expressed their earnest desire that all our Church members should read *The Record* since informed Christians understand and co-operate cordially in all the plans for Christ's Kingdom. All those who are active in the life of the congregation are urged to persuade every family to become regular subscribers for *The Record*.

Many Presbyterians have not seen the enlarged *Record* in its new format. Therefore the General

Assembly has arranged that 75,000 copies be printed for November and 44,000 copies of these are to be distributed free to non-readers. The cost of these additional copies is being shared by the Board of Administration and *The Record* to help enroll new subscribers.

Replies asking for free copies have in many instances informed us that a congregational canvass was being undertaken. It is hoped that ministers and sessions, women's and youth organizations will do all they can to persuade all our members to become regular readers. If we can obtain a large increase in the number of subscribers, we hope to increase *THE RECORD* to 36 pages and use an additional colour on the outside cover. The journal of the Church should be a welcome visitor in every home.

Lessons From Old Kildonan

CANADA'S Kildonan Church observed its centenary late in September. If in this second era the members can recapture the religious spirit that inspired the early settlers their achievements for Christ may become greater than their heritage. It may well be asked what was the secret of their spiritual greatness?

Their first struggle was for freedom to worship in their own faith. This was at first denied them. The Earl of Selkirk's executors and the Hudson's Bay Company placed obstacles in the fulfillment of the first pledge given that they would receive a Presbyterian minister. Although Anglican clergy ministered faithfully for three decades, only one family of the early settlers abandoned the Presbyterian faith. This loyalty was due to the soundness of their Calvinistic convictions and their knowledge of the doctrines of their Church.

During the long years of waiting for a minister, the fathers and mothers made the family altar the training ground for their bairns. The day began and the day ended in the atmosphere of prayer and the reading of the Scriptures. Regularly the parents trained them in the Child's and the Shorter Catechism. The personal hold on religious truth was seen in fruition later when Bible Classes were formed on the arrival of the Rev. John Black. More than one-third of the adult congregation enrolled for instruction. Righteousness in the home is the religion that exalteth a nation.

"By their fruits ye shall know them." The prayers and petitions of this isolated congregation stirred the more comfortable residents in Eastern Canada to begin their first foreign mission. This began among the Indians on the North Saskatchewan. None gave so generously in personnel and in supplies as the settlers of Old Kildonan. Marvellous also was their Home Mission Outreach when homesteaders flocked to the western prairie. That missionary spirit, without which our Christianity is a religion without vision, was a constant well of inspiration springing up within the Kildonan settlers. They were schooled in the immanence of God but still more in the sovereignty of God. As R. G. McBeth wrote, "Never has there been in our land a more conspicuous consecration of the whole sweep of life than in the case of the Selkirk Settlers."

John McNab

PRESBYTERIAN RECORD

The Provinces By The Sea

By Alistair Morrison

"HOW shall they hear without a preacher?" How true! How shall they worship Almighty God without a church? How shall they hear the Word? How shall their children be taught without a church home? These are questions that we of the whole Church should be concerned with as we think of certain places at the present time.

There is the new and expanding area of the north-eastern section of St. John's, Newfoundland. Over 600 new homes are now occupied here. It is reported that there is a great opportunity in the town of Windsor (about 4,000 population), where there is no Reformed Church or church school. There are also other areas of opportunity in Newfoundland.

Sydney River and Westmount are fast growing areas near Sydney, Nova Scotia, where numbers of Presbyterian families will welcome a church of their tradition. In the Caledonia district of Glace Bay where there are also possibilities a hall has been recently opened.

Westville Road and Linacy, districts in the Stellarton-New Glasgow area also need assistance from the Church in establishing a work. A mission hall is now under construction at Westville Road, where many young couples are building.

During the past summer a partial survey was made in the North-Dartmouth area which indicates a great need for a church there. The parents of over 100 children indicated that they would support a Sunday School. About three-quarters of a mile away, 1500 units, or apartments, are under construction for service personnel. In many ways this area presents the greatest challenge and it is imperative that our Church undertake a work there. In the north and north-west sections of Halifax there are hundreds of new homes and hundreds more are being built but as yet no survey has been made. We believe that we have a witness and a work to do in these new and growing areas.

In New Brunswick there are also places where the *Christian Outreach* of our Church can do a work. Saint John, which is growing rapidly, and certain places in the Presbytery of Miramichi may be considered as 'potentials' of *Christian Outreach*.



The Rev. Alistair E. Morrison, a former Moderator of the Synod of the Maritimes who writes on the opportunities in the provinces by the sea.

Service Under Historic Tree

PICTON, N.S.—The first sermon preached by the late Dr. James MacGregor, near Pictou, was under an elm tree. Over 1,500 people gathered on a summer Sunday afternoon to worship at this historical spot. The Rev. H. M. Buntain, moderator of Pictou Presbytery, conducted the service and music was provided by the voices of many choirs. Dr. McCulloch Thomson gave an inspiring address on "Great Hours in the Lives of Men."

The site of this service was at the intervale near Bridgeville, beneath an elm tree on which was placed a bronze plaque stating that Dr. MacGregor, pioneer Presbyterian clergyman, had preached his first sermon. The tradition behind this elm tree service is that no service held beneath the tree was ever rained out.

Hold Vacation Bible School

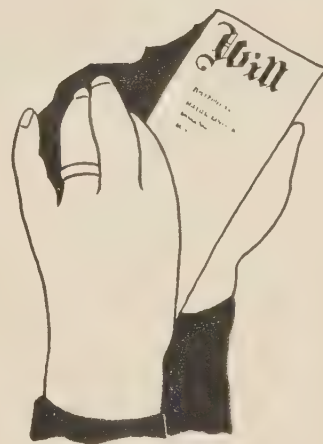
WINDSOR, N.S.—The first Daily Vacation Bible School ever conducted at Windsor was opened on August 20 by the Rev. J. J. and Mrs. Edmiston, assisted by Mrs. J. W. Maxner. The school ran for 11 days and had reached a registration of 31 before closing. The programme consisted of stories from the Bible, memory work, "The Pilgrim's Progress," and a period of games. Mr. and Mrs. Edmiston held open-house at the manse and many of the congregation availed themselves of the opportunity to meet their new minister and his wife in a social way.

Reopen After Decoration

GAIRLOCH, N.S. — St. Andrew's Church was reopened after complete redecoration and the installation of electric lights. The speakers for the day were the Rev. Lambertus Mulder, the Rev. R. Russell Gordon, and the Rev. J. H. Williams. The lights were installed in memory of the late Mrs. D. A. MacKinnon, wife of a former minister of the congregation. The dedication was conducted by the evening speaker, the Rev. J. H. Williams.

Memorial Dedicated to Former Minister

NEW GLASGOW, N.S.—A pulpit fall was dedicated in Westminster Church, on September 30, in memory of the late Rev. Dr. Hugh Munroe, a former Moderator of the General Assembly and for 21 years minister of this congregation. This gift was handed over by Mrs. Fred Morrison who had designed it with the Presbyterian emblem, the Burning Bush, worked in blue and gold. The memorial was dedicated by the Rev. A. Neil Miller, and the Rev. R. Russell Gordon, present minister, conducted the service.



YOUR WILL

should remember some of the projects and charitable causes dear to your heart. It should testify to the saving faith which is yours in Jesus Christ.

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This is Flin Flon

TOP PICTURE shows a bull-dozer preparing the foundation for a church. NEXT PICTURE shows the construction of some of the 300 new homes being erected in Flin Flon. THIRD PICTURE shows the school already erected and in operation. BOTTOM PICTURE shows the site for a Presbyterian Church which the congregation has been unable to erect owing to lack of funds.

WITHIN the past five years Flin Flon has sprung out of the northern rock and muskeg wilderness to become the third largest centre in the province of Manitoba. This district which is a great producer of copper, zinc, silver and gold, has now a community of over 800 new homes, and there is no church building of any kind and no other denomination that had started services. The Presbyterian Church in Canada was the first to provide divine service for these people in their own residential area. Others have since followed in our footsteps.

Survey work in the years 1948-49 revealed that there were Presbyterian families desirous of the services of our Church. Their request was met through the ministry of a deaconess in winter, and a student minister in the summer months. The winters without a resident minister brought difficulties to the small group, but the people continued to meet when our minister from The Pas was able to visit them.

In May, 1950, the Board of Missions appointed an ordained man to Flin Flon the Rev. G. A. Johnston. This placed the mission on a permanent basis and the preliminary work began to bear immediate fruit. Regular services have been held in the Scout Hall. Elders have been chosen and ordained, plans prepared for a building, and a building committee elected. This congregation has now purchased a lot in a new subdivision and proceeded to blast and drill the rock and excavate the basement.

It is not easy to build in this muskeg and rock and the congregation had overspent their funds on the foundation and had to call a halt when no other funds were available. The site of St. Andrew's Church is within easy reach of all the homes in the new sub-divisions.

Last winter when the small congregation met in the Scout Hall there were occasions when you could see your breath. A Sunday School was organized by one interested lady and was fully staffed with teachers. Unfortunately, it will again be necessary for the congregation to meet during the winter of 1951-2, in the Scout hall. Here is a remarkable opportunity for the Presbyterian Outreach.

THE LABOURERS ARE FEW

By W. A. Cameron

In what is still a time of world opportunity for the Christian Church, our own branch of that church finds itself seriously understaffed in its overseas fields. Here is the situation.

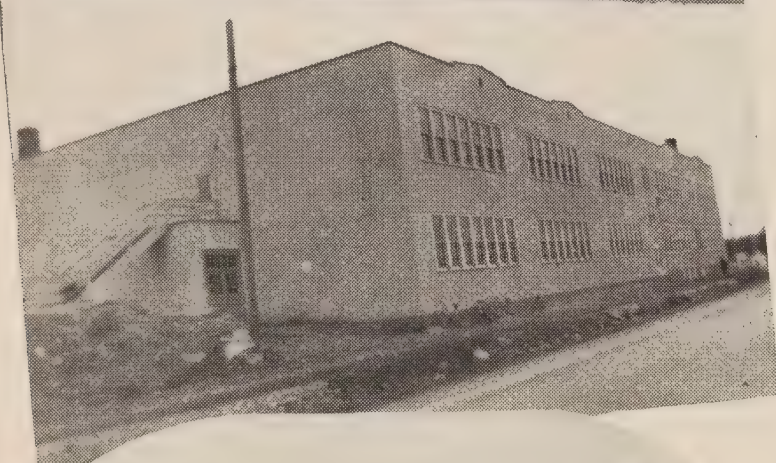
In Formosa we need a doctor for the Mackay Memorial Hospital, and at least one couple for the work of Evangelism. Bishop Neill after visiting Formosa said that nowhere in his journeyings had he seen a larger opportunity for service.

For India, we should have a doctor preparing himself for service in the Jobat Hospital. For this institution we also need a nurse to replace Miss Mary Nichol when she returns to Canada on furlough.

In Jhansi we have recently lost two missionary families, through calls to service elsewhere. These should be replaced, or the work being done in the Bible School will seriously suffer.

For British Guiana, two missionaries are needed, one to become Principal of Berbice High School, and the other to become Educational Director. For these positions, ordination is not necessary. An experienced Canadian teacher would fit in well, and would enable our other missionaries to give much more time than is now possible, to the work of Evangelism.

Who will go for us?



Church Wanted Here

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with the Christian messages to guard them against the secularism and other 'isms of our age.

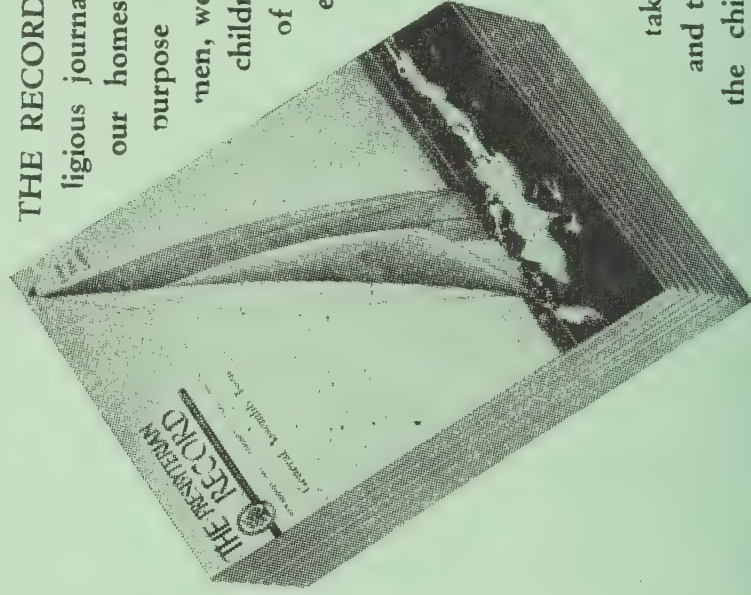
All Church leaders, the Session, the Board of Managers, the Women's Associations, the Women's Missionary Societies, in the Sunday School and among our Young People, should be constant readers of our Church journal.

THE ASSEMBLY DESIGNATED
OCTOBER 28 TO NOVEMBER 4 AS
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THE PRESBYTERIAN RECORD

**for Seventy-Six Years Has Made
an Earnest Effort to Serve**

Prairie, Mountain and Coastline

By Malcolm A. Mark*

THE Presbyterian Church in Western Canada is faced with a crisis. We have reached the forks of the road. A way of life lies open for us but a way of death is clearly visible. Which of the ways will we choose to follow?

A decision must be made. We cannot dodge it or defer it. The next generation will grow up in the knowledge of a courageous, outreaching, and faith-filled Presbyterian Church, or it will witness a Church in decline or decay.

We have completed a period of twenty-five years during which time our operation has been mainly defensive. It cannot be claimed that we have been an advancing or an outreaching Church. Today we are challenged to move forward as a living, growing Church. If we fail to meet that challenge, a generation will surely come that will deny us the right to live at all. In large measure the destiny of the Presbyterian Church in Alberta and British Columbia will be determined by the response to the Presbyterian *Christian Outreach Campaign*.

The challenge in British Columbia is two fold: can we re-establish the witness of the Presbyterian Church in old but growing cities such as, Courtenay, West Vancouver, and Kelowna? Can we find the resources of men and money

to permit an outreach into new industrial areas where communities are now being built?

The challenge in Alberta is urgent and more imperative. The Prime Minister of Canada said, not long ago, "One day in Edmonton has confirmed everything I have heard and read about the way in which the city and province are expanding . . . with oil, with coal, and with untold mineral wealth in the north . . . and the last great frontier for agricultural settlement in the north of Alberta."

The extension of our Church in Alberta is essential to survival. Every major denomination in Edmonton has been vigorously prosecuting a programme of expansion. We have no extension whatsoever.

Not only in Edmonton city but throughout the whole province a surge of life and activity has been evident in recent years. Take the ten-year growth of Red Deer as indicative of the increas-

ing population of the province. From a drab and dusty prairie town, this community has grown to a city with a population increase of 158%. So we are not called to preserve and maintain the Church but to extend her witness that in growing she may live. The whole Presbyterian Church must assume their responsibility for this extension.

Christian Outreach is the testing ground for the Church's faith and vision and devotion. A faithful response can mean a vital and vigorous Church in the West. May we be found worthy of our inheritance, that we may bequeath to the generations succeeding ours, a glorious Church, proclaiming from sea to sea the grace and glory of the Lord. God grant that when the pulse of the Presbyterian Church is taken it will be found regular and strong. ★

* The Rev. Malcolm A. Mark, at present minister of Lethbridge, Alberta, was formerly assistant superintendent for Alberta and British Columbia.

Hungarians Open Church

THREE years ago the Board of Missions purchased a manse for the Hungarian community in the town of Delhi, sometimes called "tobacco town." The Rev. Laszlo Aron Borsay arrived during the Christmas season in 1947, and in a short period of six weeks, \$6,000 had been collected towards the purchase of the manse.

From the beginning the congregation was eager to erect a church and a large lot, 110' x 130' was purchased. The cornerstone was laid on November 12, 1950, and the dedication of the church took place on July 22, 1951. The architect of the church was Mr. Gabor

(Turn to page 328)



The picture on left shows the procession marching to the opening of the new Hungarian Church at Delhi, Ont. The picture on the right shows the worshipping congregation at the dedication service.

"This was that Anah who found the hot springs in the desert while feeding his father's asses." — Gen. 36: 24 R.V.

The Delight of Discovery

I CONSULTED several Commentaries on the Book of Genesis and could not find a single reference to this 36th chapter. Perhaps you have never read it. A cursory glance is enough to discourage the unadventurous. It does not seem to offer the slightest promise of romance.

The average reader would not have the prospector's patience to read this dreary list of names, undistinguished by any record of achievement, but the great Master of life has assured us that "the Kingdom of heaven is like unto a treasure hid in the field."

We must not, of course, conclude that these other people were unimportant because the chronicler was unarrested by anything in their lives of conspicuous interest. The "short and simple annals" of their lives were never written, but they served the world in the same indispensable way as the progenitors of Shakespeare and Abraham Lincoln and Pasteur.

"This was that Anah who found the hot springs in the desert while tending his father's asses." They may have been the springs that still exist near the site of Tiberias. But it is easy to imagine the excitement caused by the discovery. No doubt they brought comfort and healing to thousands of sufferers for generations. They may even have attracted the fashionable, like Bath and Wiesbaden and like them may have witnessed "the vanished pomps of yesterday."

WELL, in the first place Anah's achievement was simply a discovery. The springs were there when "the morning stars sang together." May it not be said of most of the things that have enriched the world that they were just *discoveries* of resources which had been hidden in the world from the beginning? Men were doing their ordinary work when they happened upon something which was of immeasurably greater importance than their immediate task. All the possibilities of radio technique and atomic energy were in the world when Abram crossed the Euphrates.

Behind all the wonderful achievements of modern science lies the cre-

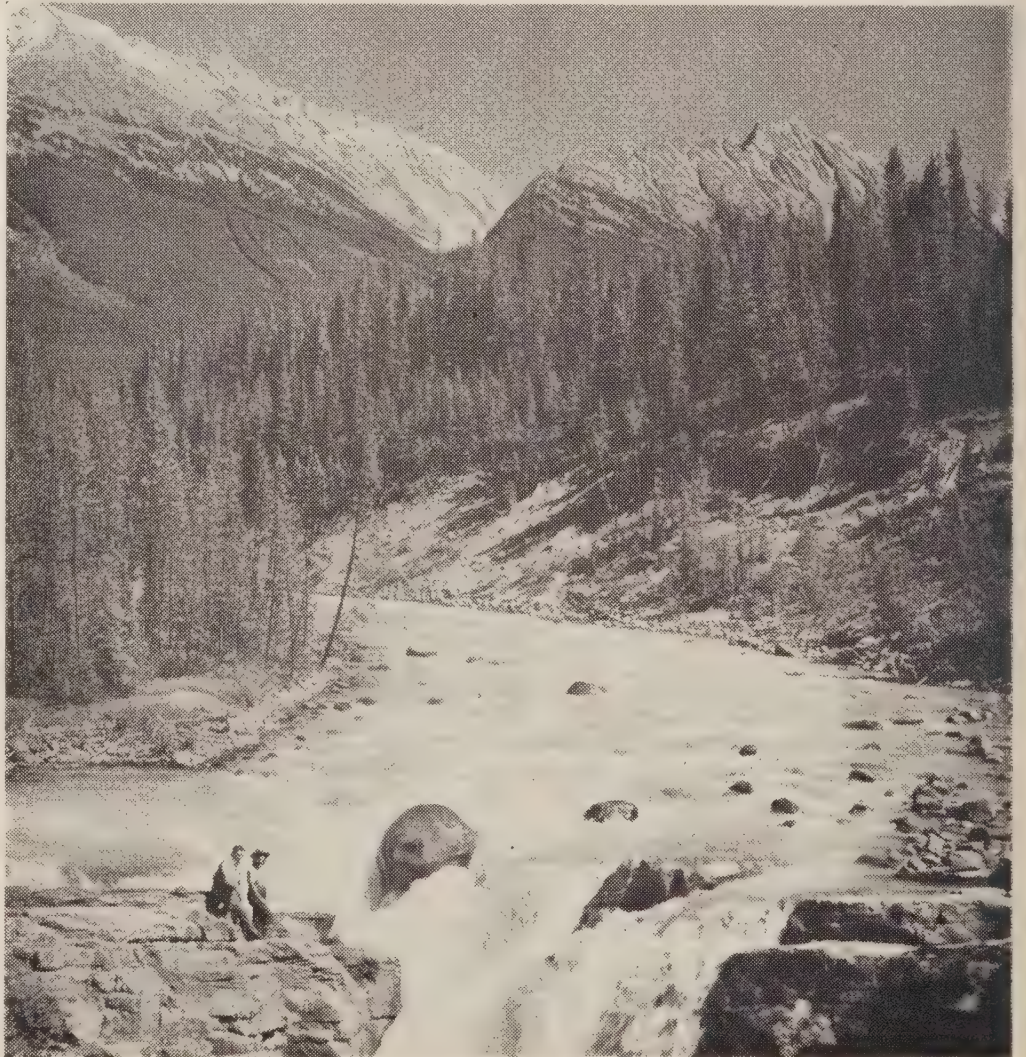
By H. Beverley Ketchen

ative work of a marvellously generous God and if we are not too busy to reflect these miraculous developments must increase our reverence for Him who created all things. Surely there was love, not less than wisdom and power in the creation of such a wonderful world! The end of discovery will never come even in the next world but even in this world there are numberless sources of blessing of which we have never dreamed, hidden in the most unexpected places like those heal-

ing springs which Anah found in the desert.

IT should be noted that Anah found the healing springs while tending his father's asses. The achievement by which he earned the gratitude of his countrymen was incidental. He was not looking for hot springs. He was doing his ordinary duty. Just so, the greatest blessings are not the results of deliberate search. In the parable the man found the hidden treasure while digging in the field—not hunting for the treasure.

Is not happiness an incidental thing? Let a man deliberately set out to be happy and happiness will be too elusive



Sunwapta Falls, Jasper National Park

National Film Board Photo

for him; he will roam about the desert in vain, skirting the springs but never finding them. It is when we are not thinking about happiness that we stumble upon it. It is when we are putting our best into "the daily round and common task," befriending some "Jane Eyre," or helping some lame dog over a stile. No matter how dull your occupation or commonplace your circumstances, if you are faithful to duty to the point of self-forgetfulness you will be sure to find the healing springs which a generous God has put in every desert.

I do not think that our fancy is out of control if we infer that Anah made this discovery because he was interested enough in his job to do more than was actually required of him. He had some initiative. He was enterprising. He put his father's interests before his own personal comfort. Because the usual grazing fields were unsatisfactory he drove the animals farther afield in search of greener pastures. And it was that generous readiness to go beyond the limit of his prescribed duty that brought him to the healing springs and immortalized his name.

Anah did not know that Fame was knocking at his door. He did not know that six thousand years after the thing that he did would be spoken of for a memorial of him. But his gallantry was not unlike that of the woman who broke her alabaster box and poured out *all* the ointment. There is a very rare nobility in that spirit. That is service in all its shining splendour—service unhampered by rules or precedents, unspoiled by self-consideration. When Carlyle said, "Give me the man who sings at his work," he was thinking of that whole-hearted kind of service.

DOUBTLESS it caused Anah considerable inconvenience to make that journey across the desert in search of greener pastures but we can imagine the excitement with which he related the story of his discovery when he returned home, even though he did not know that for generations sufferers would go to those springs for relief.

I think it was Browning who said, "the little more and how much it is!" By going a little farther because he was really interested in his job, Anah got the thrill of his life and brought blessing to thousands.

All the chivalry of the Christian spirit lies in "the little extra." The great Master of all generous and gallant souls says, "If a man ask thee to go a mile, go with him twain." That spirit has ever been and will ever be rewarded by the discovery of springs in the desert.

We owe all the manifold blessings of

Christian civilization—and "the hopes that cheer us when our loved ones die" to the fact that Jesus "went a little farther" in the garden and said, "Not my will but thine be done." That made all the difference between simply the greatest of teachers and a Saviour.

I dare say that many of us are not getting as much out of our religion as we might. We are living quite respectable lives, of course. We take some

interest in the church. We give *something* for the extension of the Kingdom. But if we would just go a little *farther*; do a little more, we would be rewarded as Anah was, as Rebecca was, as the woman who broke her alabaster box was, and our Church would *reach out* to the neglected or needy parts of Canada in a way that would cause "joy in the presence of the angels of God." ★

Christianity Down Town

By J. Alan Munro

IN every large city in Canada today there is a youth problem. This should not be forgotten when we are thinking of *Christian Outreach*. As a Church we have one 'down town' mission—Evangel Hall, Toronto.

The shift of population from country to city has brought thousands of young women and young men to work in industry, cafe, and office. Many of these youngsters are away from their own homes, away from parental guidance and the influence of their own community. They need the Church. They need it down town, where they are.

Young people in seasonal employment also tend to drift to the cities between seasons. Too often they are jobless in these 'between times'. They are probably no better and no worse than the population of city youth. But they need the Church, and they need it where they are—down town.

Some of our larger and older down town churches could do a mighty work with these young people if they had the staff to do it. The *whole Church* should be responsible for assisting them to get the right kind of staff and

to maintain the work. We have a small number of our own Canadian Presbyterian ministers specially trained for this sort of work. We have a larger number of men experienced in 'city missions' from the United Kingdom. These men should be enlisted along with laymen who could find a very useful outlet for their Christian zeal and abilities in this service.

In our over-all plan for *Outreach* let us make it possible to bring Christ to the people who live, work and play—down town!

MRS. H. M. COULTER

Knox Presbyterian Church, St. Catharines, Ont., suffered a great loss on August 27 when the wife of their minister, Edith A. Sinclair Coulter, died at St. Catharines. She had suffered much over a period of two years but the end came unexpectedly.

Many members throughout the Church will remember her as the first National Girls' Work-secretary appointed after Church Union. Girls' work was thriving throughout our Church but it had been disrupted and she restored the foundations. She married the Rev. H. M. Coulter in 1929 and became an outstanding leader in every branch of the work of the local Churches at Neepawa, Brampton, and latterly at St. Catharines. In addition to her duties in the manse and home Church, she continued to serve the Church in a larger sphere by her writings in "The Teacher" and various publications of the Board of S.S. and Y.P.S.

It is with this deep sense of loss that Knox Church, St. Catharines, records their profound gratitude for her remarkable life of service.



St. Andrew's Church, Southampton, at present without a minister, celebrated its centenary service in mid-August.

A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



Badges

EVERYWHERE on the streets we meet people wearing badges. Boys and girls are often seen wearing the three pointed Scout or Guide badge with the motto "Be Prepared". The three points of the badge remind them of their three-fold promise—To do their duty to God and the King, to help other people at all times, and to obey the law of their organization.

Besides these badges, youth display many other badges which tell all they meet that the wearer is a member of the Cubs, Trail Rangers, Explorers or Lone Rangers.

Nobody seems to be ashamed to own membership in these various organizations. Rather they are proud to display their badge. If they were ashamed they wouldn't wear the badge.

Christianity, too, has a badge. It is the badge of love. Jesus said: "By this shall all men know that ye are my disciples, if ye have love one for another."

By loving Jesus and other boys and girls we show that we are members in the greatest organization of all—His Church.

Aren't you glad that our Badge is LOVE? Are you wearing that badge?

Quiz For Boys and Girls

Many Bible stories are connected with roads. See if you can name these.

1. A star, Wise men and the road to
2. A traveller, a Samaritan and the road to
3. Jesus to his crucifixion took the road to
4. Saul was converted on the road to
5. Joseph was sold to traders on the road to

"Thank You"

SAYING "Thank you" to God is plain good manners. In the morning we ought to say "Thank you" to God for rest and protection during the night. At mealtime we should be mannerly enough to say "Thank you" for our food. When the day's work is done it is only gracious to say "Thank you" for a task and the strength to do it.

The ancient Jews had this proverb: "He who partakes of anything without giving thanks acts as if he were stealing it from God."



REV. JOSEPH MUCHAN

successful as an evangelist on the Bhil mission field in India, has been transferred, at his own request, to work among the East Indians and others on the British Guiana mission field. He and Mrs. Muchan left early in October for their new work where he will co-operate with the Rev. Allan Reoch in an intense evangelistic campaign.



MRS. JOSEPH MUCHAN

Letter From British Guiana

DEAR DAVID:

I guess you'd like to know about my chums. Well, there's a little boy we'll call Bright Eyes. His house is very close to ours. Their house has a Palm-leaf roof just like my play house. It was made new last year and we were so interested to see how the large seven-foot leaves were folded in half and tied with grass thongs unto the bamboo rafters. It makes a drier roof than our shingle one as it does not shrink in the heat. When the wind blows, the loose edges rustle softly and this helps Bright Eyes to go to sleep. This roof will last ten years and costs about twenty dollars.

Bright Eyes has just started to school. Mother says that he is very smart in the Bible class at school. Bright Eyes is interested in flying kites. His Big Brother is the best flyer around these parts. We had a Young People's Rally and kite display on Easter Monday and had about one hundred here—the sky was full of kites. Daddy is packing some to send to you.

Our neighbours and Heather and I play cricket and a little baseball which they call Rounders. They bat the softball with their hand. On moonlight nights about twenty children gather and play on our lawn. We teach them our games like Three Deep and they teach us their games.

"Kings" is the nick-name for a girl friend of ours. She looks like Topsy and is part black and part Portuguese. She is a clever girl, interesting and a true friend. She has taught us where to hunt turtle eggs on the beach. The other day a large sea turtle was found in a trench near our home church of Akashwani—it was about three feet across the middle. Those who found it will get a good sum of money for the shell.

One dear friend we have is Dor-Dor—a little East Indian girl of two and a half. Her mother leaves her with us while she works in the rice field.

Your pen pal,

Janet Andrew.

Answers To Quiz

- 1, Bethlehem. 2, Jericho. 3, Calvary. 4, Damascus. 5, Egypt.



Dedication of new electric organ at Dundalk. In the foreground is the choir director and organist, Mrs. Irene Fraser; the Rev. Albert E. Bailey, M.A., minister; the Rev. Walter McCleary, B.A., moderator of Orangeville Presbytery. In the background are Mr. George I Stocks, Jr., and Mr. George Hood Elders.

D. H. Palmer Photo

How Ontario Expands

By G. Deane Johnston

AT the turn of the century there was an east to west flow in population which led to a great extension of church activity on the Prairies and in British Columbia. The people were mostly farmers and, in consequence, the churches that were built were simple buildings to meet the needs of the village community.

The problem which faces us today is quite different for the stream of emigration is moving from country to city and from down-town areas of the city to new housing developments situated on the outskirts.

Around every city across Canada are large unchurched areas, mostly young families who work in industry or in white collar occupations. The CHRISTIAN OUTREACH campaign of our Church is designed to put churches into these areas into which young married couples have been moving in the last ten to fifteen years. The cost of building is very high and their needs cannot be met by the simple church structures built for small village communities, nor can we hope for them in their leisure time to erect churches by their own labour, since they have neither the time nor the manual skills for such projects.

In addition to this growing suburban urgency, in the past few years there has been a great development in Northern Ontario, where we have an increasing number of rapidly expanding mining areas. In these areas a steady

stream of our finest young men is flowing to supply the technical skills required in mining operations. Throughout this mining country our Church has little visibility at the present moment. It is hoped that through the CHRISTIAN OUTREACH campaign funds may be made available for the Home Mission section of our General Board to place new churches in strategic areas throughout Northern Ontario.



Coldstream Presbyterian Church with its seating capacity for 250 people is the first unit erected in a rapidly growing suburban area of Toronto where young parents are purchasing their homes. This unit was erected at a cost of \$50,000.

London Presbytery Plans Revitalization

LONDON — Plans to revitalize the extension work of the Presbyterian Church were discussed on September 28, by the London Presbytery. The London quota for *Christian Outreach* is \$40,000, and this money will be used to build much-needed churches and Sunday schools. The population increase in urban areas in recent years has been tremendous. Half a century ago, Canada's population was 75% rural and 25% urban but now the mass movement of people is to cities and towns. The Rev. William Sutherland, Dutton, and Fred Howson of London were appointed co-chairmen of a ten-man *Christian Outreach* Committee.

Dedicate Church

TORONTO — On September 9, the new Coldstream Church at Bathurst and Coldstream, was dedicated by the Presbytery of West Toronto. This cause was organized three years ago by the Rev. J. B. Thomson, the present minister, who was then director of Church Extension in the undivided presbytery of Toronto. The dedication was conducted by the Moderator of West Toronto Presbytery, the Rev. Ross K. Cameron, M.A., and others assisting in the service were the Rev. A. A. Lowther, who delivered the sermon; the Rev. D. M. Kerr, the Rev. D. P. Rowland, and the Rev. J. B. Thomson.

The cost of this church will be about \$50,000, and already over 100 children are attending the Sunday School and the membership has reached 200.

Church Redecorated

WINCHESTER—St. Paul's Presbyterian Church was rededicated on August 12, after undergoing extensive renovations to the interior. The service of dedication was conducted by the minister, the Rev. William Reid, who

gave a brief history of Presbyterianism in Winchester since the first service was held in 1857. Guest speaker was the Rev. Wallace MacKinnon of Moose Jaw, Saskatchewan, who was a former minister of this congregation. The Ladies' Aid Society, apart from the special offering taken at the dedication, have been responsible for the cost of the complete redecoration of the interior and the new lighting fixtures that have been installed.

Presbytery Plans For Christian Outreach

OTTAWA—The Ottawa Presbytery was organized on September 28, to reach their allocation of \$45,000 for *Christian Outreach*. A special committee was appointed to arrange a dinner for representatives from the various congregations on October 15. Dr. A. Ian Burnett was appointed chairman of this committee.

STOP PRESS NEWS

The first congregation in Canada to reach its "Christian Outreach" allocation is the Italian Presbyterian Mission, Hamilton, Ont. Their allocation was fully subscribed and fully paid on October 7.

FOR SALE

Historical booklet of St. Andrew's, Avonmore, Glengarry Presbytery. Over 50 pages of history, pictures and anecdotes. Published on 75th anniversary. Price \$1.00. Apply to Rev. D. C. MacDonald, Avonmore, Ont.

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Vernon and Gloucester, Ont. Fast developing suburb of Ottawa. Offers real opportunity to build fine suburban congregation. Stipend \$2,300 and manse. Write Rev. Colin F. Miller, 164 Clemow Ave., Ottawa, Ont.

Cushman Memorial Church, Hull, and St. Andrew's Church, Aylmer, Quebec, good opportunity for energetic minister. Modern manse. Stipend \$2,500 plus good car allowance. Apply Interim-Moderator Rev. J. Logan-Vencta, 146 Carling Ave., Ottawa.

CHURCH FURNISHINGS WANTED

A new mission congregation owing to the rising cost of materials finds it difficult to finance the furnishings for their new building. Any congregation having furnishings available, even odd chairs, write to Thos. A. Campbell, Box 16, Kinnaird, B. C.

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By New St. James, London. Application stating age, qualifications and experience should be mailed to New St. James Presbyterian Church, Oxford and Wellington Sts., London, Ontario, attention C. C. Smith.

STENOGRAPHER NEEDED

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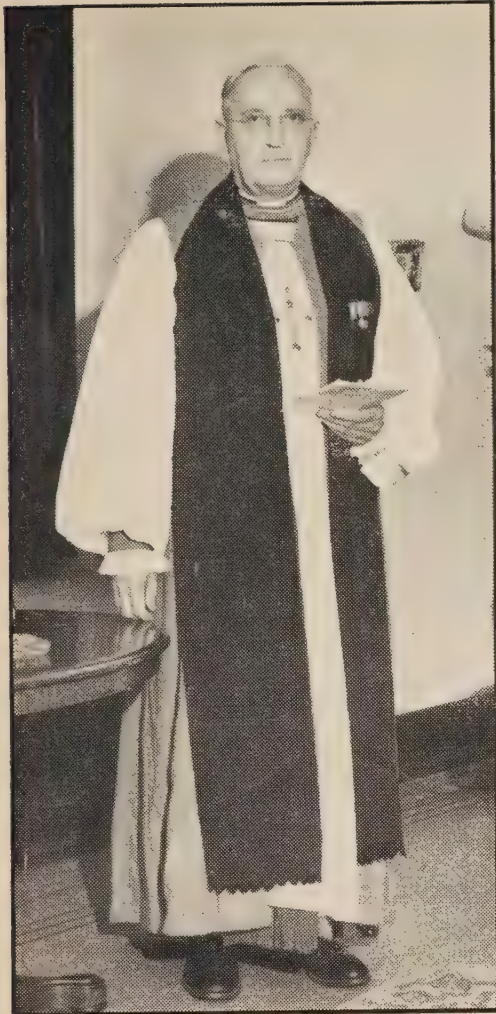


Photo by W. Atkin.

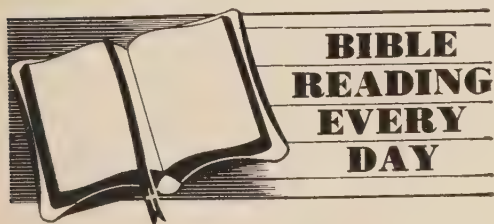
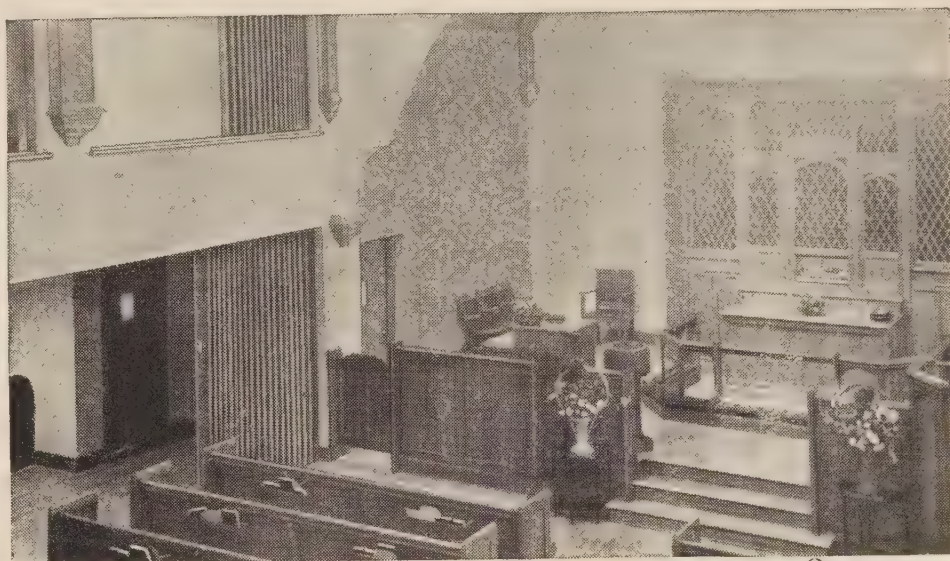
The Most Rev. Walter F. Barfoot, D.D., Archbishop of Edmonton, who was recently elected by the Synod to the responsible post of Primate of All Canada.

November 22—Luke 8: 43-48.
November 23—Luke 9: 1-9.
November 24—Luke 9: 28-36.
November 25—Luke 9: 46-62.
November 26—Luke 9: 37-45.
November 27—Isaiah 6: 1-8.
November 28—Isaiah 3.
November 29—Luke 10: 1-16.
November 30—Luke 10: 17-24.
December 1—Matthew 28: 16-20.
December 2—Acts 1: 1-9.

First Meeting of Presbyterian Fellowship

TORONTO—The Presbyterian Fellowship of the University of Toronto

held its first meeting on September 30. After a buffet supper at the Missionary and Deaconess Training School, the group had a devotional hour at Knox College Chapel. Following this an informal meeting was held in the Girls' Residence at Wymilwood. The president of the Fellowship, Walter Donovan, outlined its purpose, namely, that Presbyterian students might become better acquainted with one another and with their Church, and to give them an opportunity to find their place in the life of the Church. These fellowship meetings will be held on the last Sunday of each month at 7 o'clock. Announcements of place and speaker or event will be found in *The Varsity*.



November 1—Luke 6: 27-42.
November 2—Luke 6: 43-49.
November 3—Acts 7: 54-60.
November 4—1 John 1.
November 5—Luke 7: 1-10.
November 6—Luke 7: 11-18.
November 7—Luke 7: 19-35.
November 8—John 1: 15-28.
November 9—Matthew 11: 1-6.
November 10—Matthew 11: 7-15.
November 11—John 15: 12-20.
November 12—Exodus 32: 30-35.
November 13—Jeremiah 31: 31-40.
November 14—Luke 7: 36-50.
November 15—1 Timothy 1: 5-17.
November 16—John 8: 1-11.
November 17—Psalm 103: 1-13.
November 18—Romans 5: 12-21.
November 19—Luke 8: 19-25.
November 20—Luke 8: 26-40.
November 21—Luke 8: 41, 42, 49-56.

November, 1951

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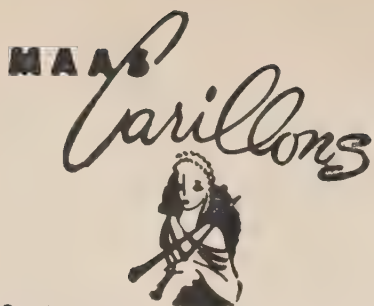
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VACANCIES

Synod of Maritime Provinces:

Belfast, P.E.I., Rev. G. C. Webster, Zion Manse, Charlottetown.
Dalhousie, N.B., Rev. E. H. Bean, New Mills, N.B.
Grand River, N.S., Rev. F. Clarke Evans, Sydney Mines, N.S.
Kensington, P.E.I., Rev. D. A. Campbell, New London, P.E.I.
Marshfield, P.E.I., Rev. Donald Nicholson, Clyde River, P.E.I.
Murray Harbour North, P.E.I., Rev. F. N. Young, Montague, P.E.I.
North River, N.S., Rev. Charles A. MacDonald, Trout River, N.S.
Thorburn, N.S., Rev. John A. Simms, Barney's River, N.S.

Synod of Montreal and Ottawa:

Chesterville, Ont., Rev. Eric Larsen, South Mountain.
Iroquois, Ont., Rev. Wm. Fitzsimons, Cardinal.
Lochwinnoch, Ont., Rev. T. DeCourcy Rayner, Almonte.
Maxville, Ont., Rev. Robertson Millar, Martintown.
Town of Mount Royal, Que., Rev. J. M. Kik, 4066 Northcliffe Ave., Montreal.
Vernon, Ont., Rev. Colin F. Miller, 164 Clemow Ave., Ottawa.

Synod of Toronto and Kingston:

Caledon East, Ont., Rev. John F. Nute, Box 67 Orangeville.
Cannington, Ont., Rev. L. Shein, Ph.D., Woodville.
Englehart, Ont., Rev. E. J. Kerr, New Liskeard.
Markdale, Ont., Rev. A. E. Bailey, Box 131, Dundalk.
Newmarket, Ont., Dr. Wm. Orr Mulligan, 57 Spruce St., Aurora.

Synod of Hamilton and London:

Carluke, Ont., Rev. A. N. McMillan, Caledonia.
Dutton, Ont., Rev. Jas. K. West, 25 Horton St., St. Thomas.
Hamilton, Ont., Chalmers, Rev. Charles Carnegie, 6 Brant St., Hamilton.
Hensall, Ont., Rev. D. R. Sinclair, Exeter, Ont.
London, Ont., Chalmers, Rev. O. G. Locke, 610 Hamilton Rd., London.
St. Mary's, Ont., First, Rev. G. M. Lamont, Mitchel.
Southampton, Ont., Rev. John Hart, Port Elgin.

Synod of Manitoba:

Boissevain, Man., Rev. H. Lloyd Henderson, 48 Lyon St., N.E., Portage la Prairie.

Synod of Saskatchewan:

Assiniboia, Sask., Rev. G. A. Cunningham, 1073 Athol St., Regina.
Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.
Melfort, Sask., Rev. R. T. Hall, Box 272, Tisdale.
Wilkie, Sask., Rev. I. R. Carroll, 9 Clinton Court, North Battleford.

Synod of Alberta:

Banff, Alta., Rev. V. W. Raison, 635-19th Avenue, N.E., Calgary.
Brownvale, Alta., Rev. G. A. Davidson, Box 1032, Grande Prairie.

Synod of British Columbia:

New Westminster, B.C., Gordon, Rev. W. D. G. Hollingworth, 3312 Royal Oak Ave., South Burnaby, Vancouver.
North Vancouver, B.C., Dr. J. B. Skene, 1100 Thurlow St., Vancouver.

INDUCTIONS

Bekevar, Sask., Rev. Gyozo Orth, August 24, 1951.
Boularderie, N.S., Rev. Roderick MacLeod, September 11, 1951.

Calgary, Alta., St. Andrew's, Rev. John MacLeod, B.D., September 7, 1951.

Cranbrook, Ont., Rev. Wm. M. Hyndman, B.A., September 7, 1951.

Dundas, Ont., Knox, Rev. W. Graham Smith, B.A., October 11, 1951.

Hamilton, Ont., Knox, Rev. Wm. K. Palmer, M.A., October 9, 1951.

Molesworth, Ont., Rev. R. J. Boggs, B.A., September 25, 1951.

North Bay, Ont., Rev. A. R. Hancock, Th.M., September 11, 1951.

Warton, Ont., Rev. W. A. McLeod, September 21, 1951.

CLERKS OF PRESBYTERIES

Kootenay, B.C., Rev. L. S. van Mossel, 406 Robson St., Nelson, B.C.

Orangeville, Ont., Rev. George Aitken, Hillsburg, Ont.

Victoria, B.C., Rev. John McTurk, 377 Robson St., Nanaimo, B.C.

Stop — Press Items

VACANCIES

Aylmer, Que., Rev. J. Logan-Veneta, O.B.E., 146 Carling Ave., Ottawa.

Hamilton, Ont., Chalmers, Rev. Charles Carnegie, 6 Brant St., Hamilton.

RETIRED

Rev. R. G. Stewart, Carluke, Ont., September 30, 1951.



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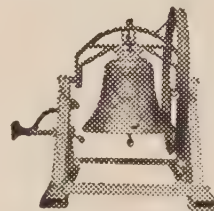
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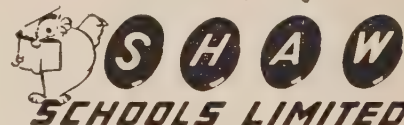
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Hawkesbury, Ont., Dr. Robert Good, 345
Bronson Ave., Ottawa.

PRESBYTERIAN RECORD

Memorial Window Is Dedicated

TORONTO — At Glenview Presbyterian Church on Sunday morning, September 23, a stained glass window was dedicated in loving memory of Mr. and Mrs. James Logie. The window was presented by Mrs. W. S. Dodds, a daughter, on behalf of the family and received by Mr. William Collier, Clerk of Session. Dr. Kenneth Glazier preached the sermon and conducted the dedication service.

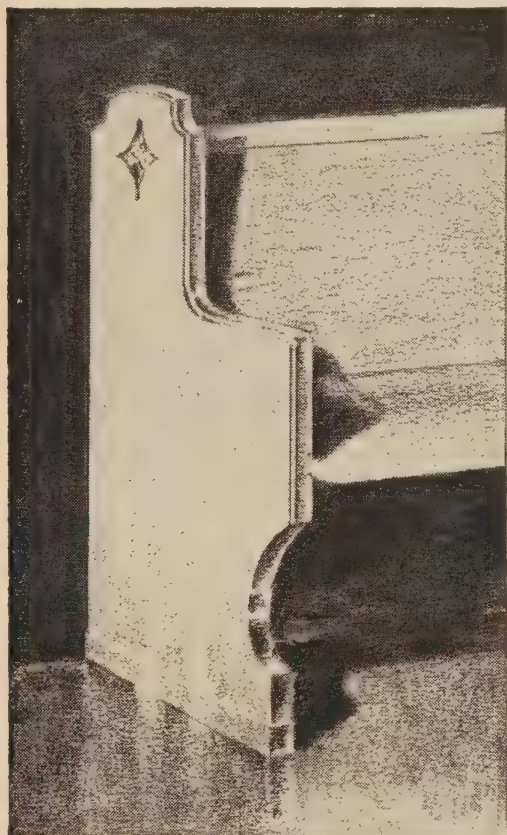
It was in the home of Mr. and Mrs.

Logie that Glenview congregation was organized on January 11, 1925. Mr. Logie was a member of the first Session and till his death in 1949 a devoted and much loved elder. Mrs. Logie was the first president of the Glenview Auxiliary Women's Missionary Society. Both Mr. and Mrs. Logie were active in every good work for Glenview and the larger interests of the Church.

Faithful Members Receive Gifts

ASSINIBOIA—The congregation of

St. Andrew's Church held a farewell gathering on July 6 for Mr. and Mrs. W. W. Stewart, who have since moved to Vancouver. Mr. Stewart has been Clerk of Kirk Session since 1913, when the church was organized, and was for many years superintendent of the Sunday School. Mrs. Stewart since 1916 has taken a vital interest in the W.M.S., the Sunday School, the Ladies' Aid, the Presbyterian Record, and the choir. The honoured guests were presented with suitable gifts that will remind them of their years of service in Assiniboia.



**IF YOU ARE PLANNING FOR A
DIVIDED CHOIR CHANCEL . . .**
you should also bear in mind:

1. There should be at least eight feet of space between the choir screens to provide a suitable setting for altar, communion table or baptistry (according to your denomination) as the visual focal point.
2. The positioning of the organ console requires a lot of study in relation to the rest of the chancel. It must be well located for efficiency—but must not dominate the planning.
3. The pulpit should be designed as a thing of beauty—and be located for best acoustical effect.

Clip and file this advertisement for future reference

ONE OF THESE DAYS...

*your congregation may wish to replace your
present pews—or, perhaps, may be planning
to build a new Church...*

*When that time comes, keep in mind:

1. If it is a *new* Church, tell your Architect the number of people you wish to seat, as well as details of location.
2. Don't ask him for plans and drawings until you have settled on the maximum seating you *must* have—not what you hope you may have.
3. When calculating what area you will need, or what your present area will provide in modern seating, remember that most communities will require a centre aisle that is at least 48 inches wide, side aisles that are 36 inches, and wall aisles not less than 21 inches. . . . In some of the larger centres the local building codes may specify greater aisle width. Check these carefully.
4. Pews must be spaced at least 31 inches apart if a 14 inch seat is used, 32 inches for a 15 inch seat, while a minimum of 33 inches is required where kneelers are specified.
5. Allow 18 inches of pew length per person for pews which are nine feet long or over. Pews seating five adults must be at least 7' 9", while pews for four require 6' 6" of length.

If you desire further data and information about the furniture for your Church, chancel or chapel, feel free to call upon the wide experience possessed by Valley City's designers and craftsmen . . .

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Hungarians Open Church

(Begins on page 317)

Pongor, Toronto, who gave his services free as a thankoffering for the fact that he and his family had been safely transferred from behind the Iron Curtain.

The church is a beautiful sanctuary erected unto God, and is built Gothic style with a maximum seating capacity for 390. The pews are of white ash and the auditorium has a very light effect. The seating arrangement for the choir is in the gallery and the pulpit is built to the furthest wall. There is a full basement with modern kitchen and an automatic oil heater has been installed.

The total cost of the church is \$37,000, of which the congregation has already paid \$15,000 and pledged themselves to pay another \$3,000 by the end of 1951. There is a mortgage of \$11,000 on the building and it is hoped to receive from the *Christian Outreach Campaign* another \$8,000. The Rev. Laszlo Borsay is delighted with the progress that has been made up to the moment.

Christian Outreach Begun by Presbytery

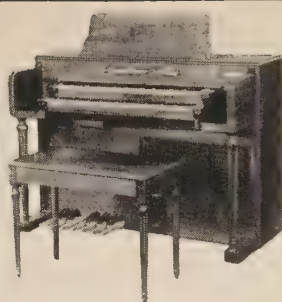
MORRISTON — At a meeting of Guelph Presbytery, the Rev. Finlay G. Stewart of Kitchener presented a request to begin a Sunday School in the Churchill Gardens suburb on the eastern outskirts of Kitchener. The property measures 423' x 100' and the presbytery rejoices in this new effort of **Christian Outreach** commencing in their own presbytery. No new congregation has been started since St. Andrew's, Galt, was organized in 1916.

The presbytery also approved of the preaching mission commencing on November 12, in St. Andrew's, Guelph, when Dr. A. Ian Burnett of St. Andrew's, Ottawa, will be the special evangelist.

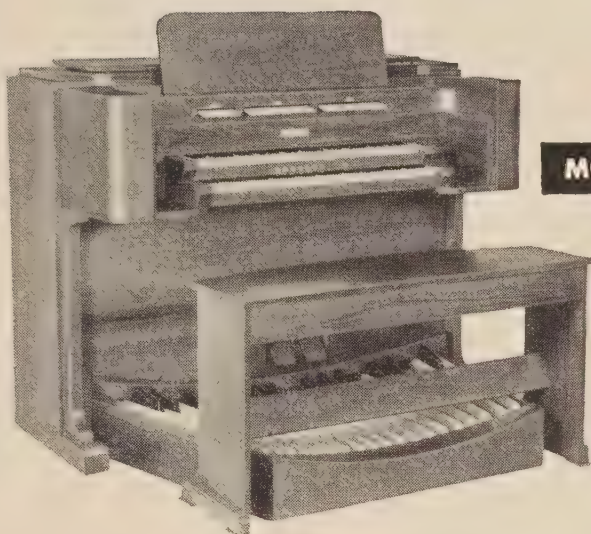
Celebrate 100 Years

SOUTHAMPTON — Southampton Presbyterian Church began in the year 1851 when the Rev. James B. Duncan and his uncle Alexander McNab, arrived in Southampton on August 5. That same year Southampton became a mission station of the Presbyterian Church. One of the outstanding ministries in this congregation was that of the Rev. Andrew Tolmie who was inducted in 1862 and ministered to the united Presbyterian congregations for a period of 35 years. The centenary services were held on August 5, when the special speaker for the occasion was Professor David W. Hay of Knox College, Toronto. Dr. Hay was assisted by the minister, the Rev. John MacLeod, who has since been called to St. Andrew's Church, Calgary, Alberta. The congregation hopes to be settled soon since it has entered its second century.

MODEL #10



MODEL #30



MODEL #20



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Model 10, with self-contained speakers... \$1495

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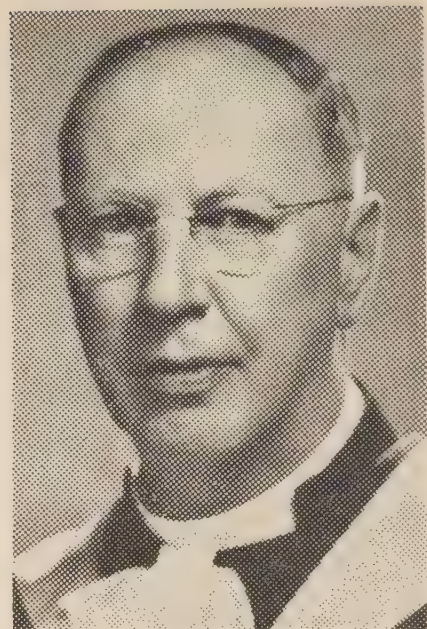
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REV. NORMAN D. KENNEDY, M.C., D.D. *The Moderator of our Assembly who is a veteran of World War One in which he was decorated by H. M. the King, has been chosen to go to Korea by the Canadian Government, along with the staff chaplains, army, navy and air force, the denominational heads of the larger denominations in Canada, have been chosen to visit the troops. The party will travel by air and will take some time on the Korean front. Queen's University conferred the D.D. on the Moderator on October 19.*

The 1952 Presbyterian Calendar

THE Presbyterian Church Calendar has been a fine thing from its inception... superior in art work and in compilation. But this year it's special—it's all our own.

In other years we were glad to share with the Baptist Church in the production of the calendar. We felt, however, that we were losing an opportunity to emphasize our own Church life and work. This year we are on our own and all the colour plates as well as the 'black and whites' have been taken by workers in our own work—around the world. The colour pictures are particularly beautiful, fine enough to frame.

The calendar committee is anxious to have the calendar in every home. These calendars are beautiful; they are useful; and they 'tie us all together.'

St. Enoch's Church, Hamilton, offers free a Communion set for 108 complete with glasses and trays, to any needy congregation. Write:—Rev. Mariano Di Gangi, 35 Rosslyn Avenue North, Hamilton, Ontario.

MISS MARY MCGREGOR

St. Andrew's, Streetsville, lost its oldest member by death when Mary McGregor passed away in her 95th year. Her parents came to Canada from Scotland over one hundred years ago and settled in Trafalgar township. She joined St. Andrew's on January 29, 1881, and has held continuous membership for over 70 years. Her homestead was the scene of many happy gatherings where her neighbours in the community loved to enjoy the sweetness of her presence. One brother, the Rev. Malcolm McGregor, M.A., was editor of the "Presbyterian and Westminister" from 1901-1910. Her death closes a chapter in pioneer history in this community.

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These, and many more actual beliefs of Roman Catholics which they deny are taught and held, are proven by the actual reproductions in our booklet, The REAL Truth About Roman Catholics. 24 pages.

Ten cents each - 15 for \$1.00 - 100 for \$5.00

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Women's Association Purchase Organ

TORONTO—The Rev. C. J. St. Clair Jeans, Jr., minister of Melrose Park Church, states that the congregation has received a great deal of pleasure from the music of the new organ. This organ was purchased by the Women's Association of the church and has assisted greatly in the service of praise. On the Sunday that the organ was dedicated, the minister's father, Dr. C. J. St. Clair Jeans of Waddington Scotch Presbyterian Church, Madrid, New York, preached an appropriate sermon, and baptized his little granddaughter, Norma Ann. This congregation entertained the Presbytery of East Toronto at the October meeting.



One Copy Or Many

Translators are at work in 175 languages. In 45 of these no Scriptures have yet been printed. Thirty-one New Testaments and eight Bibles are near completion.

But translation is only the beginning. It may be years before the manuscript copy can be multiplied into eagerly awaited books. How long it will be depends on the support the Bible Society receives from church people.

A gift through your local Branch or Auxiliary can help turn one copy into many.

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In Memoriam

JUSTICE GEORGE GEDDIE PATTERSON

There was interred on September 13, Judge George Patterson, a Christian scholar and church leader who had passed away that week. During his life he made a great contribution to the church in New Glasgow and to the Presbyterian Church as a whole. The address at the funeral service was given by Dr. W. McCulloch Thomson. Representatives from the Church, the Law, the University and the Government gathered to pay their last tribute to Judge Patterson, who had been a great Church historian and worthy member of the Presbyterian Church. He was baptized by the late Dr. John Geddie, the first foreign missionary of our Church. His father made a remarkable contribution as a religious historian.

FRANCIS FERGUSON BURPEE

One of the outstanding elders of St. Andrew's Presbyterian Church, Ottawa, Francis Ferguson Burpee, died on September 20. Mr. Burpee was 77 years of age. He was appointed to the eldership in 1927 and served on both the temporal committee and the session for a period. During the past 21 years he has been the clerk of session and faithfully filled his duties with great fidelity and rich enthusiasm. The Christian church was the greatest thing in his life and he spared no pains to see that St. Andrew's gave its faithful witness in the centre of Ottawa. All the commissioners who attended the General Assembly last June will remember his genial personality and his great care for everyone during the meetings of Assembly. He is survived by one son and one sister.

COLIN McMILLAN

One of God's saints died on September 8, when Colin McMillan passed away in his 86th year. He had been an elder for almost 60 years in Dromore and Holstein, prior to coming to Dundalk. Mr. McMillan never missed a service of worship, and his kindly, sympathetic manner and cheerful smile will be long remembered. He is survived by his wife and one son, Alex, an elder in Erskine Presbyterian Church, Dundalk.

ROBERT SHORTREED

The Blyth Presbyterian Church lost by death Robert Shortreed on September 11. He was in his 77th year. Mr. Shortreed had been Clerk of Session for a long period and had represented this church in the larger courts of the church with great fidelity. He was most devoted in his attendance on the House of God. Surviving are one son and one daughter.

MRS. S. D. MacPHEE

Mrs. Mary E. MacPhee, widow of the late Rev. S. D. MacPhee, died on July 21 at the home of her son at Elgin, Ontario. Following the death of her husband, whose last charge was Avonmore, she remained there until five years ago. Mrs. MacPhee took a keen interest in the Women's Missionary Society as well as the other organizations of the church. The funeral service was held in St. Andrew's Church, Avonmore. Surviving are one son and two daughters.

WILLIAM J. MCKERROLL

St. Andrew's Presbyterian Church, Owen Sound, lost one of its eldest members by death, William J. McKerroll. Mr. McKerroll was a faithful and ardent Presbyterian throughout his whole life. His death on September 24 removed from St. Andrew's congregation one who will be long and favourably remembered.

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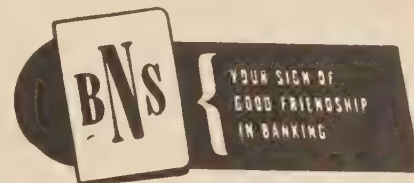
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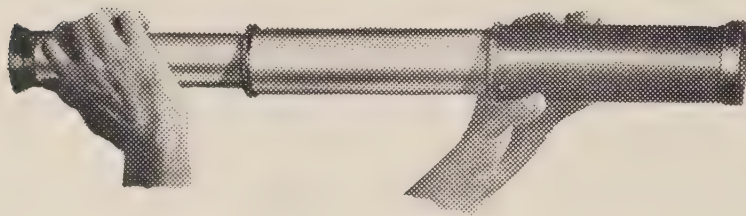
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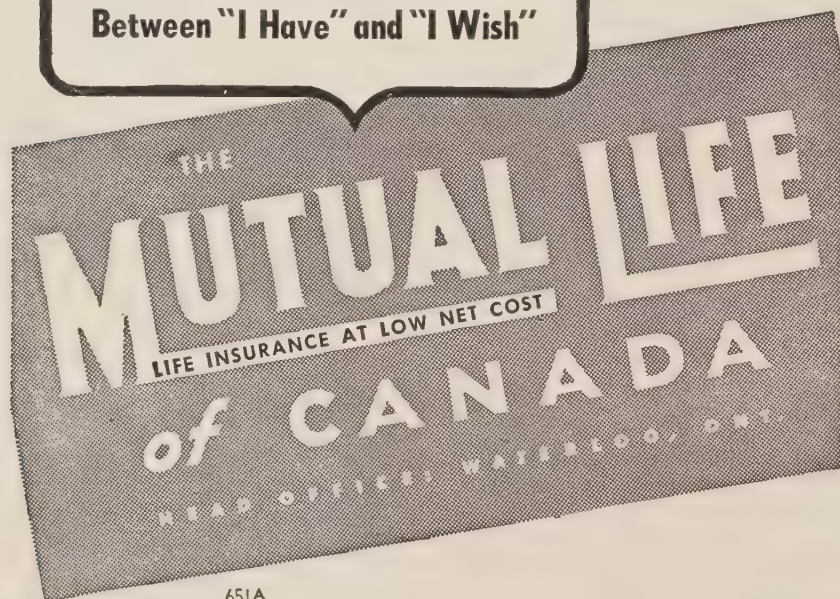
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How Canada Remembers

(Begins on page 307)

by chance, was her father's name at the top of the page.

BUT the Chamber is more than a memorial: it is a never-to-be-forgotten story told in glass and stone. Around the walls, on stone plaques, is carved a history of the Great War. There are pictures in stone, too—one shows the first contingent of the Canadian Army sailing out of Gaspé Bay in 1914; another, the ruins of a badly shelled French town. The three windows, in soft shades of purple, the color of kings, depict the call to arms, the gathering of the forces in Britain, and the coming of victory.

But Canada did not stand alone in the Great War and in the building of this Chamber, too, her loyal allies had a part. The floor was made of material brought from the battlefields of France and inset in it, in letters of brass, are the names of famous battles of 1914-18—Ypres, Vimy Ridge, Hill 70. The black basalt that forms the base of the altar was Belgium's gift; England gave the altar stone itself.

Back in 1916, when the war was still raging, our Parliament Buildings were burned down. When architects drew the plans for the new buildings, they made the tall, slender Peace Tower the central feature. And in that Peace Tower, just above the main door, space was set aside for a Chamber of Remembrance. It was 1928 before the Chamber was finished. Those who worked on it were determined that no one who had a part in the war should be overlooked. Somewhere in that small room you will find the badges of all the corps, divisions, and unit troops who served, carved in stone. Even the animals are not forgotten. As you go into the Chamber you will see them in stone over the main doorway—the horse, the mule, the dog, the carrier pigeon, the rat, and even the humble little mouse, which was used by the tunnel-makers. Some day, I hope, each one of you will visit Ottawa and see it for yourselves. I think you will feel, as I did, that there, amid the quiet and beauty,

*"In glorious hope their proud and
sorrowing land*

*Commits her children to Thy gracious
hand."* ★

MEMORIAL WINDOWS

Colonial Art Glass Studios

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Students Prepare For Full Time Service

GODERICH — Knox Presbyterian congregation honoured three young people preparing for full time service in the Church. Peter Walter and Brown Milne are commencing their studies for the ministry and Miss Ida White, preparing to go to India, will enter the Deaconess Training School. Mr. George Schaefer, Clerk of Session, presented Bibles to each of the young persons leaving for school.

Anniversary Held And Elders Inducted

ELDON STATION—The anniversary services of Eldon Station were held on September 9, when the Rev. John Riddell of Port Perry conducted both services. The Kirkfield and Glenarm choirs conducted the praise morning and evening, respectively. Three new elders were inducted at the Bolsover congregation on September 16; William Blair, Samuel Stanley, and George McNabb. The Rev. A. S. MacLean is minister.

Young People Hold Rally

The Presbytery of Saugeen held its first Presbyterian Young People's Fall Rally in several years at Knox Church, Palmerston, over the weekend of September 29-30. Miss Margaret Robertson, London; Miss Muriel Baldwin, Toronto; Miss Betty Isbister and Mr. George Malcolm of Toronto, attended the rally and led in the programme. The Rev. J. D. C. Jack, Stayner, preached at both services on the Sunday. Many churches in the presbytery cancelled their evening services that their congregations might attend.

Congregation Celebrates Ninetieth Anniversary

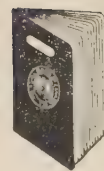
NORTH MORNINGTON — The 90th anniversary of the founding of this congregation was celebrated on Sunday, September 30, when large numbers gathered to commemorate this event. The Rev. A. Nimmo of St. Andrew's Presbyterian Church, Wingham, was anniversary preacher for the day and the Rev. H. Pritchard of Atwood shared in the evening service. The newly organized Y.P.S. choir of Burns Church, Milverton, and North Mornington led in the service of praise. The minister is the Rev. J. W. Williams.

New Electric Organ Dedicated

HILLSBURG — An electric organ was dedicated in St. Andrew's on July 8 by the minister, the Rev. Dr. George Aitken. The organist, Mrs. William Rathbone, directed the choir in appropriate selections. The minister's subject was, "The Sound of the Organ," based on II Chronicles 5: 13. The evening service had an address by Mr. D. Penny of Toronto on the building of an organ.

November, 1951

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is the most
important part
of what you earn



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TORONTO

I. Q. ON JEWS AND JUDAISM

By Rev. M. Zeidman

(Copyrighted)

JEWISH FIELDS WHITE UNTO HARVEST

Q.—What are the signs that the Jewish field is ready to harvest?

- A.—(1) An unprecedented desire for both the Old and New Testament Scriptures.
(2) An unparalleled tolerance of the missionary, and a readiness to hear the Gospel of love as taught by the Lord Jesus Christ.
(3) A most unusual spirit of co-operation and desire that the children be taught Christian hymns, and instructed in Bible teaching.

Q.—What other indication is there that the Jews are ready for the Christian Evangel?

A.—Jewish intellectuals are finding Judaism, both Orthodox and Reform, inadequate for their spiritual needs and aspirations. The following frank confession of a Jewish writer who gave up Communism only to find that Judaism has nothing to offer, illustrates the need of the Jew, and the God given opportunity for Christians to present Christ in all His fulness to those who hunger and thirst for things spiritual. He describes the hollowness of Judaism thus:

"In the orthodox shuls, the chasidic fire, the old unity of devotion are moribund beneath an emphasis on Kashruth, and the endless pilpul, long since turned into a substitute for any moving faith. In the Reform Temples, the glib young Rabbi, with his tags from Freud, his sociological jargon, speaks his conviction that God is a "cosmological blur". Like the more debased Protestant Churches, the Temples have tended to substitute "social service" for religion . . . These conditions do not prevail universally, of course, but in general, American Judaism has made everything its center but God: amateur psychoanalysis, collecting money for the Jewish Appeal, hating all Germans, worshipping force, bowing down before a revived nineteenth century nationalism."

From personal experience, being Hebrew ourselves, we at the Scott Mission believe that Jesus Christ can satisfy every longing Jewish heart: that there is no other name under heaven given among men whereby we must be saved, save Jesus. If you, dear reader, believe the same, you will want to support the aggressive and successful non-denominational faith work of the Scott Mission with your fervent prayers before the Throne of Grace. Thank you and God bless you.

Our ministry of the Gospel of love reaches Jews in many countries of Europe, in Israel, and in Canada. For further information and our "free of charge" quarterly magazine write to:

Rev. M. Zeidman, The Scott Mission, Inc., 502 Spadina Ave., Toronto 4, Canada.

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Coast to Coast Broadcast
Church of the Air—Every Sunday, 4.30-5.00 p.m.
CJBC—4.30 p.m., Nov. 18, Rev. David McCullough,
Oakwood Presbyterian Church, Toronto, Ont.
National Sunday Evening Hour—Over CBC
Network 7 o'clock p.m. Every Sunday Evening.
CBC—World Church News—Every Saturday 1.30
p.m.
CBC Network—1.30 to 2 p.m. each Sunday, "The
Way of the Spirit."
CBL—Morning Devotions 8.15 a.m., Week of
Nov. 12, Rev. J. C. Hay, Leaside Presbyterian Church,
Leaside, Ont.
CBM—Montreal, Que., 11 a.m., **CJAD**—7.30 p.m.,
Nov. 11, Knox Crescent and Kensington Church.
CFAB—Windsor, N.S., 11 a.m., (Every Fifth
Sunday), (A.S.T.)
CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday,
(C.S.T.)

CFCH—North Bay, Ont., 11 a.m., Every Fifth
Sunday.
CFCO—Chatham Presbytery, 1.15 p.m., Every
Sunday.
CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk
of St. James, Second Sunday each month, (A.S.T.)
CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's,
Fourth Sunday each month.
CHEX—Peterborough, Ont., 11 a.m., St. Paul's,
First Sunday each month.
CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian
Church, Third Sunday each month.
CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's
and Third Sunday Paterson Memorial each month.
CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet
Hour" from First Presbyterian Church, (P.S.T.)
CJCA—Edmonton, Alta., 11 a.m., First Presbyterian
Church, Second Sunday each month, (M.S.T.)
CJBC—Toronto, "Prelude to Worship," Every
Sunday at 10.05 a.m.
CJDC—Dawson Creek, B.C., Every Sunday 5 p.m.,
Rev. George Dobie, Fort St. John, (M.S.T.)
CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's,
Second Sunday each month.
CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's,
Fourth Sunday each month.
CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church,
Every Sunday.
CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First
and Fourth Sundays, (P.S.T.)

CKBB—Barrie, Ont., 11 a.m., St. Andrew's Church,
First Sunday each month.
CKBI—Prince Albert, Sask., 11 a.m., St. Paul's
Second Sunday each month, (M.S.T.)
CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's,
Every Sunday.
CKIC—Sault Ste. Marie, Ont., 11 a.m., West-
minster Presbyterian Church, Every Fifth Sunday.
CKNB—Campbellton, N.B., 11 a.m., Knox Church,
Third Sunday each month, (A.S.T.)
CKNX—Wingham, Ont., 11 a.m., Second Sunday,
7 p.m., Fourth Sunday each month.
CKOK—Penticton, B.C., 11 a.m., St. Andrew's
Church, Third Sunday each month, (P.S.T.)
CKPC—Brantford, Ont., 11 a.m., Central Presby-
terian Church, Third Sunday each month.
CKSF—Cornwall, Ont., 11 a.m., First Sunday,
7 p.m., Third Sunday, each month.
CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday
each month.
CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's
Presbyterian Church, Every Friday.
CKX—Brandon, Man., 11 a.m., First Presbyterian
Church, Fourth Sunday each month.
CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time),
St. Matthew's. Every Fourth Sunday.
All times given are Eastern Standard Time except
where otherwise stated.

PERSONALS

THE Rev. Dr. J. Keir Fraser of Alberton, P.E.I., celebrated on August 26, the 60th anniversary of his ordination. This ordination took place in Alberton 60 years ago. Dr. Fraser served various congregations such as Knox's Church, Galt, and hopes to reside during the winter in Charlottetown. Congratulations to Dr. Fraser on this remarkable attainment! . . .

The **Rev Dr. Colin M. Kerr**, on account of ill health has resigned from St. Andrew's Presbyterian Church, Duncan, B.C. He and Mrs. Kerr will be greatly missed. . . . **Mr. Tom McKendry**, student missionary at Wainwright, Alberta, has been stricken

with a serious illness which will prevent him continuing his studies for the ministry and his work at Wainwright, until he has completely recovered. . . . The **Rev E. A. Hunter** has arrived from Northern Ireland to take charge of the Newcastle, Derby, Millerton and McKinleyville field in New Brunswick.

Dr. John McNicol, President Emeritus of Toronto Bible College, addressed the students on the morning of his 50th year of teaching in mid-September. . . . The **Rev. R. J. Boggs, B.A.**, from County Down, Northern Ireland, was inducted on September 27 to the charge of Molesworth and Gorrie. . . . Knox Presbyterian Church, Stratford, whose minister is the **Rev. D. B. MacKay**, decided at a congregational meeting to make extensive alterations on their church building at an estimated cost of \$160,000. . . . The **Rev. William Graham Smith, B.A.**, of Ravenhill

Presbyterian Church, Belfast, Northern Ireland, was inducted into Knox, Dundas, on October 12. . . . A unanimous call was extended from Bluevale and Belmore to the **Rev. Matthew Bailie, B.A., B.D.**, of Downpatrick, Northern Ireland.

Dedicate Electric Organ

MOOREFIELD—During the three months that the Rev. William Reynolds was stated supply in this congregation he inspired the people to install an electric organ. The funds for the organ were raised by the ladies of the church and the new instrument was dedicated by the Rev. William Reynolds, stated supply, on September 16. Guest preacher for the occasion was the Rev. G. H. Young, M.A., of Palmerston.

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By William Allen Knight

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THE MAN WHO FOUND CHRISTMAS

By Walter Prichard Eaton

The story of a city cynic and a Christmas spent in the country.

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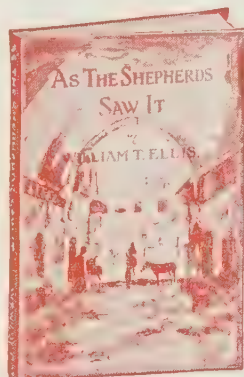
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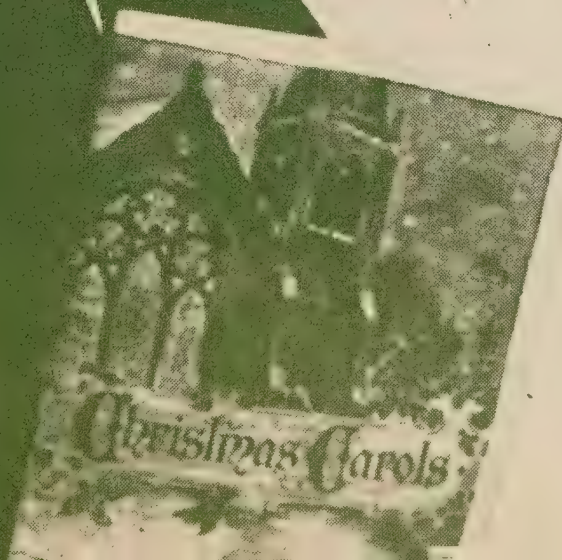


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DECEMBER, 1951 TORONTO LXXVI—No. 12

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Goodwill To Men"



THE PRESBYTERIAN RECORD

Established 1876

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The Christmas Prayer is by T. H. B. Somers
of Charlottetown.

All contributors are reminded that the issue of the Record goes to press on the 5th day of the month preceding publication.

Great Thoughts

FOR unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

Isaiah 9: 6.

We are aware of the many dangers by which the peace of the world is threatened. These dangers can be met only in part by agreements of the kind signed at San Francisco. The peace for which we pray will require of Christians everywhere the individual and cooperative practice of those virtues by which nations and peoples are reconciled to one another and to God.

Henry Knox Sherrill.

Whenever you raise the level of people's living, you have done something as a defense against communism that is stronger than armaments could possibly be.

Eleanor Roosevelt.

The object of belief is "whom." Men will turn from machines, plans and platforms whenever a true leader comes; and if no true leader appears, they will follow a false leader rather than a correct creed, provided that leader has guile and glamour.

George A. Buttrick.

Nothing is more certain than that the inner man makes the outer, that our thoughts mould our character. Robert Louis Stevenson understood this when he wrote Dr. Jekyll and Mr. Hyde. The pre-Christian saint, Socrates, understood it when he prayed, "Give me beauty in the inner man, and may the inner and the outer be as one."

Frank Halliday Ferris.

Someone said, "If a person is a socialist, I'll know it in 24 hours; if he is a member of a labour union, I'll know it within a couple of days; but if he is a church member, I may go years and never learn of it."

Quoted by Hughes Wagner.

The glory of any ministry are the saints of the commonplace, and I have known many of them and am better for having companied with them for a little. Again and again I have gone to them with my little parcel of friendship and prayer, and left them laden with blessings unconsciously given. The saints live.

A. Ian Burnett.

Man is not doomed to destruction unless by his own misconduct he destroys himself. The hour is late, but not too late for him to mend his ways, and to do those things which will resolve the tensions by which the peace is imperilled. It is yet possible to achieve an international order in which justice and the reign of law shall prevail.

National Council of Churches.

A CHRISTMAS PRAYER

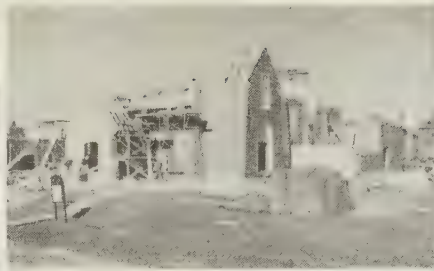
Our Father, once more to those having shepherd hearts, those keeping watch over the scattered sheep of Thy one waiting fold, give the Bethlehem awakening. In the darkness, wherever watchers for Thee are weary or lonely or out of cheer, let the light of Thy glory shine round about them; listening, may they hear heavenly voices assured of peace and goodwill. Grant them to learn afresh that near them, even in their own place, is the Saviour which is Christ the Lord. May all care-taking hearts, all home-makers and teachers, all ministers and lovers of good doing, be chosen of Thee this Christmastide for the favour first bestowed on Bethlehem shepherds. So may the straying and imperilled, the eager young and the way-worn old, the disabled and the strong, be tended with a gladness that hallows lowliest care, the gladness of those who know that the Shepherd of their souls has come, even Jesus Christ the Lord. Amen.



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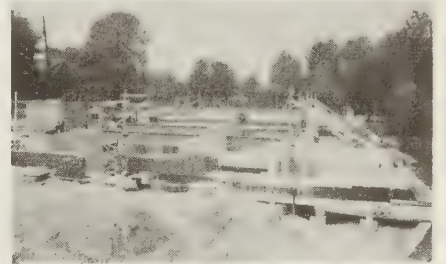
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ST. MATTHEWS



WESTON—NEW HALL

CHURCH EXTENSIONS IN AND AROUND THE CITY OF TORONTO

The pictures above show how in the years since 1945, buildings have been erected or are in process of erection to meet the growing needs of Toronto's suburban area in both Toronto Presbyteries. The pictures below show the new causes that have been opened up but which have no church buildings and stand desperately in need of visibility and permanency in their work among the young parents in new homes on the fringe of the city. This demonstrates the great need of Christian Outreach in one city.



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ST. GILES, North Kingsway



WEXFORD



This Chinese Sunday School class of newcomers to Canada, are being taught singing in Knox Church, Sudbury.



The Chinese English class at Sudbury, for newcomers to Canada.

Know Your Church — 2

Christmas Among Chinese Christians

By David A. Smith

THE common people in China know nothing about Christmas," said L. P. Kan, Toronto Chinese missionary, on his recent return from his homeland. But Chinese Christians over there make much of the Christmas celebration. In all the churches the story of Christ's coming is retold; bands of Christians walk the streets singing Christmas hymns and carols. Far into the night they go from home to home, much after the Scottish first-footing fashion, but solely for the spread of the "Po Kai Yam," (that is, glad tidings) of the Gospel. The aged, the poor and the needy are invited from the highways and byways to be fed that day in the churches, and be told of the birth and saving power of the Lord Jesus Christ. Again and again the words come true that, "the common people heard Him gladly."

Christmas in Canada for Chinese people is marked by great celebrations. There are no more important occasions in the church here, than the Christmas choral and preaching services among the Chinese. This is equally true of the Sunday School concerts and the kindergarten and school closings. These are great missionary "outreach" events, for not only are the children present in large numbers, but mothers and fathers of the pupils who

show little or no interest in the church and its work at other times, have been attending. Brought in by the children, they hear, often for the first time, the Christmas message in song and story. The ancient truth that "a little child shall lead them," still holds good, for by this means, many of the parents have been brought to a saving acceptance of the Lord. The children are still the greatest avenue of approach to the hearts and homes of the Chinese in Canada.

THERE is a new spirit among the Chinese in Canada today. As one elderly Chinese said recently, after 40 years in Canada, "We are, for the first time, really a part of this land. We can now have home life and take part in the country's affairs with a deep sense of settled security, something that until now has been very much absent." Why the change? This new sense of 'belonging' has been brought about by the recent change in the Citizenship and the Immigration Laws of Canada. Chinese who acquire Canadian Citizenship may now bring their wives and families to this land. Some 3,000 of these newcomers have already reached our shores, and naturalization

papers are being issued that will enable more to come.

These new Canadians are a fine type of citizen, many of them being young men and women who graduated in the high schools and universities of China. These changes in the status of Chinese in Canada have altered for the better the whole outlook on our mission work.

Only one in ten of those who have arrived, it is estimated, has had any contact with the Christian Church in China. Here is a fresh field of opportunity for the Presbyterian Church and other Churches. We have now 50 volunteer teachers engaged in English classes for the mothers and for the younger members of the new families in all our Chinese centres across the Dominion. In these classes we not only instruct them in our Canadian customs and in our language, but also put God's Word into their hands and try to bring Christ's love to their hearts and thus lead them in the way everlasting. Several Sabbath School groups have been organized for these younger folk and at Sudbury and Windsor, Women's Missionary Auxiliaries have been organized made up mostly of these newly-arrived Chinese mothers.

ANOTHER reason for this new spirit is the growing sense of re-
(Turn to page 365)



RELIGIOUS WORLD NEWS

MISSIONS -- EVANGELISM -- REPORTS FROM A CHANGING WORLD

Mobilize Ten Million Men

CINCINNATI, Ohio—A movement started in Cincinnati on October 6 plans to enlist rank and file members in a lay ministry throughout all of the United States. This has the backing of all the major Protestant Churches and the Eastern Orthodox Communions.

Mass meetings will be held in 18 key United States cities in 1952 and the plan is for this lay ministry to assist the ministers in over 147,000 churches. Two ways in which they are to assist is to encourage seven-day week practise of Christianity and to form local councils of church laymen to take concerted action on community problems, such as juvenile delinquency, crime and racial prejudice.

Anglicans Reply To Papal Appeal

VICTORIA, B.C. — Pope Pius XII stressed the need in an Encyclical for all Christians to join under one flag in the struggle against "the infernal enemy—Communist." The pope called for the return of the "schismatic" churches to Rome. The Anglican Synod, in a strongly worded statement pointed out that Roman Catholicism had the opportunity to unite in the World Council of Churches, but

they had carefully refrained from co-operating. It was also pointed out that no one would take seriously the pope's desire that Protestantism would become engulfed in the Roman Catholic hierarchy. The prior resolution which was amended asked that the papacy "change its attitude in regard to its exclusiveness and totalitarianism."

Queen Elizabeth Praises Bible Influence

LONDON, England — A message from Queen Elizabeth was read during the Festival of Britain in which she said that she and King George VI "long to see the Bible back where it ought to be as a guide and comfort in the homes and lives of our people. From our own experience . . ." she said, "we know what the Bible can mean for the personal life. It is fitting that we should show how the life of our nation has long been influenced by our faith and moulded by the Bible."

Scottish Psalter To Be Revised

GLASGOW, Scotland—A Committee of the Church of Scotland has been instructed to revise the 300-year-old Scottish Psalter so that this famous metrical collection of Psalms may be more easily sung by twentieth century congregations. Dr. William J. Baxter

who pled for this in the General Assembly, asked that, "none of the psalms that have been hallowed by centuries of devotion from the people of Scotland will be altered."

The Presbyterian Church of Ireland has made its own revision of the Psalter, and the Committee hopes to use this and other revisions. The Scottish Psalter is one of the classics of the English language.

To our Record Secretaries and our Readers:

Seventy-five thousand copies of the November issue have gone out to all parts of the Dominion. We were amazed at the wonderful response from so many congregations requesting as many RECORDS as they needed to cover those within their limits that do not subscribe. We trust that there may be a large increase.

If each congregation raises proportionately the number that has been getting the RECORD it will not only help us but will help the whole Church in its educational policy to bring the news of our work into every Presbyterian home.

In order that no new subscriber may be without the January copy we urge the Record Secretaries to whom we are so greatly indebted for their fine voluntary work, to send the orders before December 10, or even earlier if possible.

Cottage Prayer Meeting of the Chinese congregation in Toronto, led by L. P. Kan.



The choir of the Chinese Young People in Toronto during their practice.





University of Nanking students paint picture of Mao-tse-tung for a big parade. Every school in the parade carried a picture of the Dictator.



Courtesy of United China Colleges
A worker in a rice plantation in the Philippines. United Nations can help the world by finer agricultural techniques.

The Christian Faith and the Communist Faith

By John C. Bennett

IN my earlier articles I have emphasized the power of Communism as a promise of a social revolution in countries where there is desperate need for radical change. We must not allow this primary emphasis upon the social appeal of Communism to obscure the spiritual power of Communism as a faith.

Communism is a total view of life that gives to many souls a sense of direction. It provides a cause to which they can give themselves with complete devotion. It is a means of discipline for the person who yields to its authority. The fact that it claims to meet social needs makes Communism as a faith win many morally sensitive souls.

It is not likely that convinced Communists will be reached by Christian teaching, until some events have brought the beginning of disillusionment. But those events will come to raise questions in the minds of Communists in every country.

Europe has a great many disillusioned Communists. *The God that Failed*, a book written by six ex-Communists, gives a common pattern. Men become Communists because of their moral sensitivity as they confront the poverty and injustice of the old society but after five ten or fifteen years they often begin to sicken of the moral compromises that Communist loyalty exacts from them, the ruthlessness, the treachery, the endless development of tyranny, the everyday distortion of the truth.

I met a man in India who had been a Communist for ten years and for him

the event that caused him to leave the party was an order to participate in the blowing up of a train. Specific acts of ruthlessness or the corruption of a regime by its uncriticized and unchecked power with a consequent betrayal of the original revolutionary promise will create this disillusionment.

I have become convinced that the Christian Church has a responsibility in relation to Communists and all who are attracted by the Communist programme which it has hardly begun to recognize. Probably the Roman Catholic Church in France has been most active in the effort to evangelize Communists.

The Churches in Asia and the Protestant missionary movement have begun to consider what can be done to reach those who are drawn by the Communist faith. This past year one of the Mission Boards in the United States brought twenty missionaries from many fields together for four months to study Communism and to find ways of presenting the Christian faith in Asia and Africa. A broader inter-denominational project of the same sort is planned for next year. This is a beginning of the kind of effort that should receive great emphasis in the next few years.

In the short run Communism has some advantages over Christianity. It combines a faith that in some countries is convincing to a secularized gen-

eration with a programme of action. Christianity cannot offer a total political and economic programme. But Christians should be driven by obedience to Christ to find programmes that will deal radically with the problem of justice.

Christianity does have a real concern for what happens to men in history. It is both this-worldly and other-worldly. The complete lack of other-worldliness in Communism is one of its greatest sources of weakness. It has nothing to say about death. It knows no God who transcends society. There is no ultimate judgment beyond the will of the state and there is no ultimate mercy for the person in the depths of his need.

Communism has sometimes been a corrective for types of Christianity that allow hope of an other-worldly fulfillment to undercut concern for justice in this world. But Christianity, when its adherents are true to the whole gospel, combines this-worldliness and other-worldliness in such a way that each serves the other.

IT is in the Communist understanding of evil that Communism will finally be shown up to be the superficial faith that it is. Any conception of life that sees the only source of evil in the economic system and that promises a world without destructive selfishness and without social conflict and without the corruption of power if only Capitalism is destroyed is sure to fail. It cannot know how to prepare to meet the new evils in the Com-

munist society. It must continue to keep up belief in a fiction. It has no way of dealing with the perennial sources of sin or of suffering. As I have said, it cannot face realistically the fact of death.

This very failure to understand the depth and persistence of evil in human life makes it all the more certain that it will bring disillusionment to its own adherents whose expectations it cannot fulfill. The realism of Christian faith will always be a point of contact with people who are beginning to question the Communist view of evil.

CONVERSION to Christianity will always depend on something quite

different from apologetic arguments. They have their place in preparing minds to become interested in Christ and his gospel. Encounter with Christ in the New Testament, a sense of personal need for meaning and forgiveness and power, relationship to a community of Christians — these are indispensable. But many a person must be prepared for these by events and by a Christian interpretation of events.

I came away from Asia with the idea that for many individuals Communism may prove to be a half-way house to Christianity. It is unlikely that anyone who has shared the Communist

hope for a better society in this world will find the other-worldly religions of the east adequate. He may drift into cynicism or despair or into a complete emptiness of spirit. But he may become open to the Christian gospel.

When the Communist tyranny passes from a nation there will be a new spiritual situation which the Church must prepare itself to meet. Ancient crusts will have been broken. The many conversions to Communism may dispel the notion that the adherents of some religions are almost immune to conversion. Aspirations will have been kindled that only Christ can fulfill. ★



BRITISH COLUMBIA

Young People In Conference

THE 12th annual convention of the Presbyterian Young People's Societies of the Synod of British Columbia was held from October 5 to 7 in Fairview Presbyterian Church, Vancouver. The convention was opened on Saturday night with a banquet and greetings were extended to the young people by the moderators of Synod and Presbytery and other representative ministers.

Miss Ellen Douglas, recently returned from India, gave a message of vital interest on the work and conditions of missionary service in the Bhil field. The Rev. Murdo Nicolson conducted the service of worship on Sunday, and the convention was closed when he dispensed the Sacrament of the Lord's Supper assisted by elders in the young people's groups.

The theme address was given by the Rev. Jesse Bigelow of Chilliwack, on "For me to live is Christ". The new officers were installed by the Rev. H. Lennox, Synodical convener of S.S. & Y.P.S. Craig McNair was re-elected president, and Miss May Bennett was elected press secretary. A fine spirit of cooperation prevailed throughout the convention and a strong interest was manifested by the young people in the world wide work of the Church.

Minister Receives Geneva Gown

VANCOUVER—The congregation of Mount Pleasant presented a Geneva pulpit gown to their minister, the Rev. F. G. St. Denis, on October 19. The

presentation was made by Mrs. Thomas Wilson, wife of a former minister. Mrs. Wilson paid tribute to the eleven years of faithful service that had been given by Mr. St. Denis. A cheque was presented to Mrs. St. Denis and the gifts were suitably acknowledged.

Mount Pleasant Church was re-organized as a minority group in 1925. It had then no material resources, but now there is a splendid church building seating 600 people, and entirely free of debt. The church has been fortunate in the quality of its laymen. Mr. J. J. Makepeace, clerk of session, and Mr. Robert Pollock, church treasurer, have been in office since 1927.

Congregation Observes Diamond Jubilee

NELSON — The Diamond Jubilee celebration of First Presbyterian Church was held on September 16, when the guest speaker was the Rev. F. G. St. Denis of Mount Pleasant Church, Vancouver. In the morning he spoke on "The Things that hold the Church Together," and in the evening his theme was "Faithfulness."

The 60th anniversary dinner was held on September 17, when two of the oldest members cut the anniversary cake. The occasion also marked the 20th anniversary of the Rev. F. G. and Mrs. St. Denis, and Mr. and Mrs. G. Johnston, the two ladies being sisters.

Greetings were brought by the Moderator of the Presbytery, the Rev. W. T. Detlor of Trail; the Rev. A. R. T. Dixon, president of the Ministerial Association, and Mayor Stibbs.

The minister of this congregation is the Rev. L. S. Van Mossel, who ordained two elders on September 30, John Waldie and Frank E. Laing.



Photo by Vancouver Daily Province

Church leaders and Principal chaplains leave for Korea. Shown, left to right: Colonel C. G. F. Stone, D.D., Army; Archbishop Walter F. Barfoot, D.D., Primate of All Canada; the Rev. C. M. Nicholson, D.D., Moderator of the United Church; Group Captain R. M. Frayne, R.C.A.F., the Rev. Norman D. Kennedy, D.D., Moderator of the Presbyterian Church; and the Rev. E. G. B. Foote, D.D., Chaplain of the Fleet.

YOUTH IN THE NEWS



Church School leaders from the Presbytery of Paris. Ministers shown in picture are: the Rev. Dr. David Gowdy, the Rev. G. W. Murdoch, Ingersoll, the Rev. George L. Douglas, Woodstock, and standing are Miss Ruby Walker, Miss Helen E. Bricker, B.A., Miss Betty Isbister, and Miss Lily MacArthur. Seated in centre is the president, Mr. Thomas Borthwick.

Christian Living Is Theme

By Roger Johns

FIRST Presbyterian Church, Chatham, opened wide her doors to 450 members of the Provincial Young People's Society of Ontario during the Thanksgiving week-end for their 18th annual convention. Across the entrance to the church hung the theme "For me to Live is Christ" and the Christian Fellowship inside the church during the week-end proved to everyone the depth of meaning that the theme had for the Young People.

The Rev. Professor Dr. C. Ritchie Bell of Montreal, theme speaker, gave three powerful addresses during the week-end. Dr. Bell, used these thought-provoking sub-themes: "Is Christ an Advantage or an Absolute Necessity," "Youth's most Urgent

Need," and "What are you Making of Your Life?"

At the Sunday afternoon Missionary Rally, the Rev. Malcolm Ransom, minister at Fort Erie and a recently returned missionary from Yunnan, China, challenged the delegates to make sure by their prayer, givings and service that the "China" situation would not occur in the other mission fields throughout the world.

The Rev. H. F. Davidson of First Presbyterian Church conducted the Sunday morning Communion service and the vespers at the Saturday evening banquet. Niagara Presbytery took home the coveted Elsie Thomson Trophy. ★

Young People Urged To Be Christian Ambassadors

By Ralph Kane

ONE of the most successful conferences yet held by the Maritime Young People's Societies took place on Thanksgiving weekend. The congregation of Westminster Presbyterian Church, New Glasgow, opened their doors for these great meetings. The theme speaker was the Rev. Clifton J. MacKay of Knox Crescent-Kensington Presbyterian Church, Montreal,

who spoke on the theme, "Ambassadors for Christ." Mr. MacKay gave three stirring addresses on "The Call of the Ambassador," "The Witness of the Ambassador," and "The Church of the Ambassador." He urged the young people to be ready to receive the call, to obey when they hear it, and to translate it into action in all phases of their daily life.

Three discussion groups were held on the subjects: "Church Membership," "How to Interest Young People in the work of the Church," and "Youth and the New World Order," the leaders, respectively, being Miss Margaret MacDougall of New Glasgow; the Rev. James S. Clarke, Toronto; and the Rev. Murray Y. Fraser of Stellarton.

The social side of the programme was not forgotten as the delegates were taken on a tour of the surrounding country on Saturday afternoon and enjoyed a get-together banquet on Saturday evening.

The young people met for Communion on Sunday morning and on Sunday afternoon Miss Ethel MacDonald from British Guiana spoke on mission work in that land, and the Rev. James S. Clarke spoke on Formosa. At the evening service the new executive was installed by the Rev. R. Russell Gordon. Miss Dorothy Russell of Salisbury, N.B., was appointed president, and Miss Winnifred Cough of Scotsburn, N.S., was appointed secretary. The conference was brought to a close with the showing of the religious picture "Cross Roads," and the usual fellowship service.

The young people were delighted to hear that the combined choirs of Knox and Presbyterian Colleges will tour the Maritime Provinces on a preaching and singing mission from May 5 to May 18, 1952. ★

Important Book for Young People

"WHAT is a Christian?" is the question most frequently asked by young people today. To seek to answer this question is the purpose of the new Study Book for Presbyterian Young People's Societies entitled *Jesus Christ — the Living Word*. To be a Christian requires a knowledge of God as He has revealed Himself in His Son Jesus Christ, and His Will for our life. In using this programme book, the young people of our Church will have an unique opportunity to study together the contents and message of the Bible. The studies have been most carefully prepared for our young people by the ministers and laymen of our Church. An important part of this book are the studies which present the answer which Christians must give to God as He speaks to us in His redeeming work.

Because Christian action must be joined to worship and study, a valuable section of this book is devoted to studies in Christian living and Christian missions. The missionary task of young people in the context of their daily life is clearly set forth. J. S. C.

PRESBYTERIAN RECORD

The Star!

AT this time of the very first Christmas some of the more observant of the people passing down the main street of Jerusalem may have paused to gaze at a curious cavalcade entering the city gates.

The party was made up of four or five camels driven by black bearded servants; while seated upon their backs were strange looking men with very long pointed rimless hats.

They looked very grave and earnest, and it was evident that they were in search of something for every now and then they would stop the camels while the head man of the procession (he of the long white beard who rides the white camel with crimson trappings,



Gedge Harmon

Ready for the journey.

with a silver chain hung with golden stars and other curious tokens around his neck) would come forward to address a Jewish passer-by.

But the Jew shakes his head and gazes at the stranger whose language he cannot understand. Ah! but here comes a Rabbi; his flowing robe with the blue border tells the world that he is a doctor of the laws. He bows courteously as the stranger speaks and the stranger looks pleased to have at last

By Kathleen Blanchard

found someone to answer him in his own tongue. He points in the direction of Herod's palace. For the question is, "Where is he that is born King of the Jews?" But as the foreigners are brought into King Herod's presence they soon find out their mistake. They say that they have come from far away, from "the East," and that they belonged to the order of the Magi (magic).

They are pupils of astronomy, a prominent science in their own country. Indeed, they had fine observatories on the top of many of their highest hills and there they watched the motion of the stars. They believed that everyone was born under a star, which controlled his life and fortune, and as that star was in the ascendant and shone brightly or waned or was approached by other stars, so the person's life would be prosperous and happy, miserable or in danger. These people had this idea, and studied the heavens jealously to find out the truth of the matter. They watched night by night and gave up much time to note the motions of the stars, thinking they were doing God's will.

THE Magi had ever cherished and treasured God's promise to Eve, that some day He would send a great deliverer into the world — a great man who was to conquer the evil one and bring all people under his rule. In the books of the Magi, it was also written that this great Saviour was to be "King of the Jews." And for hundreds of years each generation of the Wise Men had been watching for the Star which they fully expected would announce the birth of the great King: for of course they realized that such a remarkable man would have a remarkable star. The watch never faltered. Balaam was one of these Magi, and that curious prophet told King Balak of Moab fifteen hundred years before Christ was born that "a Star should rise out of Jacob."

Then one night came the utmost excitement for at long last a scintillating star flashed in the sky! The sign was unmistakable. Filled with joy at the wonderful sight, the eastern sages announced that this was the Star. Without any hesitation these wise men acted

on their own belief and at once got together their expedition for a long journey and set out to seek the new king to be born. Their journey led them over the hot sands and hundreds of miles across the lonely desert through the lands of savage tribes, and all this, that they might find the promised Babe so long foretold.

In spite of setbacks and the jeers and laughs of many scoffers, who pointed out to them the foolishness of their journey, on they went over mountains, across rivers. They followed the Star until they reached Judea, when they lost sight of it. Now they could ask people and find the way. So in time they came to Jerusalem and arrived at the King's palace but finding that this was not the place, the Magi left the palace, mounted their camels, and at once set out for Bethlehem.

THEY stopped for nothing! Their search was all they thought of and how they could discover the very house in which He was. As they were wondering and talking it over, suddenly, right before them, the Star shone forth. All was now changed, happiness beamed on all faces as the camels were urged forward, their silver bells and chains jingling gaily, for were they not now in Jerusalem itself, just a few short miles to Bethlehem, where they arrived before the closing of the gate as evening fell.

But they must follow the Star until it stood over the place where the young Babe lay. And here the Magi dismounted, the servants, bearing the presents they had brought, followed their Masters into the lowly home. The Wise Men were not deceived by appearances. They knew that the Star had led them rightly, and here they found the gentle Mother and the infant King for whom the world had waited. They fell down in deepest reverence and worshipped Him. Opening their treasures they presented Him with gifts of gold, frankincense and myrrh.

Their work accomplished, and not heeding treacherous King Herod's command to tell him in which house they found the Child, they set off to their distant home by another way. The prophecy being fulfilled, they had found the Saviour of the world. ★



Christmas Giving.

The Prince of Peace

CHRISTIANS in every land long for a true and healthy peace. But there have been so many attempts to introduce phony peace proposals that many thoughtful church members fight shy of those that say "Peace" when there is no peace. Russia sends forth a white dove of peace that carries on vague and uncertain wings all the horrors of a cruel imperialism. Various fronts of communism carry a "Peace" banner in reverse. In consequence many who desire a deep and lasting peace for all nations are afraid of using the word in today's turmoil.

Reinhold Neibuhr has prophesied "an era stretching on for decades, if not for centuries, in which a new world will be born." Most of us realize that we face tension, anarchy, and possibly great destruction before there will be ushered in the peace for which we pray. What we have today is not a peace but an armistice.

Peace arises out of justice, truth and goodwill, fields which the nations have not assiduously cultivated. Conferences that are called peace conferences are usually scenes of tension and grab, and peace treaties have often proven to be harbingers of wars to follow. The Japanese Peace Treaty was in many respects different, since it was not drawn up in anger nor did it extract retribution.

There is a Christian peace in marked contrast with what the world has found in peace conferences of the past. This peace is within you. It is the peace that passeth understanding. This is the peace which an enthroned Christ can bring not only to the devout Christian but to all mankind. It is found when we practise the presence of God and rediscover Him in prayer. Through prayer and witness the Christian can hasten the day when wars shall cease, the day when men and women everywhere have found the Christ.

*"He comes! the broken hearts to bind,
The bleeding souls to cure."*

The Prince of Peace came bringing, "Peace on earth and goodwill to men."

Canada Welcomes the Princess

ANOTHER strong link in the Commonwealth chain has been forged by the visit of Princess Elizabeth and the Duke of Edinburgh. Throughout the tour huge crowds displayed the utmost enthusiasm in expressing delight at their coming to Canada. Perhaps it was an oversight that the two Princesses did not accompany the King and Queen on their triumphal tour twelve years ago.

Most Canadians felt, however, that the tour was too strenuous for even the Sabbath rest was denied them. One athletic member of Parliament was near to reality when he said that royal visitors on tour should observe the five-day week. Certainly the Sundays throughout should have been kept free of official engagements.

Throughout the land gifts were bestowed upon the gracious couple. It was in every sense a royal welcome. One is led to wonder if the gifts that many offer to the King of Kings would rank with the generosity displayed to one likely to become their earthly sovereign.

To our royal visitors we wish a fond farewell and a speedy return.

U.S. President and the Vatican

PRESIDENT TRUMAN'S announced decision to nominate an official ambassador from the United States to the Vatican gives us some small indication of the enormous pressure exerted by the Roman hierarchy. As a Baptist layman, Mr. Truman has never in his own mind been convinced that such an appointment would be advantageous to his nation. That is altogether apart from the fact that such an appointment if confirmed breaks the American Constitution with regard to the relations of Church and State.

Three years ago Mr. Truman assured the president of the Associated Church Press that during his time no mission to the Vatican would be established. We quote from the letter to Dr. Lippard:

"The President has asked me to acknowledge your letter of July 19. I am glad to inform you that the President's assurance that the mission of Myron C. Taylor, personal representative of the United States of America to His Holiness the Pope, would be terminated when peace is made, still stands. Moreover, that will remain the President's policy and will be strictly adhered to so long as he is in office."

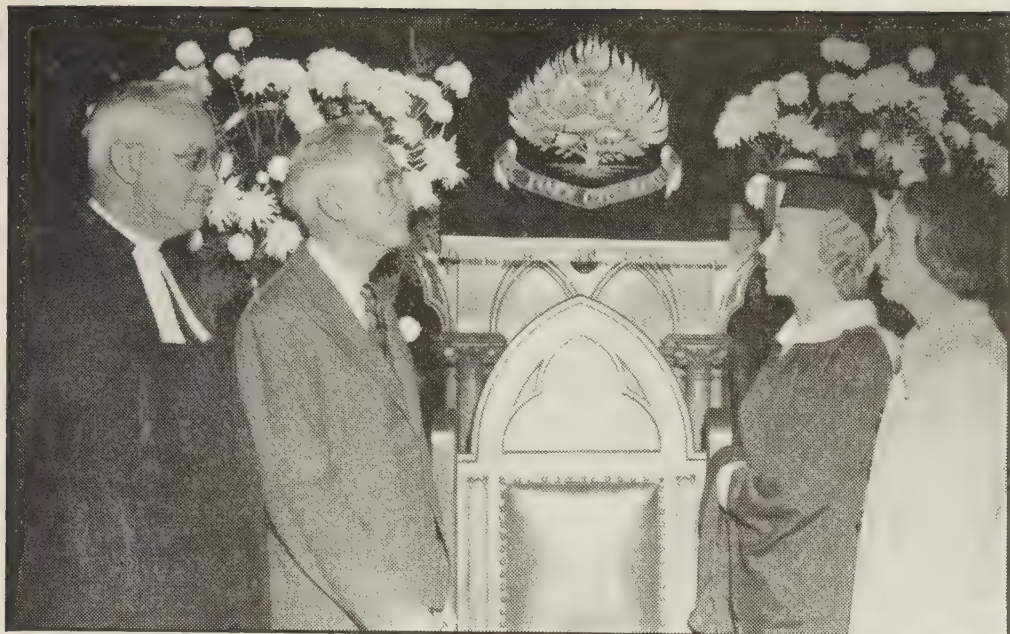
Despite such an assurance, the insistence of his Roman Catholic advisers, coupled with the shadow of the solid Roman Catholic vote, has caused him if not to change his mind, at least to change his policy.

Canadians are interested in this change of face, since we know that Prime Minister St. Laurent and the Department of External Affairs suffer the same unrelenting pressure. Why should any State recognize in the political sense the head of any Church whose task in this world, or in the next, is not that of economic and trade agreements?

We are well aware that the Roman Catholic claim that their Church is also a State (comprising 108 acres) has been repeatedly made. The present Vatican State is less than one square mile and has about 1,000 inhabitants. The Vatican is spoken of as "a listening post" where secret information from other countries can be most readily obtained. Today it is questionable if much authentic information from nations behind the iron curtain can be gathered at Rome. One wonders why any nation should be urged to send an ambassador to the Vatican because some statesmen seem to consider it the greatest centre of espionage in the world.

Mr. Truman's spokesman stated to the press that his reason for attempting to ally himself with the Roman Catholic Church was to fight communism more effectively. Shades of confused thinking! How successfully has Roman Catholicism fought communism in those countries in which it is the dominant religion? And how is it that the major burden of the struggle against communism has now to be undertaken by countries which are dominantly Protestant? The Protestant Churches yield to no one in opposition to communism and in loyalty to all the freedoms. Can as much be said of the Vatican?

Let the Church be the Church. That can only be possible when its spiritual mission is its only goal. Political pressure and political machinations ill become the representatives of Christ on earth. There should be a new motto written over the portals of the Vatican, "My kingdom is not of this world." ★



Westminster, New Glasgow, N.S., unveiled a pulpit fall in memory of the late Rev. Hugh Munroe, D.D., a former Moderator of the General Assembly, who was for 21 years minister of this congregation. Shown in picture are the Rev. A. Neil Miller, Mr. J. W. Smith, Session Clerk, Miss Margaret C. Munroe, A.T.C.M., organist, and Mrs. Fred Morrison who designed the fall.

THE MARITIMES

St. Paul's Congregation Dedicates Church Hall

GLACE BAY, N.S. — The new Memorial Hall of St. Paul's congregation was dedicated on October 22nd. This hall was erected in memory of the young men of the congregation who fell in two World Wars. It will meet a long felt need for the Sunday School classes and week night activities for the youth of the congregation.

The cost of the new hall was \$50,000 and it has good kitchen facilities and, in addition to the class rooms, has one large room 60 ft. by 50 ft. for athletic activities.

The service of dedication was conducted by the Rev. Samuel Kerr, minister, and the memorial scroll, bearing the names of 26 young men who gave their lives, was unveiled by Mr. Paul Frye and Mrs. Frank MacKinnon. The names of the fallen were read by Mr. Archie Maclean. A soul-searching message was given by the Rev. W. Scott Duncan, a former minister of St. Paul's and now of Toronto.

Synod Publishes Old Choir Selections

NEW GLASGOW, N.S. — The Synod of the Maritimes has completed a second enlarged edition of old choir selections. This is dedicated to the memory of the late Dr. Frank Baird, who was convener of the first edition in 1942. This first edition was based upon "The Choir" which was a collection of sacred vocal music arranged in the year 1887. Six new tunes have been added, and the three tunes immortalized by Burns in "The Cotter's Saturday Night," Dundee, Elgin and Martyrs, are to be found in the latest

edition. See advertisement on page 370, which directs you to the present convener, the Rev. R. R. Gordon.

Congregation Observes 165th Anniversary

PICTOU, N.S. — The 165th anniversary of the founding of what is now First Presbyterian Church was observed on Sunday, October 21. The guest preacher was the Rev. W. Lloyd MacLellan of First Presbyterian Church, New Glasgow. The congregation of St. Andrew's joined in the evening service.

The congregation traces its origin to

the arrival in Pictou County of the Rev. James MacGregor who came from Scotland in 1786. The first settled minister at Pictou was the Rev. Dr. Thomas McCulloch, the founder of Pictou Academy. The present minister is the Rev. W. L. Young.

Congratulate Minister On 10-Year Pastorate

CHARLOTTETOWN, P.E.I. — After the morning service on September 25, the Kirk Session assembled in the vestry to greet their minister, the Rev. T. H. B. Somers. The Lieutenant-Governor, the Hon. T. W. L. Prowse, congratulated the minister on attaining his tenth anniversary, and the clerk of session, Mr. D. A. MacKinnon, presented Mr. Somers with a generous purse and read an address of appreciation, which recorded the esteem in which Mr. and Mrs. Somers are held by the congregation.

The Editor

and the Staff of

The Presbyterian Record

wish you

a joyous Christmas

and a

glad New Year

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A PAGE FOR BOYS AND GIRLS

by A. Norman McMillan



Santa Is Colour Blind

IN A large downtown store a wonderful Santa Claus had been enthroned. A canopy of becoming red and yellow matched the red of his hat and suit. His beard and wig were white as the driven snow. His cheeks glowed as if touched with Arctic frost. His eyes shone with sympathy for the thousands of children who gazed wistfully over the protecting barricade at the man who could work wonders at Christmas-time.

Into this continuous line of eager parents and hopeful youngsters there appeared one day a Negro parent with two children darker than himself. For a long time they stood at a distance, watching. Then, the father edged up to the front of the barricade and asked the Santa if he would be good enough to receive his two children.

"Certainly," said the universal Santa, who knows no barriers of race or clan. "Send them through the gate."

Hesitatingly they followed in line and before the eyes of the onlookers was a sight that should have been recorded by a camera. There was that wonderful man with a Negro child on each knee. What attracted more attention than Santa Claus and the two children was the Negro father, standing at the barricade with tears trickling down his coloured cheeks.

When the children got down from their perch on Santa's knees, the father leaned over the barricade and said, "You are the first Santa Claus who would speak to my children!"

But that was not all. Next day the Negro appeared again at the barrier. Under his arm, he carried a present for Santa Claus—the Santa Claus who is colour blind.

*O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.*

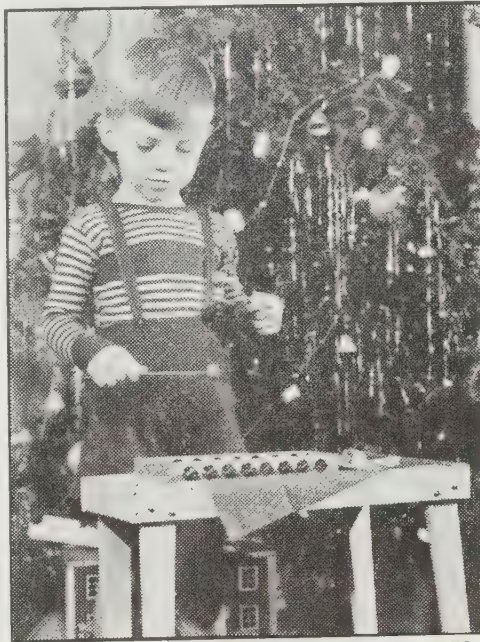
Christmas Joy

THE world has rolled around once more to the happiest time of all the year for the children—the Christmas-time. This is always a time of

joy, not only for children and young people, but for everybody. And yet there can be no real Christmas joy for us unless our hearts are in harmony with the heart of Jesus. To share the joy that Jesus brings we must turn out the spirit of hatred and selfishness and seek to possess the spirit of love and giving. If we are going to make others happy we must be happy ourselves.

Tolstoy once said to a young man: "Young man, if you wish to make the world better you must be better."

A poor little girl was taken sick one Christmas and carried to the hospital.



Eva Luoma Photo

Christmas Music.

While there she heard the story of Jesus and His love. One day she whispered to her nurse. "Did you know about Jesus being born?"

"Yes," replied the nurse. "Now, be quiet. You mustn't talk any more."

"You did?" persisted the little girl. "I thought you looked as if you didn't, and I was going to tell you."

"Why, how did I look?" asked the nurse, perplexed.

"Oh, just like most folks—kind o' glum. I shouldn't think you'd ever look glum, if you knew about Jesus bein' born."

"Pollyanna"

"POLLYANNA" is the story of an eleven-year-old bit of animated sunshine who had learned to play the

game of being glad. She declared, "When you're hunting for the glad things, you sort of forget the other kind."

At another time she said, "Most generally there is something about everything that you can be glad about, if you keep hunting long enough to find it." That she put in practice her precepts is evident from these facts, as brought out in the book which bears her name.

Instead of repining because she had so few clothes in her trunk she was glad because little time would be required for the unpacking. Instead of being gloomy because there was no looking-glass in her bedroom, she was glad because she would not have to see her freckles every day.

When she might have wept because the missionary barrel contained crutches in place of the longed-for doll, she was glad because she did not need the crutches. When the piano practice of a neighbour annoyed her, she was "so glad she could hear it, because she couldn't help thinking how awful it would be if she were deaf and couldn't hear anything."

And so Pollyanna was a natural, lovable little girl. She made everyone glad who came in touch with her. In the book she led many people to look on the world with glorified vision, and the story of how she played "the glad game" has performed a similar service for thousands who have read the book.

But we do not need to go to magazines or books of fiction to learn that we can be glad always and that life is changed when "the glad game" is played whole-heartedly. The Bible is full of messages that tell the same story. Paul urged the Thessalonians: "Rejoice always."

Complete the Blanks

"AND when they had opened their treasures, they presented unto him gifts; . . . and . . . and . . ." Matt. 2: 11.

"... Fear not . . . ; for behold, I bring you good . . . of great joy which shall be to all people: for there is born to you this day in the city of . . . a Saviour, which is Christ . . ."



The CHILDREN'S CORNER

by May C. Smith

A was the man whom God first made;
He had a wife called Eve.
Because they disobeyed God's Word,
Their home they had to leave.
Who was he?
Adam

Merry Christmas

*Merry Christmas! Merry Christmas!
Children laugh and play,
Merry o'er the wonders,
Hid in Christmas day.
Glad is He to watch your mirth,
Who was once a child on earth.*

St. Francis and the Birds

EVERY little boy and girl loves the birds. Perhaps you have watched the pretty little humming bird poking its beak deep into the flowers, or the robin pecking at the cherries in the trees.

When Jesus was here on earth, he, too, loved the birds. I am sure He used to stop and listen to their sweet songs, just as you and I do. One day He told a crowd of people that God loves the little birds and takes care of them; so we know He will take care of us, too.

Many long years ago, a kind, merry-hearted little boy called Francis, lived in the town of Assisi, in Italy. He used to spend his time lying in the garden looking up into the trees, watching the birds.

When he grew up he did not have to work hard, because his father was a very rich man. So he spent his days just having a good time with his chums.

One night Francis had a dream, and he heard God telling him to leave all his foolish pleasures and give his life, as Jesus had done, to helping the poor and sick.

He left his beautiful home, dressed in a rough brown cloak, tied with a cord around the waist, and went up and down the country, barefoot, and without any money. He begged his food on the way, and spent his time nursing the poor lepers he found by the roadside, and helping anyone in need.

Francis loved all God's creatures, and they seemed to understand him. Even the most timid little birds would

come and perch on his shoulders, while he talked to them. He called them his little brothers and sisters. Everybody in the town knew how the birds loved Francis.

He taught the people that they must never be unkind to God's creatures, because He is the Father of all.

There is an old tale, still told in Assisi, that when Francis died very late one evening, the birds nearby, who should have been asleep in their nests, were all wide awake, twittering in the trees, singing a goodbye to their dear friend.

My Verse!

*If ever you're sorry for things that you say,
And wish to do better — I'll tell you a way.
Whenever you're angry, pretend you're a bird,
And sing, just a little — but don't say a word!*

Be Kind!

Be kind to the little birds in winter.
You might even make a Christmas tree

for the birds. Put a tiny tree, or a branch of a larger one, in a flower pot, or large tin can, filled with earth. Tie little bits of crusty bread to the branches with colored string. Make a few colored-paper baskets — not too deep — and fill them with seeds. Put this outside your window, and watch the birds enjoy their Christmas tree! You must be very still, and not frighten them, when they come for the first time.

Do You Know These Birds?

1. This bird went back to Noah's ark, with an olive leaf in its mouth.
 2. This bird took food to Elijah, when he was hiding down by a brook-side.
 3. Jesus said that even this tiny bird couldn't fall without God knowing about it.
1. Dove; 2. Raven; 3. Sparrow.

*While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.*

Harold M. Lambert Photo



Letters To Editor

Dear Editor,

I was a commissioner attending the 77th session of the General Assembly, and wish to compliment those who were responsible for the excellent account prepared for the July-August edition of the *Record*.

While commissioners are expected to report to their presbyteries, the present meeting had a very full account placed in the hands of the membership of the whole Church in Canada, which should arouse the interest of the congregations in the work of our Church.

W. ALEXANDER.

Banff, Alta.

Dear Editor,

I just want to say "Thank you" for the very interesting account of the General Assembly in the *Assembly Record*. It is the first time I have ever felt almost as though I had been at it. Not only the matter is interesting—but the lay-out and personal parts arrested and refreshed one—not to mention the pictures, particularly the one of Dr. F. Scott Mackenzie in miner's outfit.

Reading of the Formosan Church and the inset of Iona marble made me wonder how many Presbyterian churches are linked together by that little piece of stone. The Presbyterian Church in Jerusalem, I have always understood has an inset; our church, Knox Crescent and Kensington has some in the Communion Table which came via the Church of the Holy Trinity in St. Andrew's, Scotland, as well as St. Andrew and St. Paul's, Montreal, and I wondered in how many other parts of the world?

Sincerely,

(Miss) MARY CREAM.

Westmount, Que.

Dear Editor:

Last month I wrote you of the fine opportunity that we have in British Guiana for religious education and our need of Christian literature.

This month I would like to tell you of the dearth of Bibles and New Testaments for I feel that many of your readers if they only knew of this would be happy to take advantage of the opportunity. They could send us Bibles and New Testaments also in English. Perhaps the Sunday School children of our Church would each send me a New Testament so that they could be given to thousands of children of our mission schools. I certainly could use thousands to great advantage.

I would also like to have hundreds of copies of the used booklets of *EVERY DAY* to give to our Christian families as an aid in family worship. Old Presbyterian Hymn Books would also be greatly appreciated.

But we will be missing the boat if we do not get a very large supply of Bibles and New Testaments.

Yours sincerely,

ALLAN REOCH.

Box 40, New Amsterdam,
British Guiana.

The Missionary Situation in British Guiana Statement and a Reply—

Dear Editor:

The Church has been informed that three missionaries, all ordained ministers, have resigned from British Guiana. Under what compulsion, one asks, did these men choose to act so drastically?

The determining factor was the discovery that their policy and that of Dr. Cameron were quite incompatible. For them, the objective of missionary effort is the salvation of men; for Dr. Cameron, an educational work is well worth while irrespective of spiritual results. Further, Dr. Cameron claimed to speak for the Board,—a claim which was either true or false.

If it was true, then so much the worse for the Board. The salvation of men is not a matter of indifference nor, at the best, something desirable, but a matter of life and death. But perhaps Dr. Cameron's claim was unjustified. At any rate, the Board disassociated itself from his declared policy. Thereafter, any censure should have been addressed to him for advocating such a mistaken policy and for having precipitated the resignation of these men by misrepresenting the mind of the Board.

Strangely enough, it was the missionaries' policy which was repudiated. Yet it seems not just a good policy, but the only legitimate one. Since the Board thinks otherwise, it must have another of its own, not Dr. Cameron's policy nor that of the missionaries. One would wish to know what it is. At the moment it would seem that the Board, seeking to protect its secretary, has merely manoeuvred itself into an untenable position.

Murdo Nicolson,

Vancouver, B.C.

Dear Editor:

There are a number of statements in the July issue of the *Presbyterian Record* concerning British Guiana, pages 209 and 210, which are misleading and have caused confusion in the minds of readers. We realize that you wish the *Record* to be as accurate as possible and therefore request that you publish this letter in order that such statements may be corrected.

Dear Editor,

I am writing to thank you for the generous supply of *Presbyterian Records* which you so kindly sent to us for distribution to immigrants.

We are using them at Montreal and Quebec, and have sent some to Halifax. We have also mailed a number to those not contacted at the piers. They are very much appreciated by all.

H. R. PICKUP,

Director, Immigration Committee.
Montreal, Que.

On page 209, in the report on Monday, June 11th, the *Record* states with reference to the situation in British Guiana, that "—the matter was fully laid before the Assembly . . ." The General Assembly was considering a memorial from Rev. T. R. Maxwell regarding the situation in British Guiana, and the memorialist, who had no way of being appointed a Commissioner, was denied the privilege of being heard by the Assembly, although he was present and was prepared to support the memorial with additional facts. On the other hand, the Chairman of the General Board of Missions, being a commissioner, had full freedom to present the viewpoint of the Board, which represents only one side of the situation. When only one side of an issue was presented, how can it be said to be "fully" laid before the Assembly?

On page 210, the *Record* states that, ". . . Dr. Cameron, the associate secretary of the Board of Missions, had been assigned to the task of discovering what lay behind the trouble." The next sentence reads, "He interviewed the missionaries in question, and these declared their intention to resign from British Guiana and return to Canada." The juxtaposition of these two sentences leads the reader to the obvious inference that we resigned because of trouble in British Guiana. There is not a single mention in the *Record* of the reasons for our resignations which we presented to the General Board of Missions, and such a serious omission requires rectification. We resigned, not because of trouble in British Guiana, but because of basic differences between ourselves and the position of the Board of Missions as stated by its representative, Dr. Cameron, with reference to: (1) Doctrine, or specifically, regeneration and discipline; (2) Policy, that the purpose of our schools is not to "make Christians" or to "build up the Church"; and (3) the actions and statements of the representative of the Board on the field which could be interpreted by us only as a definite lack of confidence in us by the Board. Placed in an intolerable position on the field by the representative of the Board we

felt that we had no alternative but to resign and return to Canada.

It is further stated, page 210, that "These missionaries admitted that they had had a fair hearing . . ." A fair hearing does not necessarily mean a fair decision, and the Record nowhere mentions that we informed the Board of Missions that its decision arising out of the hearing is not satisfactory to us. The memorial was in essence an appeal against the Board.

It is also stated on the same page ". . . that these schools have been definite feeders to the Sunday Schools of our Church and eventually to the membership of the Mission congregations." Can this statement be reconciled with the fact that according to our Mission records, in 1925 our members and adherents numbered 2986 while in 1947 they numbered 1867, a decrease of over a thousand in over twenty years?

(Signed) Daniel J. Firth,
Edward I. McPhee,
Thomas R. Maxwell.

Convener of Mission Board States Action

Dear Editor:

First may I be permitted to thank you for the privilege of reading the letters from the Rev. M. Nicolson of Vancouver and from the former missionaries, Rev. Daniel Firth, Rev. Edward McPhee and Rev. Thomas Maxwell, relative to their resignations from our mission field in British Guiana, and for the opportunity of replying briefly to the arguments contained therein, in the same copy of the Record in which these letters are to appear.

Mr. Nicolson's letter appears to be in the main an attack on the manner in which Dr. Cameron, Foreign Missions associate secretary of the Board of Missions, conducted his recent visitation to the British Guiana field. The claim is made that the Board "disassociated itself from his declared policy." This assertion is contrary to the facts for the Board, in accepting the report of a special committee, convened by Dr. A. D. MacKinnon of Little Narrows, to deal with the brief presented to the Board by these former missionaries and with Dr. Cameron's reply to it, "commended the manner in which Dr. Cameron discharged the responsibility laid upon him by the Board in connection with his visitation of the British Guiana field."

In the General Assembly, I, as chairman of the Board, stated that no one individual, be he the chairman or the secretary, could claim to speak for the whole Board on a matter of policy. The Board, however, having considered the whole matter, and having heard both sides of the case, supported Dr. Cameron and commended the method in which he had carried out his visitation.

A disagreement arose on the field

EDITOR'S NOTE: The letter of these three missionaries could not be printed in the November issue, since the work of the *Christian Outreach* required many pages of that particular number which was given to Church Extension. We print this letter in order that no one might feel that only one side could be presented.

However, we wish to point out that the Assembly issue of the *Record* in no way "confused" the matter. A memorial was presented, and although neither of these missionaries had a right to speak in the Assembly, they had a right to be represented by someone whom they appointed. They did appoint as their spokesman, one commissioner, who has a thorough understanding of foreign missions. Our statement, therefore, that "the matter was fully laid before Assembly" is correct, despite any words to the contrary. The General Assembly recorded its confidence in the Board by referring all decisions re policy back to them. No dissent was recorded by any Assembly commissioner.

and was subsequently thoroughly discussed before the Board, between Dr. Cameron and these three former missionaries, as to the policy of the Board with regard to our relationship to certain secondary schools in British Guiana. Now what is this policy? It is that in return for certain privileges, granted to us by the government of British Guiana, our council in the field will supervise a number of secondary schools in that country. These schools are state supported secondary schools to which the children in British Guiana are required to attend by law, regardless of faith or creed.

In return for the services rendered by our council to the government we have the privilege of teaching the Scriptures to thousands of children every day, of nominating the head teachers to the government, and then through them of nominating the other teachers on the various school staffs. Apart from the inestimable advantage of bringing to these children the Word of Life, we have been able to bring it about that a very large percentage of the teachers in these schools are now Christian. The Church of Scotland and the Church of England, both of which have missions in British Guiana, follow a similar policy.

With regard to the letter over the signatures of the three former missionaries, it is not surprising that they should find themselves in disagreement with the policy of the Board. In spite of the fact that these men resigned before the Board had had an opportunity to review the evidence in their disagreement with Dr. Cameron, and that two of them had returned home contrary to the instructions of the Foreign Missions Sub-Executive, they

were given a lengthy hearing by the General Board.

In the course of this hearing they presented a lengthy brief from which it was abundantly evident that, unless the Board was willing to make our relationship to the schools a purely evangelistic relationship, they were unwilling to serve under the Board in British Guiana. This would mean that we as a Board would have to sever our present relationship with the schools and to forfeit the advantages which we now enjoy. This the Board was not willing to do and in consequence their resignations were accepted.

They were courteously thanked for their services, paid for several months after they had actually left the colony, and offered spheres of service in the home mission section of the Board. It is difficult to see wherein these men have been unfairly treated. They laid down conditions under which they were willing to work, these conditions did not appear to the Board to be sufficient reasons for altering the policy which had been in effect for many years, in consequence they were at perfect liberty to resign and the Board was free to accept their resignations.

May I refer once more to the letter of Mr. Nicolson. He claims that for these men the prime object of missionary activity is the salvation of men. The inference would appear to be that because the Mission Board disagreed with these men on a matter of method that it must be motivated by some other purpose. Mr. Nicolson is misinformed. **The Mission Board has but one object in all its work and that is to bring men and women into a saving knowledge of Jesus Christ.**

There may be, and in this case there was, a difference of opinion as to how this object can best be achieved, but to infer that the general Board of Missions has any other object in its activities than the salvation of men is utterly erroneous. Our relationship with the school system in British Guiana affords us an opportunity of influencing the minds of literally thousands of children and as such it is a useful agent in our evangelistic work and in the opinion of the Board it should be continued.

Will you once again accept my thanks for your courtesy in this matter. I remain,

Yours sincerely,

G. DEANE JOHNSTON,

Convener, General Board of Missions

Dear Editor,

I have been a reader of *The Record* for a number of years, and since becoming a newspaper man, have, at times, been very critical, but I hasten to assure you that I think *The Record* today is the finest Church magazine being published in Canada. Your layout and typography would be a credit to any veteran newspaper man.

Sincerely yours,

G. WILSON CRAW.

Peterborough, Ont.

ACROSS THE DOMINION

ONTARIO

Honour Minister's Silver Jubilee

PORT ARTHUR—The congregation of First Church, joined with their minister, the Rev. John A. McMahon, in happy observance on October 21 of the completion of the 25th year of his pastorate. When Mr. McMahon began his ministry among them in 1926 they were a homeless minority group. Since then they have trebled their numerical strength, erected and fully paid for a commodious, well-appointed church, and purchased a manse. During the past summer an extensive work of renovation and repair of the church was carried out at a cost of \$3,500. The Port Arthur News-Chronicle of October 23 commented editorially: "Under Mr. McMahon's ministry First Presbyterian Church has made a valuable contribution to the community of Port Arthur. . . . The work which a minister does lives long after him, and it is always the reward of those who give their lives unreservedly to the task that they find a place in the affections of people which can be gained in no other way."

Walkerton Church Reaches Centennial

WALKERTON—Knox Church celebrated 100 years of life in this community from October 7 to 14. Back in

the summer of 1851 a log church was erected two miles east of the town of Walkerton, and was the first church building in the County of Bruce. The present building was erected in 1875.

The guest speakers for this occasion were the Rev. J. M. McCurlie, of Hamilton on October 7, and Dr. H. Beverley Ketchen, a former Moderator of Assembly, preached on October 14. The Rev. William A. Henderson, minister, conducted the services.

During the week, Missionary Night, Historical Night, and a programme of sacred music by the Ambassador Choir rounded out the anniversary celebrations. The women of the congregation made a special contribution in providing the banquet and refreshments during the weekend meetings.

Father of Minister Conducts Service

STRATFORD—Thirty-seven years of loyal services was recognized by the Session and Sunday School of St. Andrew's Church, on September 30, when Mr. James S. Barr, the retiring Sunday School superintendent, was presented with a pen and pencil set as he completed a remarkable record.

The 113th anniversary was observed on October 21, when the Rev. Dr. A. T. Barr of Penetanguishene, was the special speaker. Dr. Barr is the father of the minister, the Rev. Ferguson J. Barr. In the morning, Dr. Barr spoke on, "Where there is no vision the people perish," and his subject at night was, "Something for Nothing." He also

baptized his grandson at the morning service.

Gifts for Pulpit Dedicated

WOODVILLE—On October 7, the congregation of Knox Presbyterian Church dedicated a pulpit Bible, Book of Praise, and Bible-marker with the Ionic Cross. These gifts were presented by Dr. Charles Galloway of Cannington, in memory of his parents, the late Dr. and Mrs. A. Galloway, who were faithful members of this congregation for almost fifty years. Dr. Louis Shein, minister, dedicated the gifts to the glory of God. During the service two children were baptized, one being the daughter of Dr. and Mrs. C. Galloway.



Christians with their sense of responsibility towards God will likely be led to name the Church as a beneficiary.

Men and women of modest means year by year leave small legacies to the Presbyterian Church. These bequests are impressive when the treasurer makes up the total.

Gifts to the work of the Presbyterian Church no longer come exclusively from wealthy members. We welcome the generous support of those whom God has endowed with much. But we need the gifts of every member for this great work.

Every Christian should make a will and name the Church a beneficiary.

If you need information write,

DR. E. A. THOMSON

Presbyterian Church
in Canada

63 George St.

Toronto



Photo by R. E. G. Dennys

This is the new unit now being erected by Leaside Presbyterian congregation. The cornerstone was laid by the Rev. William McRoberts, M.Th., Moderator of Toronto East Presbytery. This group shows the minister, the Rev. J. C. Hay, B.A., along with some members of the Session and the Board of Management.

Church Renovated Prior To Anniversary

DUART—The Rev. Dr. David Marshall of Guelph was guest preacher at the 80th anniversary of Duart Presbyterian Church. Dr. Marshall spoke in the morning on "The Call to the Nobler Life," and in the evening on, "His Glory Shining Through." The minister, the Rev. D. B. Cram conducted the service and the choir under Mrs. Cram, the organist, rendered appropriate selections. This church has been redecorated both in the interior and the exterior prior to the anniversary. The choir wore new gowns that had been presented to them by the Ladies' Aid.

Grant Use of Church To Dutch Settlers

MONKTON — A congregation of Dutch settlers under the leadership of the Rev. W. Teeuwissen, asked the session of Knox Church for the use of their sanctuary in which to worship. This was gladly granted. Mr. Teeuwissen has now had to return to the United States and the congregation is waiting for another minister to arrive from Holland. These Dutch settlers are almost all Protestants. They are thrifty, hard-working, and love their "kerk," and are a worthwhile addition to the community. Knox congregation celebrated Holy Communion with an addition of nine new members.

Church Rededicated

ALLISTON—Knox Church was rededicated on September 30 when the Rev. Dr. A. T. Barr, moderator of Barrie Presbytery, conducted the act of rededication and preached on "The Living Church". At the evening service the congregation welcomed the Anglican and United congregations who had withdrawn their customary services to worship with Knox. The services throughout the day were in the hands of the minister, the Rev. H. P. Maitland, and special music was furnished for the occasion.

Golden Jubilee Commemorated

AULTSVILLE — Immanuel Presbyterian Church observed its Golden Jubilee on September 9. The guest preacher was the Rev. E. G. Moore of Finch who led the congregation in the act of rededication. A historical sketch of the past fifty years was given by John M. Loucks, session clerk. The Rev. Robertson Millar, Clerk of Presbytery, had charge of the evening service and brought greetings from Glengarry Presbytery.

Celebrate 116th Anniversary

FERGUS—The 116th anniversary of St. Andrew's was celebrated on September 23. The guest preacher was the Rev. R. Currie Creelman of Weston. The Rev. J. R. Greig, minister of St. Andrew's, extended a warm welcome to the members of Melville United Church, Fergus, and Knox Presbyterian Church, Elora, who joined the congregation in the evening worship.

Meeting of Church School Leaders

WOODSTOCK—The Church School Workers' Association of Paris Presbytery met in October at Knox Church, Woodstock. There were 75 Sunday School workers registered and the group listened to several worthwhile addresses. Mr. George Borthwick, Central Church, Brantford, was elected president, and introduced Dr. David Gowdy who spoke on "The Children's Gospel." After Dr. Gowdy's address the company divided into four groups

for discussion. Miss Helen E. Bricker demonstrated better methods for making the Gospel teaching come to life for Intermediates and Seniors. Miss Lily MacArthur illustrated the latest methods for the teaching of young children, and Miss Betty Isbister spoke on the use of audio-visual equipment. Miss Ruby Walker was of special help to teachers of Juniors. Practically every congregation in the presbytery was represented.

Oakwood Observes Fortieth Anniversary

TORONTO—Oakwood Church observed its 40th anniversary on October 28. This congregation was organized in 1911. The Rev. T. Wardlaw Taylor, D.D., and his wife and daughter were guests of the congregation on this occasion. Dr. Taylor organized this congregation in the year 1911 and continued as its minister for 14 years. He spoke of the many difficulties that faced the congregation during those pioneer days.

The guest speaker for this 40th anniversary was the Rev. J. Y. Fraser of Sunnybrook Hospital who spoke on "Behind a Frowning Providence," and "The Getting Out of the Crib." A social hour was held at the close of the evening service. The Rev. D. McCullough is minister of this congregation.

Newly-Inducted Minister Conducts Anniversary

STREETSVILLE — St. Andrew's Church marked its 129th anniversary on October 21, when the recently inducted minister, the Rev. John Herbison, delivered the anniversary addresses. Mr. Herbison spoke at the morning service on the need of evangelism, and in the evening, on "Not Ashamed of Christ."

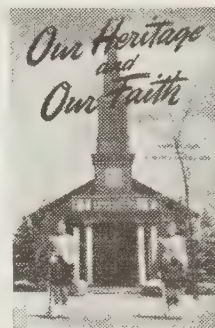
This congregation has had a long and honoured history beginning with the induction of the Rev. Andrew Bell in 1828 and following with a succession of distinguished men until the present day.

The anniversary celebrations were continued with a banquet on Monday evening, when the birthday cake was cut by two of the oldest communicant members, Mrs. R. H. Greig who has been a member for 59 years and Mr. Fred Maas who on November 7 completed 60 years as a member of the church and in all that time has never missed a Communion service. The senior choir and newly-organized junior choir rendered appropriate music.

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Courtesy of the Listowel Banner

Many new ministers from the Presbyterian Church in Ireland have arrived during the past twelve months to accept congregations in different parts of Canada. Shown above is the Rev. Robin J. and Mrs. Boggs with their family. They are settled at Molesworth and Gorrie in the Huron-Maitland Presbytery. Mr. Boggs served as a chaplain in World War II. Left to right are: Gillian, 6; Cathryn, 11; Patricia, 2; Mr. and Mrs. Boggs, and Michael, 8. Four ministers from the Presbyterian Church in Ireland have settled in this presbytery since Easter.



Winter scene on a Saskatchewan farm.

Saskatchewan Bureau of Publications

The Family Altar

The Coming of the King of Kings

By H. Beverley Ketchen

FOR a good many years we have considered from almost every conceivable angle that great event at Bethlehem that meant so much to the world. But as we have learned by happy experience that "sometimes a light surprises the Christian while he sings" the old familiar hymns, or listens to "the old, old story," so

*In holy contemplation we once again pursue,
The thrilling Christmas story and find it ever new.*

And in the chaotic and neurotic world of today—a world that is frantically recruiting and arming, devoting the almost incredible resources and ingenuities of science to the pagan purpose of devastation and slaughter, the prayer of all decent human hearts is that

*Man at war with man may hear the love-song which they bring;
O hush the noise, ye men of strife and hear the angels sing.*

Not a little of the joy of Christmas for us should spring from the fact that when the Divine Child of Bethlehem had grown to manhood, though He experienced as no other ever did the treachery and insane cruelty of men and though He knew the tragic length to which the sinister forces of evil would go, yet "for the joy that was set before Him, endured the Cross." For he,

Dipt into the future farther than human eyes could see:

Saw the vision of the world and the wonder that shall be,

When the war-drums beat no longer and the battle-flags are furled

In the parliament of man, the federation of the world."

WE might pause for a moment to note God's indifference to social rank, political importance or even

ecclesiastical distinction. For that royal advent the dignitaries of Church and State were in the background. None of those who occupied "the seats of the mighty" figured in the glorious romance of Bethlehem. To a pair of "poor and plain folk" was entrusted the Child of destiny and it was to humble shepherds, keeping watch over their flocks by night, that the thrilling announcement was made. What a shattering rebuke to the silly "Pride and Prejudice" of the world!

This story of the shepherds and the angels is the most romantic illustration of the wonderful truth that "the secrets of the Lord are with them that fear Him." It has ever been the way of God to "exalt them of low degree" and glorify the simple life. And it must be obvious to ordinary intelligence that it is just the emphasis on the things which God ignores that causes all the trouble and misery in the world—the

PRESBYTERIAN RECORD

jealousy and strife over things which do not count in the eyes of God at all.

How surprising it must have been to be told, "Ye shall find the Babe lying in a manger!" For as the poet has said,

*"They all were looking for a King,
To stay their foes and lift them high."*

It must have seemed like a drop from the sublime to the commonplace. It was all so different from their Messianic dreams. Nevertheless they said, "Let us now go to Bethlehem and see this great thing that is come to pass," and "when they saw the child they worshipped Him."

"Blessed are the pure in heart, for they shall see God." Those wise shepherds, who had been praying for the coming of the Messiah, trusted the Divine word, even though it seemed to be contradicted by the facts. How often we pray and then do not recognize the answer when it comes! For "God's thoughts are not our thoughts, neither are His ways our ways."

IT was a startling paradox: "Unto you is born this day in the city of David a Saviour;" and then "You shall find the Babe lying in a manger." Yet that glorious condescension was such a comforting revelation of Divine grace. What could be more thrilling than the assurance that while God "setteth the number of the stars," He is ever ready to "bind up the broken heart"?

We may well rejoice in the lowliness of the Incarnation, for a Saviour born in a palace and reared in the lap of regal luxury would not likely have been the "Friend of publicans and sinners." What infinite comfort and encouragement there is in the knowledge that "we have not a High Priest who cannot be touched with a feeling of our infirmities, but One who was tempted in all points like as we are, yet without sin!"

Now we cannot celebrate the Nativity fittingly, it seems to me, unless our thoughts follow that wonderful Child of Bethlehem through His gracious Galilean ministry right on to the Cross and through the empty tomb to the right hand of God where "He ever liveth to make intercession for us."

PERHAPS amid the natural family and friendly festivities of the genial Christmas season we do not pause as often as we should to reflect on the multitude of blessings that have enriched our lives through Him who "though He was rich yet for our sakes became poor." That humble birth of the Saviour might be likened to the tiny source of a stream which through the centuries has been growing wider and deeper until today it bears on its beneficent bosom cargoes of incomparable value.

Consider what remarkable changes in our social relationships have come about through His declaration of the

priceless worth of the individual! And in the attitude to children — and especially underprivileged children — because of His words, "Suffer the little children to come unto Me, for of such is the Kingdom of heaven!"

Have we a United Nations organization in our day, highly resolved that the swords shall be beaten into plowshares and the spears into pruning hooks? Is it not all the tribute of countless hearts to Him who once lay cradled in a manger at Bethlehem, whose birth was heralded by the angel's song of "Peace on earth, goodwill to men"?

And amid the troubles and anxieties of these cloudy days, shall we not "be of good cheer" and take courage because it is written of Him that "He will not fail nor be discouraged until He hath put all enemies under His feet"?

Why are you afraid that the clouds will not break; that right will be forever on the scaffold and wrong forever on the Throne; that the pagan forces of communism will devastate our heritage, O ye of little faith? That gracious friendly One who was God incarnate knew that sometime He should have dominion from sea to sea and from the river unto the ends of the earth.

And it was His unclouded confidence in the triumph of good over evil that inspired the poet to write—

Lo the days are hastening on, by prophet-bards foretold,

When with the ever-circling years comes on the age of Gold,

When peace shall over all the earth its ancient splendours fling,

And the whole world give back the song which now the angels sing. ★



This aerial view of Yorkton shows where the newly-formed congregation hopes to build a Presbyterian Church. The work began in May 1950, when the Board of Missions sent the Rev. Malcolm S. McLean to this city. A survey was made by two deaconesses and about 80 Presbyterian families were reached. Some of these expressed a strong desire for a new church building to be located in an area that consists of dwellings erected during the war. This is a project that the Board of Missions is sponsoring and hopes to develop in the near future. The white spot in centre is the location purchased.

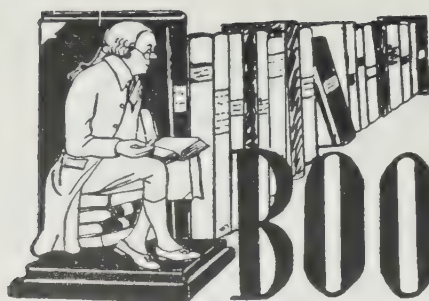
Sunday School Increases Attendance

CALGARY, Alta.—Chalmers Sunday School held an "At Home" on October 16. Various projects by the Explorers, Mission Band, Trail Rangers, and the various organizations of the Sunday School and church were demonstrated, along with the latest teaching aids.


The Sunday School is seeking to bring new children into its midst. The plan also emphasized attendance at

church; the bringing of their Bibles; memorization and the bringing of new members to Sunday School. The second Sunday that these projects had been emphasized by the Sunday School, the attendance was raised from 85 to 157.

The congregation marked the occasion of its first anniversary when the Rev. R. McKay Esler of Knox Church was the guest speaker. The evening service was followed by the showing of the film, "The God of Creation." The Rev. V. W. Raison is the minister.



BOOK CHAT



THE THEOLOGY OF ALBERT SCHWEITZER. By E. N. Mozley. Macmillan Co. of Canada, Toronto. Price \$1.75. 108 pps.

THE MOST VALUABLE part of this book is the 28 page epilogue by Albert Schweitzer. The remainder of the book contains classified excerpts from four of Dr. Schweitzer's theological works. It is difficult to set forth a view point of four important theological works in the compass of 80 pages with interspersed comments.

In his epilogue Dr. Schweitzer writes on "The Conception of the Kingdom of God in the Transformation of Eschatology." He holds that the first conception of the immediate coming of the Kingdom of God is based upon the teaching of Jesus, and that Jesus derived his teaching from late Jewish apocalyptic thought. Now the conception of the Kingdom in our day as something ethical and spiritual, is claimed by Schweitzer to be a development of the teaching of Jesus, not a part of it. This, I believe to be open for criticism, because there is considerable evidence to show that Jesus repudiated the current Jewish ideas of the Kingdom, and secondly, He never separated the essential nature of the Kingdom from Himself, the King who came to be "God with us."

ALLAN L. FARRIS
Edinburgh, Scotland.

ROUND THE CAMP FIRE. By E. E. Reynolds. Oxford University Press, Toronto. Price \$1.35. 159 pps.

THIS COLLECTION of forty-eight adventure and pioneering tales from the pen of Baden-Powell's biographer provides excellent material for the campfire story-teller. The stories come from every part of the world. Many have to do with dangerous journeys and several are concerned with pioneering adventures in Canada, Australia and New Zealand. I recommend this volume to leaders of boys.

ANDREW H. McKENZIE
Islington, Ontario.

CHRISTIAN EDUCATION IN A DEMOCRACY. By Frank E. Gaebelein. Oxford University Press, Toronto. Price \$4.50. 305 pps.

THE AUTHOR, who is conversant with the educational problem in America and its inherent dilemma, offers positive plans for action. He maintains that only Bible-centred education is capable of obviating this dilemma. His approach however, is limited by a

Biblicism and apocalypticism not in keeping with New Testament Christianity, which is Christo-centric rather than Biblo-centric.

LOUIS SHEIN
Woodville.

WITH SINGLENESS OF HEART. By Gerald Kennedy. Musson Book Co., Limited, Toronto. Price \$2.00. 154 pps.

● BISHOP KENNEDY in this book holds a mirror up to the present day minister, and asks him to look at himself. The author has a clear picture of the culture in which we live, and the task of the ministry in the face of it, and he does not hesitate to point out where failure so often lies. The book is constructive for the writer points the way that singleness of heart in Christ leads the minister in his task as critic, pastor, evangelist, leader. It is a book which the young minister should read,

even although he may feel no need of it, and the older minister should read, and ask himself "Is it I?"

D. CRAWFORD SMITH
Guelph, Ont.

MUSIC IN THE LIFE OF ALBERT SCHWEITZER. By Charles R. Joy. Musson Book Co. Ltd., Toronto. Price \$4.00. 300 pps.

● DR. ALBERT SCHWEITZER'S life of service is too well known in its broad outline to need any introduction. This book is an anthology of his writings on music held together with biographical material written by Dr. Joy. The selections have been deftly designed to present an epitome of Schweitzer's thought on music; all the same we would rather have more of his writings on Bach even at the expense of his illuminating and heartfelt tributes to Eugene Munch and Widor. There is also some avoidable repetition of material. Schweitzer's opinions on organs are of particular interest in these days of the revival of the "baroque" organ, and his words on the supreme importance of good music in worship should be taken to heart by all concerned in the Service of Praise.

CHRISTOPHER GLEDHILL.
Peterborough, Ont.

ROADS TO RADIANT LIVING. By Charles C. Allen. Fleming H. Revell Co., New York. Price \$2.00. 157 pps.

● THIS BOOK is packed full of advice

IN SUCH AN AGE



YOUNGER VOICES IN THE CANADIAN CHURCH

edited by

W. C. LOCKHART, M.A., Ph.D., D.D.

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for living, but one wonders what Dr. Allen means by "radiant" living. In our opinion the only "radiant" life is the Christian life, and there is only one Way, namely Christ. Dr. Allen suggests many roads, which indeed cross and recross The Way, but only in chapter 17, "Believe in something Big", and chapters 44 to 50 is he right on The Way. One is left with the feeling that Christ is only one among many ways. The chapter on "Things that matter most" makes no mention of faith, Christ, salvation and redemption. One would like to see all of the excellent suggestions for living made subject to a living faith in Christ, and the title changed to "The Road to Radiant Living."

L. S. VAN MOSSEL.

Nelson, B.C.

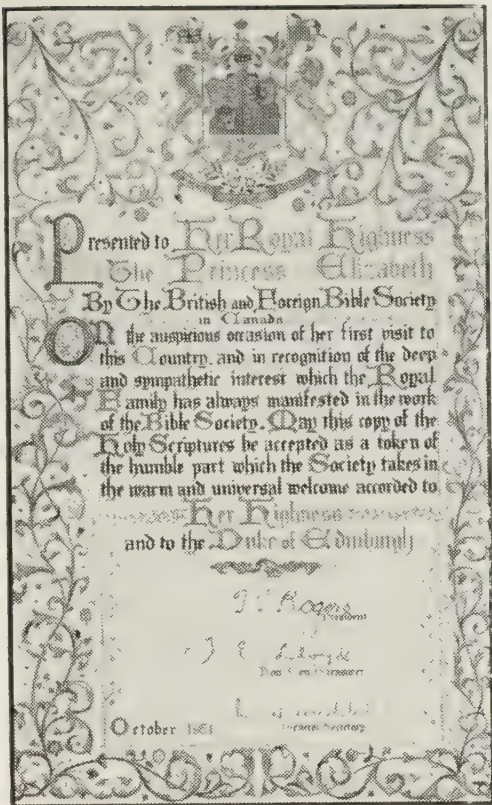
THE BEST IS YET TO BE. By Paul B. Maves. The Ryerson Press, Toronto. Price \$1.75. 96 pps.

• IN A DAY when so much is being done for youth, and seemingly so little for others, it is gratifying to find at least one author whose chief concern is for those beyond middle age.

The book itself is addressed, in a sympathetic manner, to such people, and deals with some of the problems confronting them. The reader is made to feel that retirement is something to which one can look forward. Indeed, as the author himself suggests, the title of the book may have been, "Making the Most of the Last One Fourth." Ministers should find the book useful when called upon to help people through the "changes and conflicts" of maturity.

JAMES FERGUSON.

Barrie, Ont.



The British and Foreign Bible Society presented a Bible to H.R.H. Princess Elizabeth when she reached Canada.

FAITH AND DUTY. By N. H. C. Robinson. Victor Gollancz, Limited. Canadian Agent, Longmans, Green & Co. Price \$3.00. 147 pps.

• THIS BOOK IS A REAL attempt to face the problem of the relation of theological and ethical thinking, of religion and morality. If for nothing else the book is useful in that it summarizes the teaching of Barth, Brun-

ner, and Neibuhr on human nature in relation to God and goodness. The author also deals with the rather different point of view that is presented in the philosophical theology of Tennant. It is refreshing indeed to find someone who believes that this latter type of thinking is still worthy of serious consideration in this post-Barthian age.

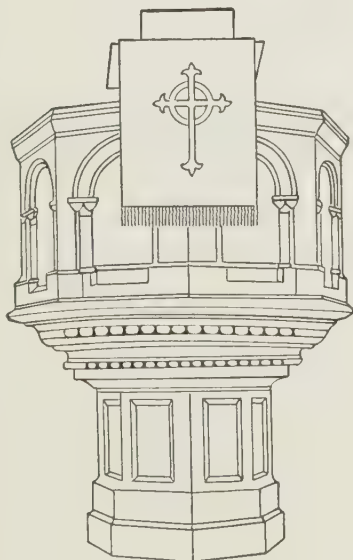
If anyone tends to be irritated by the modern fashion of theological writing which seems to find a great virtue in the very frequent use of quotations and footnotes, they had better steer clear of this book. When the author breaks free of this fashion to give his own views, as he does in the closing chapter, he writes with lucidity and power.

COLIN F. MILLER.

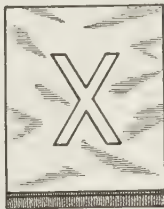
Ottawa, Ont.

EACH MAN'S SON. By Hugh MacLennan. Macmillan Co. of Canada, Limited, Toronto. Price \$3.00. 253 pps.

IN HIS LATEST NOVEL Hugh MacLennan portrays the part-Highland, part-Loyalist population of Cape Breton Island with a sympathetic understanding proper to a native son of Nova Scotia. Archie the prize-fighter, for instance, quite credibly becomes the victim of the Scottish Highlander's worship of strength. Margaret, the wife of a preoccupied and over-worked country doctor, finds self-possession in the tradition of her New England Loyalist ancestors. Dr. Dan, her husband, also seems to be an authentic product of his environment, but although he is the central character in the book, his conflicts unfortunately fail to become entirely comprehensible.



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CHARLES W. DUNN.
University College, Toronto.

MAN AND STATE. By Eivind Berggrav. Muhlenberg Press, Philadelphia. Price, \$4.00. 319 pps.

IS MAN MADE for the state, or is the state made for man? Around that

dual question the Bishop of Oslo, during his period of solitary confinement by the Nazis, wrote *Man and State*.

Berggrav sees the problem as basically being the operation of the state in an amoral atmosphere. This he attributes largely to Machiavelli's propounding that the state is beyond morality, though its citizens should be bound by a moral code. From this has developed an increasing totalitarianism that equally threatens the democratic form of government.

The bishop reveals much of his wide experience, not only as a theologian, but also previously as an editor, teacher and practical psychologist, in his consideration of this problem. It is in his recognition of the crux of the crisis that he is at his best. In his subsequent suggestions as to the solution there is bound to be considerable disagreement with his conclusions. It might even be suggested that he is not clear in his own mind as to the road ahead.

In spite of this weakness there is a real challenge presented by Berggrav in *Man and State*. It is too much to expect that he will be widely read. But, perhaps among leaders, religious, business and government alike, there will be some awakening from the vast unawareness that there can be no such thing as expedient solutions—that only through thorough application of ethical principles will there be peaceful states and free men.

JOHN E. MacNAB.
Washington, D.C.

TIME TO REMEMBER. By Lloyd C. Douglas. Thomas Allen Limited, Toronto. Price \$3.00. 238 pps.

SHOULD THE reader expect a volume comparable to John Buchan's, *Memory Hold the Door* he will be disappointed. This author of many best-selling religious novels only reaches the story of his young manhood when the book ends abruptly. The secret of his years in the pulpit and his call to writing remain to be told and one must confess to disappointment in laying down the autobiography.

THE SHORTER OXFORD BIBLE. Edited by Canon Briggs, Professor Caird and Principal Micklem. Oxford University Press, Toronto. Price \$1.75. 480 pps.

THREE BIBLICAL scholars have edited a concise form of the Bible for those seeking a plan in their study of the Scriptures. Short introductions assist the reader and the narrative is arranged chronologically. Throughout there is clearly demonstrated that these books are a record of God's dealing with his people and of the strength of their faith. This volume provides a guide to the complete Bible.

THE BIBLE FROM DAY TO DAY. Oxford University Press, Toronto. Price \$1.75. 392 pps.

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THE LIFE OF JESUS. Muhlenberg Press, Philadelphia, Pa. Price \$3.00. 220 pps.

DONALD F. IRWIN has written the text and Ralph Coleman has painted 17 oils to illustrate the chapters. It is written in clear language and purposely designed for boys and girls in their teens. The stories are well told and the paintings done with great skill.

CANADA'S CENTURY. By D. M. LeBourdais. British Book Service (Canada), Ltd., 263 Adelaide St. W., Toronto. Price \$4.00. 214 pps.

GENERAL THESIS of this book is that developments in Northern Canada will justify the claim that the 20th century is Canada's. Travelling across the entire northland from the iron ore deposits in Labrador to the Athabaskan tar sands, the author reveals the fabulous riches that are awaiting initiative and investments. He predicts that Northern Alberta will be a great industrial and great agricultural section of Canada as soon as railroads are built. A thrilling picture of Canada's tomorrow, that is in chapters not cluttered by unnecessary detail.

JOHN McNAB.

CONSTITUTIONAL AMENDMENT IN CANADA. By Paul Gerin-Lajoie; Toronto. The University of Toronto Press. Price, \$5.50. 340 pps.

WHEN THE CANADIAN Confederation was effected in 1867, the British North America Act, passed by the Parliament at Westminster, provided no method for amending the act in Canada. It did give exclusive authority to the individual provinces to amend their own constitutions, but any amendments to the federation as a whole have always had to be made by the Parliament which passed the original act, viz., that of Westminster.

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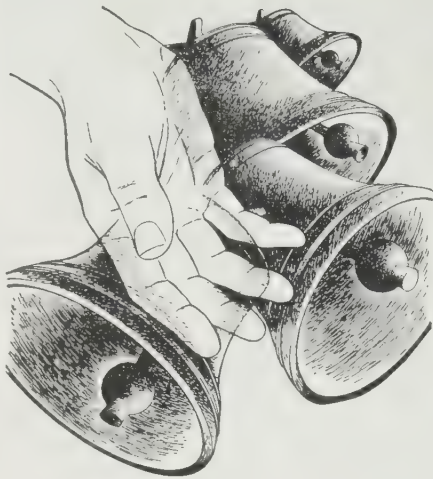
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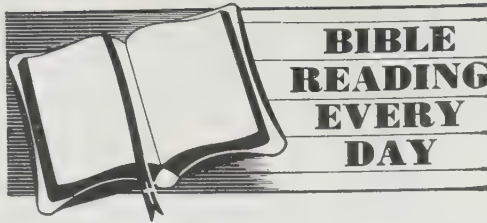
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December 4—	Luke 11: 1-13.
December 5—	Psalm 150.
December 6—	Psalm 51.
December 7—	Psalm 107: 1-15.
December 8—	Genesis 18: 22-33.
December 9—	Psalm 6.
December 10—	Luke 11: 14-26.
December 11—	Luke 11: 29-36.
December 12—	Luke 11: 37-44.
December 13—	Luke 11: 45-54.
December 14—	Luke 12: 1-12.
December 15—	Luke 12: 13-21.
December 16—	Luke 12: 22-34.
December 17—	Isaiah 60: 1-6.
December 18—	Isaiah 9: 1-7.
December 19—	Galatians 4: 1-7.
December 20—	Hebrews 1: 1-9.
December 21—	John 3: 9-17.
December 22—	John 1: 1-14.
December 23—	Luke 2: 4-20.
December 24—	Psalm 98.
December 25—	Matthew 2: 1-12.
December 26—	Phillipians 4: 1-7.
December 27—	Luke 12: 35-40.
December 28—	Luke 12: 41-48.
December 29—	Matthew 26: 36-41.
December 30—	1 Corinthians 16: 8-14.
December 31—	Exodus 13: 17-22.

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LESSON — DECEMBER 2

The Mission of the Seventy

Luke 10: 1-16

Golden Text: Luke 10: 2

LESSON — DECEMBER 9

The School of Prayer

Luke 11: 1-13

Golden Text: Luke 11: 1

LESSON — DECEMBER 16

The Providence of God

Luke 12: 22-34

Golden Text: Luke 12: 34

LESSON — DECEMBER 23

The World's Saviour

Luke 2: 4-20

Golden Text: John 3: 17

LESSON — DECEMBER 30

The Need for Watchfulness

Luke 12: 35-48

Golden Text: Luke 12: 48

Vacant Congregation Enjoys Anniversary

FOXBORO—The Foxboro congregation (Kingston Presbytery) held its

anniversary services on October 21. An ideal autumn day made it possible for many from surrounding districts to be present. The local United Church withdrew its evening service and thus manifested a cordial cooperation.

Worshipful musical selections were rendered by the choir, and Ken Peacock added to the helpfulness of the services by his sympathetic renderings on the organ. Rev. F. A. Robinson, Ph.D., of Toronto, was guest preacher, and his messages on "Fearlessly Forward" and "Decreasing to Strengthen" were felt to be particularly helpful for the passing of another milestone in the congregation's history. The offering amounted to \$493.

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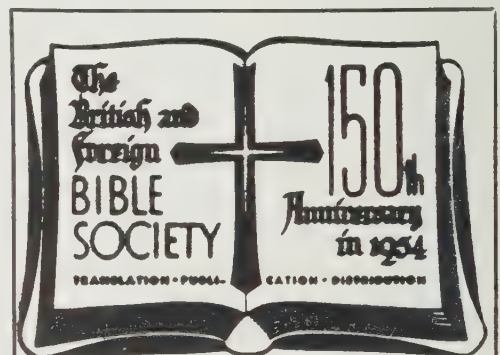
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Synod Considers Memorial To Former Clerk

By E. H. Bean

THE Synod of the Maritimes met in St. Andrew's Church on Oct. 2, in the historic town of Pictou. This was the 136th meeting since the Synod was formed by a union of the Burgher and Anti-Burgher Presbyteries in Truro, N.S., July 3, 1817. The Synod unanimously chose the Rev. M. Y. Fraser of First Church, Stellarton, N.S., to succeed Dr. R. S. Quigley of Port Elgin, N.B.

A vacant chair loomed large in the minds of the members of the Synod. The venerable clerk, the late Dr. Frank Baird was not in his accustomed place. Since 1919, the late Dr. Baird had faithfully, efficiently, and conscientiously carried out the duties falling upon the clerk. A memorial service was conducted by the Moderator on the Wednesday evening, when Dr. W. McC. Thomson read a prepared tribute, and a committee was appointed to consider a permanent memorial to Dr. Baird.

The Synod lecturer was Dr. W. S. Reid of McGill, who stirred the Synod with his two lectures: "The Reformed Concept of Social Justice," and "The Reformed Faith Rejects the Economic Man."

Plans were approved for an annual pre-Synod Conference under the leadership of the various Standing Committees in rotation. The generous offer by the Women's Missionary Society to supply a deaconess to work under the S.S. and Y.P.S. Committees throughout the Synod was accepted. The Rev. James S. Clarke was heard in connection with the S.S. & Y.P.S., and the Rev. A. Neil Miller, in connection with *Christian Outreach*.

Congratulations were extended to Dr. J. K. Fraser and Dr. W. McC. Thomson who had observed the 60th anniversary of their ordination and to Dr. W. A. Cunningham who had observed his 50th anniversary since ordination. The Synod approved an overture urging the General Assembly to meet in Westminster Church, New Glasgow, in 1953. ★

Gifts Dedicated at 22nd Anniversary

SPRINGHILL, N.S. — St. David's Presbyterian Church observed its 22nd anniversary on September 30. Guest preacher for the occasion was the Rev. Byron Nevin of Oxford, who dedicated a Pulpit Antependia, the gift of Mr. and Mrs. James A. MacKinnon of Boston, Mass., and two brass collection plates donated by the young married couples of the congregation. These gifts were dedicated to the glory of

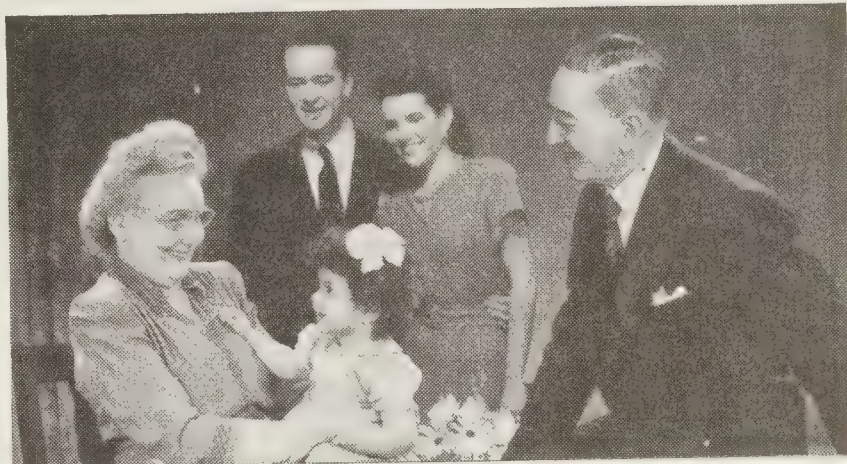
God and in memory of the late Mrs. D. A. MacKinnon, wife of the minister.

Dedicate Communion Vessels

CRESCENT BEACH, N.S.—On September 30, St. Matthew's Presbyterian Church dedicated a set of Communion vessels presented for the use of the congregation. This gift was dedicated in memory of Zenas A. Publicover by his wife. Mr. Publicover was a faithful worker in this congregation for many years. Dr. D. W. McDonald of New Dublin dedicated the Communion set and the Sacrament of Holy Communion was observed.



REV. MURRAY Y. FRASER, B.A. of Stellarton, N.S., was elected Moderator of the Maritimes Synod.



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Synod Opposes All Forms of Gambling

By DeCourcy H. Rayner

AFTER the Rev. J. K. Lattimore had preached and constituted the Synod, the Rev. Quincy A. McDowell was unanimously chosen Moderator of the Synod of Montreal and Ottawa, which met on October 2. The Rev. Dr. Henry Cousens welcomed the commissioners to First Presbyterian Church, Brockville.

A strong appeal on behalf of the *Christian Outreach Campaign* was made by the Rev. Douglas Wilkie of Westmount, who pointed out that the frontiers that need to be reached today are the new areas of urban population surrounding the cities of Canada. He called for faith and vision in undertaking this step forward.

The Rev. Robertson Millar of Martintown, on behalf of the Committee on Evangelism and Social Action recommended that, "This synod urge all congregations within the bounds to avoid all methods of raising money for church purposes which have any appearance of gambling, such as games of chance or the raffling of articles for church funds." The synod also passed a resolution on the evils of gambling in any form and urged church members to avoid any connection with gambling practices in ordinary living.



REV. QUINCY A. McDOWELL, M.A.
The new Moderator of the Synod of Montreal and Ottawa.

The Director of Immigration, the Rev. Harold R. Pickup, stated that 2,921 advice notices had been sent to congregations, and 639 reports had been received. Of these 471 became members

or adherents of our Church. The Canadian Council of Churches has undertaken to place about 800 families with incapacitated members, and our Church is endeavouring to do its share.

Dr. Allan S. Reid reported on the home mission work of the synod, and the Rev. J. A. Smith, French missionary at large, and the Rev. André Poulain of Eglise St. Luc, Montreal, were listened to with rapt interest concerning French missionary effort.

The Rev. Q. A. McDowell reported for the Peace Memorial Camp at Lancaster, which enjoyed its most successful summer with a total of 287 campers and 46 leaders. The synod promised to seek to raise \$2,500 to make some essential improvements and clear the indebtedness on the camp. ★

College Has Outstanding Lecturer

THE third in the annual fall series of public lectures sponsored by the Presbyterian College, Montreal, was held this year on Monday and Tuesday, October 8th and 9th, with Professor Reinhold Niebuhr of Union Theological Seminary, New York, as guest lecturer. Dr. Niebuhr's general subject was *Crucial Issues in Christianity's Encounter With Modern Culture*.

Speaking on Monday evening in Kildonan Hall of the Church of St. Andrew and St. Paul on *The Issue of the Nature of Human Selfhood*, Dr. Niebuhr affirmed that, in contrast to both classicism and modern secular thought, Christianity alone held to the true meaning of human selfhood, of man as a creature, made in the image of God, a unity of body, soul and spirit.

On Tuesday afternoon he addressed a large gathering in Divinity Hall of McGill University on *The Issue of Faith and Reason*, declaring "The Christian faith must not stand in contradiction to reason in the sense that it is contemptuous of scientific or philosophic disciplines, but must turn against them when they become idolatrous . . . We deal with every discipline of culture respectfully, but every scientific or philosophic discipline comes to a point where it raises questions it cannot answer." "The foolishness of Christ", he continued, "is wisdom because it makes sense and power out of life".

The final lecture in the series was delivered on Tuesday evening in Kildonan Hall when Professor Niebuhr spoke on *The Issue of the Character and Course of Human History*, asserting that "History does not solve the problem of existence; rather it is the problem of existence writ large . . . What is most needed is humility in the presence of a Sovereign greater than all our sovereignties". ★

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In Memoriam

E. G. McDONALD

Knox Presbyterian Church, Listowel, suffered a great loss on October 4th, in the death of Mr. E. G. McDonald at the age of 86. For forty years he was clerk of session and for almost as long superintendent of the Sunday School. Mr. McDonald had been a tower of strength to the Listowel church during all these years and his interest in the young life about him endeared him to the congregation. He was always in the forefront of any effort for the advancement of Christ's Kingdom at home and abroad. The deepest sympathy is extended to his wife and family.

GEORGE MANSON

Vancouver Heights suffered a great loss in the death of George Manson on October 11. Mr. Manson was a most devoted elder in St. Andrew's, Brandon, for over 20 years, and was also Sunday School superintendent. He was appointed secretary for the *Presbyterian Record* in 1948 and through his devotion to duty increased the circulation from 15 to over 100. He has preached in other Presbyterian churches and was a most welcome visitor in the homes of the congregation. The congregation feels that they have lost a true leader by his death.

REV. HENRY SANDFORD GRAHAM

The Rev. Henry Sandford Graham died at Markham on November 4 in his 84th year. Mr. Graham was graduated in theology from Princeton University and had served at Sudbury, Madoc and Markham prior to 1925. Afterwards, while ministering at Belle River and at Grimsby, he had the distinction of seeing two new churches erected during his ministry. He completed forty years in the ministry. A kindly, conscientious pastor, he was greatly esteemed in the various congregations that he served. He leaves to mourn his loss his wife, the former Florence Chambers of Ireland, and two sons, Professor Gerald of the University of London, England, and Dr. Wallace of the University of Toronto.

REV. LAUCHLIN BEATON

The Rev. Lauchlin Beaton, who was born in Boulardarie, Cape Breton, N.S., died in Toronto on October 15. Mr. Beaton who was a preacher in Gaelic as well as in English, was in his 88th year. He received his education at Dalhousie University, Auburn Theological Seminary, New York, and Presbyterian College, Montreal. Ordained in 1898, he completed 37 years in the active ministry before retiring. He was a member of Westminster Church, Toronto, and leaves to mourn his loss, one daughter and two sons.

MRS. H. L. STEWART

St. David's Presbyterian Church, Halifax, lost a most active leader in the death of Mrs. H. L. Stewart in her 70th year. Mrs. Stewart died after a lingering illness. She was the daughter of Mr. and Mrs. Samuel Caldwell of County Tyrone, Northern Ireland, and was married in 1913 to Dr. H. L. Stewart who was the head of the Department of Philosophy at Dalhousie University.

Mrs. Stewart was president of the Women's Guild of St. David's Church, and she was also one of the city's foremost women in activity in the community. She was president of the Local Council of Women and was the first woman to be elected to the Halifax School Board. In her home she was kindly and gracious and she will be greatly missed in church circles. Mrs. Stewart is survived by her husband, one daughter and two sons.

MRS. A. J. MATHESON

A highly esteemed and valued member of Knox Presbyterian Church, Indian Brook, N.S., Mrs. A. J. Matheson died on June 17. Always an energetic worker in the Women's Missionary Society, Mrs. Matheson had held office in the Society since its inception. She was deeply interested in all departments of the work of the congregation.

JAMES McPHERSON

Argyle Church, Crinan, lost by death their clerk of session, James McPherson, on October 8. Mr. McPherson was ordained an elder thirty years ago, and has been a tower of strength in all Christian enterprises in this community. "His spirit was the spirit of service, which was born of the Master's love for him and his love for the Master," said the Rev. William Sutherland at the funeral service.

WILFRED C. HAHN

Dufferin Street Church, Toronto, lost a faithful worker, Wilfred C. Hahn, by death. He was a member of the Kirk Session for 25 years, the superintendent of the Sunday School and church treasurer for many years. He was one of those great souls who graced the work of our church, serving with an eye single to the glory of his Lord. The sympathy of the congregation is extended to the widow and family.

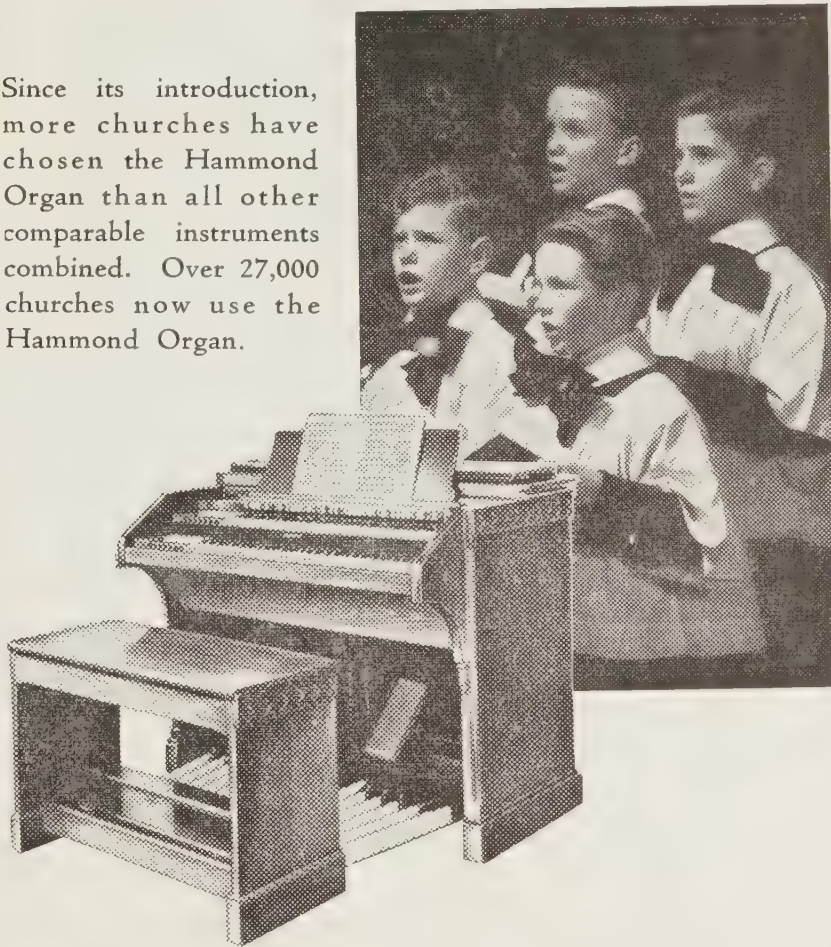
O. J. MILLER

The late O. J. Miller had been session clerk of Fairmount-Taylor congregation, Montreal, and representative elder for many years. He was one of the outstanding laymen in the courts of the Montreal Presbytery and Synod and zealously laboured for the building up of his own congregation and others in the years that followed 1925. Of recent years he had been living with his daughter, Mrs. J. McFarlane, and became interested in the work of Morningside Church, Toronto. He died on September 30, while visiting friends in Montreal.

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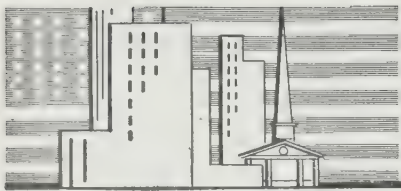
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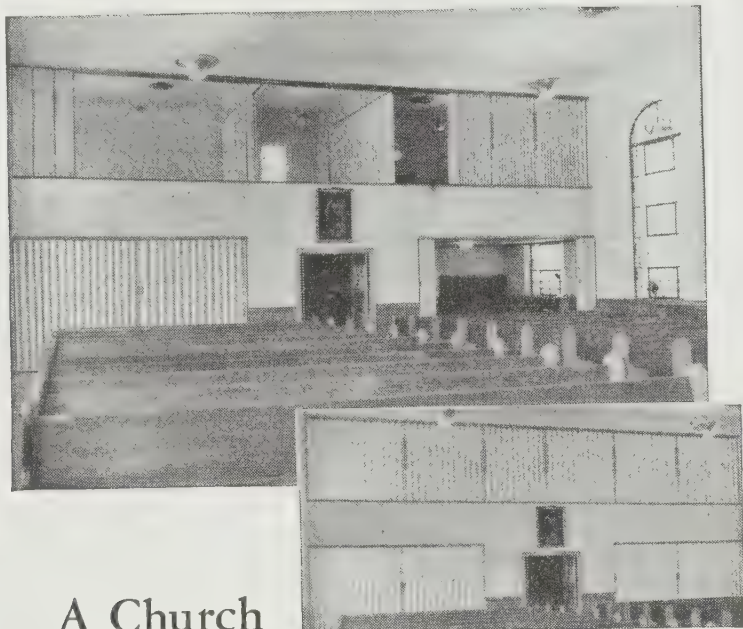


PHILADELPHIA LETTER

A curious incident occurred recently when President Truman addressed a gathering known as the Washington Pilgrimage of American Churchmen. The President used the occasion to say that he had been "trying to bring a number of the great re-

By Norman F. Langford

ligious leaders of the world together in a common affirmation of faith and a common supplication to the one God that all profess."



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Mr. Truman continued: "I have asked them to join in one common act which will affirm those religious and moral principles on which we all agree.

"I am sorry to say that it has not yet been possible to bring the religious faiths together for this purpose of faith and peace . . .

"We should lay aside our differences and come together now — for never have our differences seemed so petty and insignificant as they do in the face of the peril we confront today."

These sentiments are familiar enough, but what attracted attention was that they were voiced so forthrightly by a prominent political leader. With the traditional separation of Church and State — so scrupulously observed in this country that ministers of religions are even denied the benefit of income tax deductions at the source — politicians very seldom venture to discuss controversial religious subjects.

The direct political significance of this utterance is obvious. It represents the preoccupation with the struggle against communism, in view of which the President would consider it timely to seek an expression of Christian unity and to indicate his impatience with Christian divisions. One American religious editor immediately went on record as being "afraid of a holy war, pitting Christians against the rest of the world."

Aside from this, there is perhaps a subtle but important ecclesiastical significance in Mr. Truman's speech. Perhaps he, like countless other persons in the English-speaking world, would not regard his words as controversial at all. They would appear as simple common sense, and devoid of the slightest trace of sectarianism inasmuch as they were applied to the whole of Christendom. It is a striking thing that Church differences should now be counted fair game for everyone who wishes to assail them, so that they can be characterized as "petty and insignificant" by a political leader of the first rank.

Surely the view that the divisions of Christendom are petty is itself a particular school of thought. To many Churchmen it would seem that only by taking these divisions with the utmost seriousness can we hope to overcome them. Not by minimizing age old controversies, but by facing the issues so that we all know what we all really do believe and why, can we begin to think ecumenically. That, at any rate, is another approach to the problem. It therefore gives one pause to reflect that so many persons in both private and public life consider it unworthy to insist upon definite confessional positions such as the Churches have historically maintained. ★

Christmas Among Chinese

(Begins on page 340)

sponsibility among native born Chinese Canadians. Everywhere one finds added interest in the betterment of community life. This includes, on the part of many, a fresh interest and attitude toward the Christian Church. Many new homes are being set up which accounts for the increased attendance at Sunday School and kindergarten. In Vancouver, the Chinese population has increased from 10,000 to 15,000 during the past five years. The present enrollment at the kindergarten is around 70. In our new Chinese Church and community centre at Montreal, no fewer than 357 children and young people attended the various activities on weekdays and Sundays during the past year.

Here, then, is something of the challenge to our Church, and something of the outreach that is possible. "He that soweth bountifully shall reap also bountifully," is the promise given, and this applies not only to the money gifts we give to God, it applies to the time we spend in His service, and the returns that issue therefrom. Much will depend upon our kindly Christian attitude towards these "strangers within our gates," and to the prayers that ought to be offered in many hearts for the blessing of God on all our missionary outreach. ★

Talking Book for Blind

The John Milton Society will publish its first Talking Book on long playing records in December. This will be good news to the many blind who cannot read braille. The new Talking Book will contain gems of Christian literature in poetry and prose, and like the braille magazines will be made available without charge to those who are blind. Names of blind persons who would like to receive this Talking Book and who have a record player for 33 1/3 r.p.m. recordings, should be sent by ministers or church organizations to: JOHN MILTON SOCIETY, 156 Fifth Avenue, New York 10, N.Y., U.S.A.

Chaplain Honoured by Gifts

FREDERICTON, N.B. — Before the Rev. J. D. L. Howson departed from the pastorate of St. Andrew's, to enter the Canadian Army, he was honoured by several presentations not only from organizations within the congregation, but from city organizations testifying to the esteem in which he had been held among many friends.

December, 1951

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I. Q. ON JEWS AND JUDAISM

By Rev. M. Zeidman

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CHRISTMAS - - - CHANUKAH

Q.—When does the Feast of Chanukah take place?

A.—This year (1951) the Feast coincides with Christmas, and the first eve falls on December 23rd, the day before Christmas Eve.

Q.—What event does the Feast of Chanukah commemorate?

A.—The victories of the Maccabees over Antiochus Epiphanes, and the rededication of the Temple by the High Priest in 164 B.C. Antiochus Epiphanes had erected a pagan altar of burnt offerings, and sacrificed a pig to Zeus Olympus.

Q.—Why is the "Feast of Chanukah" so designated?

A.—Because the Hebrew word "Chanukah" means "Dedication," and it is referred to in the New Testament (John 10:22) as the "Feast of Dedication." The Feast is also called "The Festival of Lights."

Q.—Why is it a Feast of Dedication?

A.—Because when the desecrators were defeated, the Temple was purified, a new altar built, new holy vessels made, the fire rekindled on the altar, and the candlestick lit.

Q.—Why is it called the "Festival of Lights"?

A.—Because a miracle occurred at the rededication of the Temple. A small cruse of consecrated oil was found unpolluted. Ordinarily this much oil would have lasted only one day; but a miracle occurred, and the one cruse lasted for eight days. In commemoration of that miracle, Jews the world over light eight candles, beginning on the first day with one candle, and adding each night another candle until eight candles are lit on the eighth day of the Feast.

Q.—What similarities are there between Christmas and Chanukah?

A.—1. The Temple was purified—Christ was the spotless Lamb of God.

2. The rededication of the Temple was symbolic of Christ's call to the world to rededicate and reconcile itself to the Father.

3. The light of the candlestick was relit—Jesus, at the Feast of Dedication in Jerusalem, said, "I am the light of the world." The lights of the candlestick signified victory over the Gentile conqueror and sin, and victory for the children of God. Jesus, the Light of the world, is a light to lighten the Gentiles, and the Victor over sin.

4. Jews bestow gifts upon each other at this Feast—the Wise Men brought gifts to the Babe of Bethlehem—Jesus is the Gift of God to the World.

Christmas is the Feast of Giving.

God so loved the world that He gave.

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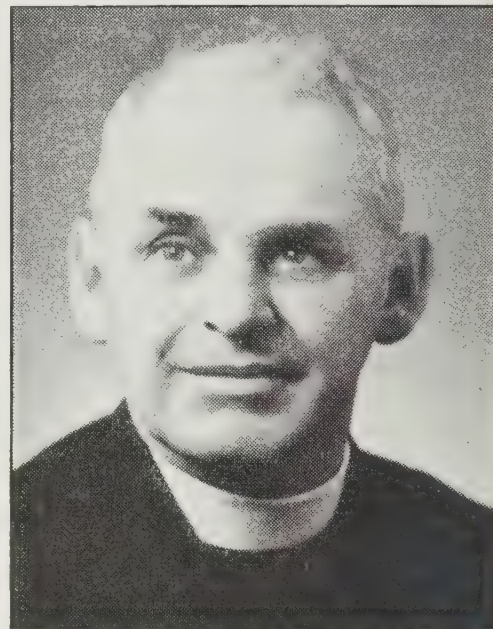
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Synod Reports Successful Summer Schools

By W. O. Nugent



Rev. D. C. Hill, B.D., of St. James

THE Synod of Manitoba met the first week in October following the conclusion of the Kildonan Centenary observance. After the Rev. H. L. Henderson had preached the sermon as retiring Moderator, the Rev. D. C. Hill, minister of St. James Presbyterian Church, where the Synod meeting was held, was elected Moderator.

The Synod heard the Moderator of the General Assembly, the Rev. Norman D. Kennedy, D.D., who stressed the need for *Christian Outreach*. Its primary task, he said, is evangelical, to reach out to those beyond the Church and, secondarily, to raise \$1,-100,000 as a means of *Outreach*. "If the Church takes its ease in Zion no one will criticize it," said the Moderator.

The Synod thanked the Rev. H. L. Henderson, the retiring Mission convener, and welcomed the Rev. W. B. MacOdrum of Geraldton as the new convener. A school for Indian workers will be continued in connection with the Brandon Summer School and it was suggested that study be made and report given at the next Synod asking that the federal government establish Indian Hostels at Kenora, Winnipeg, Portage la Prairie, Birtle and Brandon.

The Rev. James Marnock, reporting for the S.S. and Y.P.S., recommended that the camp site at Shoal Lake be abandoned. Both the Summer Schools at Brandon and Clear Lake were most successful and it was further agreed that camps should be held in each of the Presbyteries within the bounds of the Synod. ★



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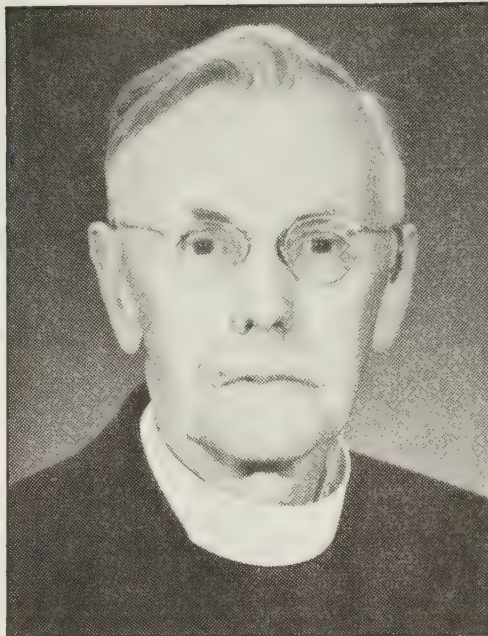
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THE REV. E. H. LOCKHART
of Moosomin, Sask., elected Moderator of
the Synod of Saskatchewan

Synodical Missionary Urged By Synod

By H. K. Caslor

IN the absence of the Moderator of the Synod of Saskatchewan, the Rev. A. F. MacSween, now in Kamloops, B.C., the Moderator of the General Assembly, the Rev. Dr. Norman D. Kennedy delivered the sermon. The synod elected the Rev. E. H. Lockhart of Moosomin to be their Moderator.

One of the highlights of synod was Mission Night conducted by the Missions Convener, the Rev. Dillwyn T. Evans, when Dr. W. A. Cameron, Secretary of Foreign Missions, gave a stirring address. Greetings were sent to the Mistawasis Reserve on the occasion of their 75th anniversary. Synod also complimented the Rev. Dr. W. W. Moore on the completion of 25 years of faithful service. In view of the great extension work in the northern part of Saskatchewan, synod requested the General Board of Missions to appoint a synodical missionary as expeditiously as possible.

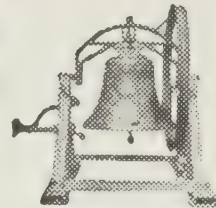
The Committee on Evangelism and Social Action, through the Rev. I. R. Carroll, reported that a number of preaching missions had been successfully completed and more are being planned for this autumn.

The Rev. H. K. Caslor of Prince Albert was named Clerk of Synod, to succeed the Rev. John Brent who was commended for the 12 years of faithful service that he had given in that office.

IN THE JANUARY ISSUE

The Rev. Malcolm R. Ransom, formerly of China, will follow Dr. Bennett's articles on communism with "Arise, Ye Prisoners of Starvation!"

Dr. Kenneth M. Glazier, chairman of the Committee on Architecture, has an article, "Are You Going to Build?"



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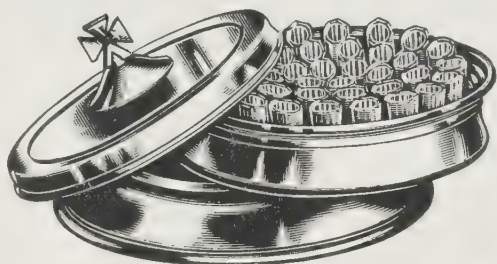
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Diamond Jubilee is Celebrated

ST. THOMAS—The Diamond Jubilee of Alma Street Church was held during the month of October. The anniversary coincided with the completion of extensive alterations to the exterior of the church and the redecoration of the Sunday School room. On October 7, the minister, the Rev. James K. West, dispensed the Sacrament of Holy Communion, and on October 14, a former minister, the Rev. R. D. MacDonald of Tillsonburg was guest preacher at the evening service. The St. Thomas Youth Choir led the service of praise.

The Rev. R. B. Milroy, a former student minister, preached on October 21 when Grace United Church worshipped with the congregation. Both the Rev. D. C. Soules of Toronto and the Rev. H. S. Rodney of Knox Church, St. Thomas, conducted the services on October 28. A congregational social on October 29 marked the close of the celebrations.

During the past ten years, Alma Street congregation has spent \$24,000 in the reconstruction of the exterior and interior of the church. In recognition of the leadership given by the Rev. J. K. and Mrs. West, the congregation presented them with gifts at the social.

Installed in Strathcona Chair

MONTREAL—The Rev. C. Ritchie Bell, D.D., was installed in the Lord Strathcona Chair of Practical Theology in First Presbyterian Church on October 25. A large congregation joined in the devotional service which was led by Principal Robert Lennox, Ph.D. The steps leading to the appointment by the General Assembly of Dr. Bell was narrated by Dr. Allan S. Reid, and the Rev. J. S. McBride, Moderator of Montreal Presbytery presided.

The charge was given to the minister by the Rev. Dr. Malcolm Campbell of First Church, who said, in part, "Your job is to turn out good men and good ministers. The great need of our day is more outstanding parish ministers just as we need a return of the old family physician. It is not specialists we need but practical men." The First Church Women's Association served refreshments at the social hour which followed Dr. Bell's induction.

ORGANIST AND CHOIR LEADER

Organist and Choir Leader required for St. Andrew's Presbyterian Church, Owen Sound, Ont. Duties to commence Jan. 1, 1952. Please state qualifications. Otto Johann, Clerk of Session, 638 Ave., East, Owen Sound, Ont.

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Church Calendar

Material for ensuing number must reach the office by the 5th of each month.

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Dalhousie, N.B., Rev. E. H. Bean, New Mills, N.B.
Grand River, N.S., Rev. F. Clarke Evans, Sydney Mines, N.S.
Kensington, P.E.I., Rev. D. A. Campbell, New London, P.E.I.
Marshfield, P.E.I., Rev. Donald Nicholson, Clyde River, P.E.I.
Murray Harbour North, P.E.I., Rev. F. N. Young, Montague, P.E.I.
North River, N.S., Rev. Charles A. MacDonald
Trout River, N.S.
Thorburn, N.S., Rev. John A. Simms, Barney's River, N.S.

Synod of Montreal and Ottawa:

Aylmer, Que., Rev. J. Logan-Vencta, O.B.E., 146 Carling Ave., Ottawa.
Chesterville, Ont., Rev. Eric Larsen, South Mountain.
Hawkesbury, Ont., Dr. Robert Good, 345 Bronson Ave., Ottawa.
Iroquois, Ont., Rev. Wm. Fitzsimons, Cardinal.
Lochwinnoch, Ont., Rev. T. DeCourcy Rayner, Almonte.
Maxville, Ont., Rev. Robertson Millar, Martintown.
Town of Mount Royal, Que., Rev. J. M. Kik, 4066 Northcliffe Ave., Montreal.
Vernon, Ont., Rev. Colin F. Miller, 164 Clemow Ave., Ottawa.

Synod of Toronto and Kingston:

Caledon East, Ont., Rev. John F. Nute, Box 67, Orangeville.
Cannington, Ont., Rev. L. Shein, Ph.D., Woodville.
Englehart, Ont., Rev. E. J. Kerr, New Liskeard.
Foxboro, Ont., Rev. M. W. Heslip, Madoc.
Markdale, Ont., Rev. A. E. Bailey, Box 131, Dundalk.
Newmarket, Ont., Dr. Wm. Orr Mulligan, 57 Spruce St., Aurora.

Synod of Hamilton and London:

Carlisle, Ont., Rev. A. N. McMillan, Caledonia.
Hamilton, Ont., Chalmers, Rev. Charles Carnegie, 6 Brant St., Hamilton.
Hensall, Ont., Rev. D. R. Sinclair, Exeter, Ont.
London, Ont., Chalmers, Rev. O. G. Locke, 610 Hamilton Rd., London.
Southampton, Ont., Rev. John Hart, Port Elgin.

Synod of Manitoba:

Boissevain, Man., Rev. H. Lloyd Henderson, 48 Lyon St., N.E., Portage la Prairie.

Synod of Saskatchewan:

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Briercrest, Sask., Rev. Wallace MacKinnon, 1135 Second Ave., N.W., Moose Jaw.
Melfort, Sask., Rev. R. T. Hall, Box 272, Tisdale.
Wilkie, Sask., Rev. I. R. Carroll, 9 Clinton Court, North Battleford.

Synod of Alberta:

Banff, Alta., Rev. V. W. Raison, 635-19th Avenue, N.E., Calgary.
Brownvale, Alta., Rev. G. A. Davidson, Box 1032, Grande Prairie.

Synod of British Columbia:

New Westminster, B.C., Gordon, Rev. W. D. G.
Hollingworth, 3312 Royal Oak Ave., South Burnaby, Vancouver.
North Vancouver, B.C., Dr. J. B. Skene, 1100 Thurlow St., Vancouver.

INDUCTION

Montreal, Que., Lord Strathcona Chair of Practical Theology, Presbyterian College, Very Rev. C Ritchie Bell, D.D., Oct. 25, 1951.

DEATHS IN THE MINISTRY

Rev. Lauchlin Beaton, Toronto, Ont., October 15, 1951.

Rev. H. S. Graham, Markham, Ont., Nov. 4, 1951.

CLERK OF PRESBYTERY

Calgary, Alta., Rev. V. W. Raison, B.A., 635-19th Avenue N.E., Calgary, Alta.

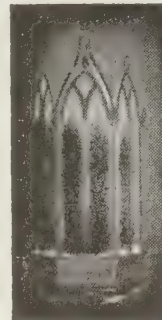
Stop — Press Items

VACANCY

Verdun, Que., First, Dr. C. Ritchie Bell, 357 De L'Epee Ave., Outremont, Que.

PERSONALS

First Church, Verdun, regrets the sudden passing of their minister, the **Rev. D. N. Correal . . . Dr. K. M. Glazier** conducted the 116th anniversary of Knox Church, Goderich on September 30 . . . The 94th anniversary of Burns, Milverton was conducted by the **Rev. R. G. MacMillan** of Goderich . . . Calls have been issued by Dutton to the **Rev. Russell McGillivray**, formerly of Augus-



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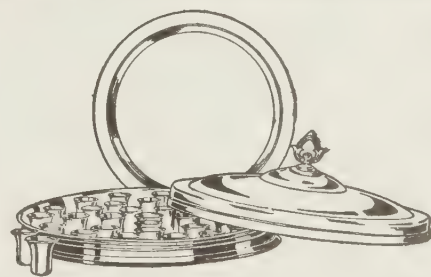
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CBC—World Church News—Every Sunday 1.30
p.m.

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Way of the Spirit."

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Sunday), (A.S.T.)

CFAR—Flin Flon, Man., 10.45 p.m., Every Sunday,
(C.S.T.)

CFCH—North Bay, Ont., 11 a.m., Every Fifth
Sunday.

CFCO—Chatham Presbytery, 1.15 p.m., Every
Sunday.

CFCO—Chatham, Ont., 9.45 a.m. Every Sunday.
"The Presbyterian Children's Hour."

CFCO—Chatham, Ont., 11 a.m., First Presbyterian
Church, Third Sunday every second month.

CFCY—Charlottetown, P.E.I., 11 a.m., The Kirk
of St. James, Second Sunday each month, (A.S.T.)

CFOS—Owen Sound, Ont., 11 a.m., St. Andrew's,
Fourth Sunday each month.

CHEX—Peterborough, Ont., 11 a.m., St. Paul's,
First Sunday each month.

CHNO—Sudbury, Ont., 11 a.m., Knox Presbyterian
Church, Third Sunday each month.

CHOK—Sarnia, 11 a.m., First Sunday, St. Andrew's
and Third Sunday Paterson Memorial each month.

CJAT—Trail, B.C., 9 p.m., Every Sunday, "Quiet
Hour" from First Presbyterian Church, (P.S.T.)

CJCA—Edmonton, Alta., 11 a.m., First Presbyterian
Church, Second Sunday each month, (M.S.T.)

CJBC—Toronto, "Prelude to Worship," Every
Sunday at 10.05 a.m.

CJBC—11 a.m., Dec. 16, Rev. Robert W. Manning,
S.T.M., High Park Presbyterian Church, Toronto.

CJBC—Morning Devotions, 8.15 a.m., Week of
Dec. 31, Rev. F. D. Douglas, M.Th., St. Paul's Pres-
byterian Church, Toronto.

CJDC—Dawson Creek, B.C., Every Sunday 5 p.m.,
Rev. George Dobie, Fort St. John, (M.S.T.)

CJKL—Kirkland Lake, Ont., 11 a.m., St. Andrew's,
Second Sunday each month.

CJOC—Lethbridge, Alta., 11 a.m., St. Andrew's,
Fourth Sunday each month.

CJOY—Guelph, Ont., 6.30 to 7 p.m., Knox Church,
Every Sunday.

CJVI—Victoria, B.C., 11 a.m., St. Andrew's, First
and Fourth Sundays, (P.S.T.)

CKBB—Barrie, Ont., 11 a.m., St. Andrew's Church,
First Sunday each month.

CKBI—Prince Albert, Sask., 11 a.m., St. Paul's,
Second Sunday each month, (M.S.T.)

CKGR—Kitchener, Ont., 6.30 p.m., St. Andrew's,
Every Sunday.

CKIC—Sault Ste. Marie, Ont., 11 a.m., West-
minster Presbyterian Church, Every Fifth Sunday.

CKNB—Campbellton, N.B., 11 a.m., Knox Church,
Third Sunday each month, (A.S.T.)

CKNX—Wingham, Ont., 11 a.m., Second Sunday,
7 p.m., Fourth Sunday each month.

CKOK—Penticton, B.C., 11 a.m., St. Andrew's
Church, Third Sunday each month, (P.S.T.)

CKPC—Brantford, Ont., 11 a.m., Central Presby-
terian Church, Third Sunday each month.

CKSE—Cornwall, Ont., 11 a.m., First Sunday,
7 p.m., Third Sunday, each month.

CKTS—Sherbrooke, Que., 11 a.m., Fourth Sunday
each month.

CKVD—Val d'Or, Que., 7.30 a.m., St. Paul's
Presbyterian Church, Every Friday.

CKX—Brandon, Man., 11 a.m., First Presbyterian
Church, Fourth Sunday each month.

CBT—Grand Falls, Nfld., 11 a.m. (Nfld. time),
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PERSONALS

The **Rev. George Aitken** of Hillsburg has been appointed clerk of the Presbytery of Orangeville, succeeding the **Rev. T. O. Miller** who had been clerk for twenty years . . . the **Rev. W. I. McElwain** of Little Harbour and Pictou Landing has gone to Princeton Theological Seminary to take post-graduate work . . . **Miss Mildred Gehman, R.N.**, left for India on October 15, where she will teach public health at the Vellore Medical College . . .

A letter from the Presbyterian Church, Roxbury, Mass., informs us that the **Rev. William Nicholson** of St. James Presbyterian Church, Truro, conducted a most successful preaching mission in their church . . . **The Rev. Laurie Sutherland**, in addition to his regular work at Rocky Mountain House, will also supply the pulpits of Eckville and Hesporo . . .

The **Rev. Drummond Oswald**, secretary of the Religious Education Council for the Province of Quebec, has been called to Waterdown, in the Presbytery of Hamilton . . . The **Rev. Wilfred A. McLeod**, formerly of Sylvan Lake, Alberta, is now located in Wiarton, Ontario . . .

The **Rev. G. A. Gordier** was inducted into Alvinston and associated charges by the Presbytery of Sarnia, on October 9. . . **Dr. William Barclay** of Hamilton, conducted the 109th anniversary of First Presbyterian Church, Chatham, where the **Rev. Hugh Davidson** is minister. This church has recently been redecorated at a cost of \$7,000. . . The **Rev. Stanley W. Vance** of St. Paul's, Hamilton, was guest speaker at the 90th anniversary of the Harriston congregation. . . The **Rev. H. Crawford Scott** of Central Presbyterian Church, Hamilton, delivered the addresses at the 115th anniversary of Paris Presbyterian Church, on October 28. . . The **Rev. John Simms** of Barney's River, N.S., conducted the anniversary services at First Presbyterian Church, Stellarton, N.S., on October 21.

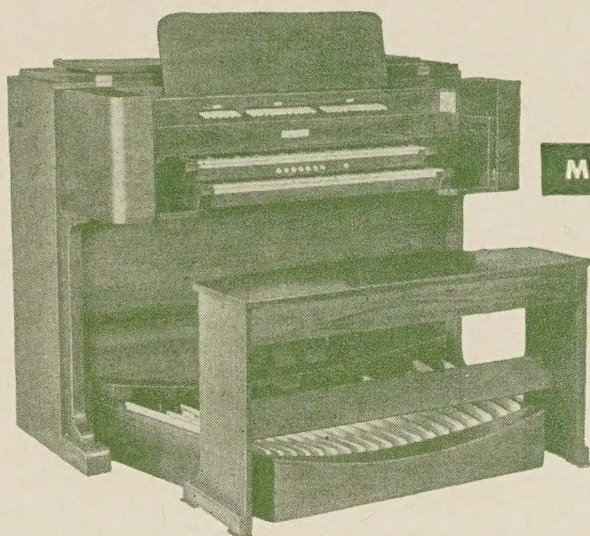
The **Rev. Allan L. Farris** has written from Edinburgh to say that there are eleven persons in a Canadian contingent at New College, Edinburgh, including wives and babies. **George Hopton**, the **Rev. Joseph McLelland**, the **Rev. James Farris**, and **Peter Wotherspoon** with **Allan Farris** are among the enrolled students . . . The **Rev. H. Lloyd Henderson**, minister of First Presbyterian Church, Portage La Prairie, was re-elected mayor, after a stiff fight, for the third consecutive two-year term. He is believed to be the only minister-mayor in Canada . . . the congregation of West River, N.S., has extended a call to the **Rev. J. M. Grant** of Kenora, Ontario.

December, 1951

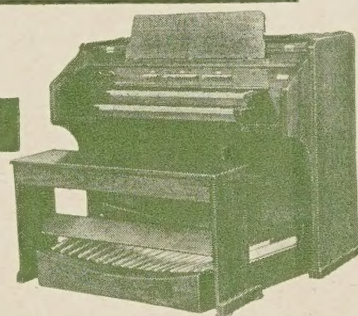
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